CHRISTS VICTORIE OVER THE DRAGON: OR Satans Downfall:

SHEWING

The glorious *Conquests* of our SAVIOVR for his poore CHVRCH, against the greatest Persecutors.

In a plaine and pithy Exposition of the twelfth Chapter of S. IOHNS REVELATION.

Delivered in sundry Lectures

BY

That late faithfull Servant of God, THOMAS TAYLOR Doctor in Divinitie, and Pastor of *Aldermanbury* LONDON.

Perfected and finished a little before his death.

Melior causa est eorum, qui Diabolum persequentem fugiunt, quàm qui præeuntem sequuntur: quia utilius est, eum hostem habere quàm principem. August.

LONDON,
Printed by *M. F.* for R. DAWLMAN, at the signe of the Brazen Serpent in *Pauls* Churchyard. 1633.

TO THE RIGHT WORSHIPFVLL,

and others the worthy Inhabitants of *Aldermanbury* Pariſh LONDON:

All happineſſe both in Earth and Heaven.

CHRISTIAN FRIENDS:

I Am (I ſuppoſe) a ſtranger to moſt of you, unleſſe peradventure you tooke notice of me in preaching the Sermon at the Funerall of your worthy Doctor the Author of this Booke: and ſo I hope you will conceive, that I preſent not this Worke unto you in mine own name, but one-

ly in behalfe of the *Widow*, whose modestie permits her not to come in Print. To you, her worthy Friends & Neighbours, shee desires to have these Labors dedicated, as to whom shee judgeth them most properly due: and wisheth you the same profit and comfort in reading, as did her deare Husband in preaching. *By faith, Abel being dead, yet speaketh,* saith the Apostle to the Hebrewes: By faith also, and these works of Faith, doth your late worthy Pastor yet speake unto you: and here while you reade, you may imagine, hee still calleth to Faith, Obedience, Repentance, Growth in the Knowledge and Feare of GOD, with all courage, wisedome, humilitie, heavenly-mindednes, and unblameablenes of living. His reward is now with the Lord, whose hee was, and whom he served. His Name in the Church sweet and precious, and ever will be while a Church remaines on earth, to worship GOD aright,

Hebr. 11. 4.

right, and to distinguish Beleevers from unbeleevers, or misbeleevers. The Instruction is yours, to follow his holy Doctrine and Example. And happy shall every Soule be, which heedfully followeth *The Clowd of Witnesses.* *Hebr.* 12. 1.

For the Worke it selfe, I have not much to preface, onely our hope is, that for supply of defects, or connivence at them, the untimely decease of the Author, and your owne ingenuity, will yeeld abundant Apologie. The substance is the same with his owne Notes: the Tables mine: other things the Printers. Let the benefit be yours, and wee have our desire. And certainly, hee that falls to the matter with love and hearty affection, shall reape some benefit: For while hee reades, hee will easily understand, that in this life the Church, and faithfull members of it, must ever be encountring with spirituall wickednesses, (which calls to *Watchfulnesse*:) and yet is sure of victory, hath

help enough, well led by an able Captaine, and furniſhed with armour of
1 *Tim.* 9.12 proofe (which calls to *chearfulneſſe* in fighting *the good fight of faith.*) And when hee that underſtands it, ſhall carefully addreſſe himſelfe to the practiſe of it, he ſhall well redeeme his time in reading, honour his Captaine who hath choſen him to bee a Souldier, performe his vow made againſt the devill in his Baptiſme, prepare by ſmaller skirmiſhes for great and fiery tryals when they ſhall
2 *Tim.* 2.5. 4 8. come; and ſo having *ſtriven lawfully*, ſhall receive *the Crowne* which the Lord the righteous Iudge ſhall give him at that day, with all that love his appearing. Plentifull Encouragements wee have, both to enter theſe liſts, and hold
2 *Chr.* 19.11 out to the end. *Deale couragiouſly, and the Lord ſhall be with the good. Feare not, nor be diſmayed: goe out againſt theſe your*
20.17 *ſpirituall enemies, and the Lord will be with you.* And all hands here may be brought together to the fight: even every one that

that is an Angell of *Michael*: wee muſt *ſtrive together* for the faith of the Goſpel: and our united forces ſhall be much the more puiſſant and unreſiſtable: Eſpecially while wee help one another by our prayers; which is my requeſt for my ſelfe, from you all, and I reſt *Phil.* 1. 27.

Iſleworth. Feb. 25.
1 6 3 2.

Yours in the ſervice of your Faith,
and for the help of your Ioy,

WILLIAM IEMMAT.

RICHD*

THE ANALYTICALL TABLE OF THE WHOLE CHAPTER:

With the severall Verses and Arguments.

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3 *An-*

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CHRISTS

CHRISTS VICTORIE OVER THE DRAGON.

REV. 12. 1.

And there appeared a great wonder in heaven.

THE principall ſcope of the whole Bocke of the REVELATION, is to deſcribe three things:

1 The Malice of the Devill againſt the Church.
2 The Battels and conflicts of the Church.
3 The Victory and conqueſt of the Church.

This Chapter is as it were an Epitome of the whole booke, which under a moſt ſweet and pleaſant Type (then which the whole Scripture containeth not a more excellent or elegant) propoundeth them all in ſo rich and orient manner, as we cannot wiſh to behold a more native face and Image of the Church of all ages, then is preſented to us in this glaſſe held before our eyes by the Spirit of God; To the end that we ſhould ſo looke on the *dignitie* and proper ornaments of the Church, as yet to

take notice what grievous *conflicts* she is to sustaine by reason of the malice of the old Serpent, lying alwaies in ambush against her: And yet so to looke upon her tryals, as that wee may at the same time behold Gods providence so preserving and strengthning her, as she goes ever away conquering and triumphing.

Parts of the Chapter.

The Chapter hath six principall parts.

1 A lively description of the *true Church*, ver. 1. 2.
2 A description of the *Devil* her chiefe and furious assailant, ver. 3,4,5.
3 The fierce *battaile* betweene these two parties, ver. 7.
4 The *victorie* of the Church, and the Dragons overthrow, ver. 8,9.
5 The *triumph* of the godly for that victorie, ver. 10,11,12.
6 The *furie* of Satan renewing the assault, ver. 13. to the end of the Chapter.

This is the naturall resolution of the Chapter, and without further curiositie (by Gods assistance) wee will prosecute these parts.

But before them all is a generall Preface, making way to them, in these words;

[*And there appeared a great wonder in heaven.*] In which words are foure things.

1 What is this wonder.
2 The greatnesse of it.
3 The manner of appearing.
4 The place whence: in Heaven.

1 What is this Wonder.

By wonder, σημεῖον, or signe, is meant a new vision; or an unusuall type of a strange battell, and marvellously to be wondred at; 1 For the *rarenesse* of the combatants: a Woman and a Dragon: 2 For the *glory* of the Woman: Who ever saw woman or creature in such glorious attire,

tire, as to be cloathed with the Sunne, crowned with ſtarres, trampling the Moone under her feet? But wee ſhall ſee this woman in a more ſtrange and admirable habit, then if a woman were ſo arrayed. 3 For the admirable *hugeneſſe* of the Dragon, and power, that with his tayle could caſt downe the third part of the ſtarres of heaven, ver 4. 4. For *the iſſue and ſtrange event.* Is it not a wondrous thing for a woman to conflict with ſo hideous a Dragon, and overcome him? Here are many wonders in one.

2 The greatneſſe is next. It is a great wonder for three cauſes. 1 It concernes the Church the Spouſe of Chriſt, a great perſonage. 2 It containes many great and dreadfull occurrences concerning her. 3 Many other great things are ſignified in this type and *viſion.*

The greatnes of the wonder in 3. things.

3 The manner of the appearance of this viſion.

The manner of apperance of this viſion.

For it may be asked; How did S^t. *Iohn* ſee this ſigne or wonder? *Anſw.* God offered his viſions to holy men two waies; 1 To the eies of their bodies while they were waking; as to Abraham, Gen. 15.5. *Behold the Heavens, and if thou canſt number the ſtarres, ſo ſhall thy ſeed be.* 2. To the eyes of their mindes, their bodies being caſt into a dead ſleepe, or trance. This is called *a being in the Spirit*, Ezech, 37.1. And thus the Evangeliſt *Iohn* ſaw his viſions, Rev. 1.10. *I was in the Spirit on the Lords day*, that is, by the power and extraordinary worke of Gods Spirit I was caſt into a trance: Rev. 20. 4. *I ſaw the ſoules &c.* which are not viſible but by the eies of the minde.

Ob. But this manner of revelation ſeemes rather to be ſome uncertaine dreame, then a ſure and infallible kind of inſtruction. *Anſ.* No. This was very uſuall for the Lord thus to reveale his will to his ſervants, and for ſundrie ſpeciall ends uſed by him. 1 That the ſoule for a time after a manner looſed from the body, and drawne from the ſenſes, might have a nearer fellowſhip with

Sundry ends why God thus revealed himſelfe.

God, and so be fitter to receive divine light from the Spirit of God; he strengthning the minde extraordinarily for the apprehension of such impressions. So he pleased to binde up all bodily senses, and kept the minde onely waking, that being freed from the fellowship of the body and bodily senses, it might both more freely and certainely apprehend and retaine the divine impressions of things revealed. 2 That Gods servants themselves, and the Church also might receive these visions, not as inventions of man; but might more certainely know them to be the revelations of God, considering that themselves had no use of any naturall faculty, invention, or study; no nor of bodily sense, while they received them; and that, being so extraordinarily attained, they might acknowledge them most divine and extraordinary.

Ob. But *Iohn* was waking, because he stood on the Sea shore, Rev. 12. ult. *Ans.* This standing was also in the Spirit: As chap. 17. 3. he was led away into the wildernesse, but it was in the Spirit, and so heere.

Ob. Sathan cast some heathen Priests and Prophets into trances. *Answ.* 1. This is from heaven. 2 Holy men of God spake as they were moved by the holy Ghost, 2 Pet. 1. 21. 3. There is a difference in the manner; for *The spirit of God leadeth and alloureth; but the Spirit of Satan useth violence and compulsion.*

Spiritus Dei allicit. Satanæ cogit vi.

4 The place where this great Wonder appeared: [*In heaven*] Three reasons may be given for this. 1 The visions and appearances were seene in heaven, but indeed were actually accomplished on earth: they were shewed in heaven and from heaven, but acted in earth. 2. Because God from heaven doth order and governe his Church, and therefore is here heaven mentioned, that in all her conflicts and tumults she should locke up thither, & place her help & hope above the hills, whence her salvation commeth. 3. By *Heaven* in this booke cōmonly is meant the true militant Church, and the members of it here

The place where this wonder appeareth.

By heaven commonly in this booke is meant the militant Church.

here upon earth: As this Chapter affords foure inſtances; ver.4. *Starres of heaven*, are Miniſters of the Church: ver. 12. *rejoyce yee heavens*, that is, beleevers and members of the true Church on earth: ver.3. *another wonder in heaven*, of a Dragon with ſeaven heads; Now *heaven* properly taken, is not the place of the Devill, who hath nothing to doe there; but Hell is his proper place, and by permiſſion he walkes out into the Church; ſo as by *heaven* here is meant the true Church of God on earth: ver.7 *a battell in heaven*, that is, the militant Church; *for in heaven* (properly taken) is no battell, but victory, or rather triumph after victory.

Queſt. But why is the Church militant called *Heaven* in this booke? Anſw. for three reaſons. *I.* Becauſe the whole viſion is myſticall and figurative, teaching all along one thing by another. *II.* Becauſe there is not a more livelie Image and reſemblance of that higheſt heaven (which is the ſeat of God, and the habitation of Saints in their Countrie) then the univerſall companie of Saints in earth, which is the true militant Church of Chriſt, called *heaven* for reſemblance. *III.* Becauſe the Church and true members of it have even in earth more to doe with heaven then with earth; and this for three reaſons. 1 Her birth is from heaven, for ſhe is borne of God of immortal and heavenly ſeed. 2 Her converſation is there and her meditations where Chriſt her head is, thither ſhe tends, Phi.3.20. 3 Her inheritance is there; ſhe being but a ſtranger in earth; her ſtate is there where ſhe ſhall for ever raigne with Chriſt: that is her dwelling and ſtanding houſe, where as ſhe onely paſſeth through the world, and ſtayeth but a ſmall time below; and therefore ſhe is deſcribed in this myſtical book, as if ſhe were in heaven alreadie, to which ſhe belongs.

For 3. reaſons.
1.
2.
3.

Thus much for the interpretation of the preface:

Now follow the obſervations.

Attention & affection incited by ſundry arguments.

1. 1 Note how the Spirit of God ſtirres up our attentions and affections unto this viſion, and the great matters and myſteries therein contained: In that 1 It is no common matter which we might neglect, but a great wonder and all men are moved at great wonders. If S^t. *Iohn* himſelfe wondred at the greatneſſe of it, well may it drive us into admiration. If it were a vulgar and triviall matter we might be more careleſſe: but as the Spirit of God cannot be employed in any ſuch thing; ſo hath he ſet a ſpeciall ſtarre over this ſubject contained in this viſion, that he might gaine our beſt attention, as to an high and admirable argument.

2. 2 It is a viſion ſeene in heaven, to excite our diligence as to a cæleſtiall viſion: It is no deceitfull ſleight, or apparition of any cunning and jugling perſon (ſuch as the Papiſts viſions be) to confirme ſome falſe doctrine or tradition, *without* or *againſt* the word; but a viſion from heaven revealed by God to his choſen inſtrument S^t. *Iohn*, for the eſtabliſhing of Gods people in the faith of the Goſpell according to the Scriptures.

3. 3. It is a viſion of great moment, as for *matter* and authority, ſo alſo of *ſpeciall uſe* to all the members of the Church: ſeeing whoſoever will live godly in Chriſt Ieſus muſt ſuffer affliction: and this viſion teacheth both how to ſuffer, and how to conquer; how to carrie the Croſſe, and how to winne the Crowne. Such things of ſo great uſe, ſo nearely concerning our ſelves, are greatly to be reſpected.

The modeſty of this holy Evangeliſt.

2 Note in this Evangeliſt two excellent vertues. 1 His modeſtie and humilitie: He is carefull to prevent the aſcribing of this viſion to himſelfe; and therefore ſaith he had it *from heaven* immediatly; as elſewhere (*Chap.* 19.11) he ſaw *the heavens opened* to receive the viſion of the white horſe; and chap. 1.10. *I heard a great voice behind*

hind me; and therefore he brought nothing of his owne, for we our selves cannot see the things that are behind us. So have other the servants and Prophets of God; as Ezech. 1. 1. *The heavens were opened, and I saw visions of God.*

Vse. To teach us: 1 modestie and humilitie, to ascribe nothing to our selves, to ascribe nothing to our owne wit or capacitie, especially in heavenly things; 2 nor suffer others to ascribe any thing to us what ever our gifts bee, but reserve for God all the praise and honor; which is due onely to him: so the Apostles did, Acts. 3. 12. 16.

2 His fidelity in his service, 1 to his *Lord*, in that he yeeldeth to him the honor of illumination; and that it is his prerogative to reveale his pleasure from heaven to whom he will, and open the heavens to whom he will; and open the minds of whom he please, and to leave without vision whom he will; and as for himselfe he had never seene this vision had he not seene it in heaven: and if God in heaven (who onelie can foresee and foretell things) had not revealed it to him.

His fidelity.
1 To his Lord.

Vse. To teach us, that for all heavenly visions and inspirations wee must seeke unto God; and depend upon the illumination of his Spirit for mediate revelation, as *Iohn* did for immediate: And for the understanding of this vision use the meanes, but not rest in them; but pray him whose chaire is in heaven, to teach the heart. Naturall gifts of knowledge may bee by naturall helps and meanes attained by naturall men: but supernaturall must be by speciall revelation of the holy Ghost; the *anointing* must *teach* them, 1 Ioh 2. 27.

2 To the *Church* is this holy man faithfull; he hath the visions of God, but he conceales them not, but faithfully imparts them to the Church of God: Teaching that, All the revealing of mysteries is for the use of the Church Eph. 4. 11, 12.

2 To the Church.

Vse. 1 Art thou a Minister? All the gifts thou hast

received are thy Lords Talents for the Church: Take heed of hiding them in a napkin, but impart them willinglie and conscionablie.

2 Art thou a private man? All the illumination thou receivest is for others as well as for thy selfe: to promote the knowledge and feare of God to so manie as thou canst, especiallie those under thy power.

Consider here, 1 that no member hath any thing impropriate, the eye, the hand &c. 2 that the poorest and privatest Christian that is faithfull in small things shall be ruler of much.

True members of the Church are in heaven upon earth.

[*In heaven*] In that by heaven is meant the visible Church: *Note*; the true members of the Church are in heaven upon earth: and in earth have more to doe in heaven then in earth Gal.4.26. It is called the *Ierusalem, which is above*, Now the Church on earth is above, and heavenly two waies:

1 In expectation.

1 In hope and expectation: Rom.1.23. *waiting for the adoption of Sonnes*, which hath a sweet internall and spirituall, yea and an eternall joy (like that of heaven) in that expectation. Rom.5.2. *we reioyce under the hope of the glory of God.* and 1 Pet.1.8. *Whom wee have not seene, yet wee love him, and rejoyce with joy unspeakeable and glorious.*

2 In inchoation:

2 In conformitie and inchoation, beginning that life of heaven; and that in respect both of that they are freed from; and that they have attained fruition of.

Saints in heaven fully freed from all evils.

1 From the evill world foure waies.

First, the Saints in heaven are fully freed from all evils: As in three instances. 1. From the world it selfe. They have wholly forsaken the world, and are gathered up to heaven the house of God, and their owne home. Even so the Saints on earth have in part forsaken the earth: First, by election. Rev.14.3. the hundreth fortie and foure thousand are bought from the earth; and living in the world are chosen out of the world, Ioh.15.19. Secondlie, by affection: using the world weinedlie, as

not

not using it; and delighting in earthly comforts, not as their owne, but as borrowed for a time. Thirdly, in habitation: they dwell in the world as in a *Meshec*, not as indwellers or inhabitants, but as strangers and pilgrims, absent from home. Fourthly, in conversation: they meddle no more with the world then needs must; and in the midst of their earthly callings and business, are still heavenly minded.

2 The Saints in heaven are fully freed from all the corruptions of the world, & loosed from all the bolts and relicts of sinne, being delivered out of the prison of the body. So the Saints upon earth have after a sort changed their lives, and renounced the corruptions that are in the world through lust; and put on a divine nature. 2 *Pet.* 1.4. They have a part in the first resurrection already, and have bid a long farewell to the follies of their former times; and hate and lothe their owne unfruitfull works of darknes, in which they were sometimes chiefe actors,

2 From the corruptions of the world.

3 The Saints in heaven are finally separate from wicked persons and companies, never to be mingled or molested with them any more. So the Saints in earth with-draw themselves from the company of scandalously wicked men, where they can neither do any good, nor take any. And whereas before their calling, they could runne with them to the same riot of excesse, now is no communion betweene light and darkness: nay, all their delight now is in the Saints which excell in vertue, and no such griefe as to live with *Lot* in *Sodom*, or with *David* in *Meshec*.

3 From wicked persons & societies.

Secondly, in the good things which the Saints in heaven are called to enjoy there is an excellent conformitie and inchoation here upon earth; and the saints have in hand, the first fruits of heaven, Rom. 8.23. as

Conformity of Saints in earth with Saints of heaven.

1 Their chiefe happinesse in heaven is to behold the

1 In vision of God.

the face of God, and see him as he is, & as they wold; his name being written on their foreheads, Rev. 22. 4. Their chiefe joy and wellsprings are all in him, in whose presence is fulnesse of joy: So the chiefe joy of the Saints on earth is that they have fellowship with God, though not so immediate as they. They see not his face but his backe parts. But happy are they that they can see him through grates, & as they can; though not yet as he is, & as they wold. For this vision wants not an heavenly joy while they are at home in the body; although that fulnesse of joy at his right hand be wanting till they be at home with the Lord. And what they want in the things, is supplied in the desire to be with him, that they may see his glory, and behold him face to face, and so as they may be like him.

2 In framing to the Charter of heaven.

2 As the Saints in heaven live according to the Law of perfect righteousnesse, and have attained perfect sanctification, which is the Law and Charter of heaven: so the Saints on earth set the same Law before them to rule and direct every particular action by; both ayming and wishing that all their waies were directed by the word, Psal. 119. 5. and beginne the same obedience, waighing al they take in or give out by the waights of the sanctuary, which God hath sealed for just.

3 In keeping a perpetuall Sabbath.

3 The saints in heaven spend their whole eternitie in the cheerefull, constant and perfect praise of God. They keepe a perpetuall Sabbath; and in the presence of the throne of God serve him night and day in his temple, Rev. 7. 15. so the saints in earth imitate them. For, 1. they delight to be found among true worshippers, and account them blessed that may dwell in his house, esteeming one day there better then a thousand besides, Psa. 84. 10. 2 They strive to bring free will offerings to God, and to

make

make their pleasing of God their principall delight; and in the midst of many weaknesses they make some progresse to the cheerefull praise and worship of God. And this not by fits and starts, but in a sincere, true and constant endeavour through their lives, most fruitfull in their age.

4 In fruition of the presence of Christ.

4 The Saints in heaven being in immediate fellowship with Iesus Christ, cleave inseparably unto him as their head; love him in the highest degree of affection; and follow the Lambe whereſoever he goeth, Rev. 14 4. So the Saints on earth, who are those hundreth forty and foure thousand who are bought from the earth, follow the Lambe where-ever he goeth. If he go before them in holy doctrine, these sheepe heare his voice, and follow him. Ioh. 10.27. If in holy example, they imitate him in all wherein he propounds himselfe a patterne to them; as in humilitie, patience, love, meekenesse, obedience, faith, and the like. As for their affection to him: First, they love Iesus Christ with a strong flame of love, which much water cannot quench; and with a love stronger then death; and love not their owne lives to the death for his sake. Secondly, they love him inseparably: For as the Saints in heaven would not for al the world forgoe his presence for one day: So nothing in the world can drive the Saints from their priviledges in Christ; as a cloud of Martyrs do witnesse: but as *Ruth* to *Naomi* Ch. 1. 16. Thirdly, as he loveth them, so they him: Ioh 13.1. they once loving him, they love him constantly to the end, and to all eternitie.

5 In enjoying God the meanes of their lives.

5 The Saints in heaven enjoy God, the meanes of all their lives. Iesus Christ is their temple, their light, their tree of life, their Christall river, and all: Even so is he to the saints in earth, Rev. 22.3.5. For though they have meanes, and are tyed to them here on

on earth, yet doe they enjoy God above all meanes, acknowledging him their life & the length of their daies: and that they live not by bread, but by every word of God. That it is he that giveth them power to get substance, that blesseth their children with encrease, that he that cloathes the Lilies cloatheth them; and if all meanes should faile, yet he would without them, yea and against them, sustaine them, rather then they should want any thing good or fit for them.

Vse.
No true members of the Church;

1 That have no birth but from earth.

1 This as a touchstone trieth who be true members of the Church, and who are not. He that is so, is partly in heavē alreadie, & hath more to do in heaven then in earth. And therefore he cannot be a true member of the Church; First, who hath no birth but from earth; discerned by hatred or neglect of the immortall seed, of spirituall parents, of the seed and issue of Iesus Christ, the sonnes of God; he is far from heaven that cannot abide any thing that is heavenly. Secondly, who hath no inheritāce but in earth; discerned by minding things earthlie, either onlie or principallie. How doe men delude themselves, that suppose themselves as neere heaven as any, and yet are as farre distant thence in affection as in place, having their hearts drawne downe and wedged into the earth as with Iron barres? Their whole studie, paines, and sweat is for things below. The heaven they dreame of is not onelie upon earth, but earth it selfe; and angrie are they when men would acquaint them with better treasure or portion. But thus it cannot be with Gods children, who are minded as good *Nehemiah*, 2.3. whose person being in the King of Persia his Court, yet his heart was at Ierusalem. And as *Daniel* while he was in the land of his captivitie, yet he opens his windowes to Ierusalem.

2 That have no inheritance but in earth.

3 That have no conversation but in earth.

Thirdly, who hath no conuersation but in earth; discovered,

covered, when no part of the whole course thereof savours of heaven. But 1. servants and slaves are they to lusts, farre from freedome from sinne; nay rather swimme with the streame, and drinke in with delight the corruptions of the world, but thoughts of heaven are tedious. 2 converse and combine themselves with sinners against God, and runne with all loose companie to all excesses and vanities. Now would they examine this course; could it goe for currant or heavenly? Do the Saints in heaven sweare, and swill, and drinke, and raile, and breake Gods Sabbaths; and lye, and deceive; and can that life be heavenly that doth so? Fourthly, who hath no delight but in earth; discerned in that, 1 It is an unwelcome voice to call them to delight in the face and presence of God. * And how can he be admitted to the presence of his glorie, that hath no delight in the presence of his grace; but is as heavy to the parts of his worship as to some punishment: 2 In stead of delight in the Law of God, the rule and charter of heaven; they make their lusts their Law; and while they professe heaven, they walke by no direction, but the *Magna Charta* of Hell. And were it not for Gods restraining grace, they would be as impious and impudent in sinne as *Cain*, as *Cham*, as the damned, nay the Devill himselfe. 3. In that they rest more contentedly in the meanes of their outward good, then either in the meanes of grace, or the author of both. The newes of the smallest outward profit rejoyceth their hearts; but the newes of heaven and eternall good things by Iesus Christ affects them but a little. 4. In that they prize not the life of godlines nor the state of Saints; nay scorne it in themselves and others. So much of the triall.

4 That have no delight but in earth. Discernable by 4 notes.

2 This teacheth three things. First, that the Christian though he be in the world, he is not of the world

Vse. The Christian is in the world, not of the world.

world ; no more then Christ himselfe was of the world, Ioh. 17. 16. for they no longer cleave to the corruptiõs & defilements of the world, but are separated from them by regeneration. Neither can they runne with the world, because being in some measure conformable to Iesus Christ, they also living among sinners, are separate from sinners. They cannot cast in their lot with wicked men ; but are as *Lot*, who was in Sodom, but not of Sodom, for his righteous soule was vexed with their uncleane conversation.

Secondly, that the Saints set for heaven may not enjoy the earth as their portion; seeing their whole estate, their friends, their fathers house, their treasure is not below. They are here but strangers travelling home to their country ; and therefore by the weined carriage of themselves to these things, they must (as the Patriarches Heb. 11.14.) declare plainly, that they seeke a countrie.

Thirdly, that the world may not enjoy the Saints as her darlings.

The world may not gaine our affections.

And here, First, the world may not gaine our *affections* and desires, 1 Ioh. 2.15. *Love not the world &c.* They must be affected as mariners in the midst of a rough sea, whose wishes and desires are still at the haven, and have not their mindes and affections where their bodies be.

2 Nor our conformity.

Secondly, it may not gaine our conformitie with it in the customes and guizes of it, because it lyeth wickednesses. Rom. 12.2. *Fashion not your selves like to this world.* The Christian must bee cast into another forme, & fashioned to the manner of the countrey and corporation to which he belongs.

3 Nor our patronage.

ἐν σαρκί.

Thirdly, it may not gaine our strength to defend or patronage it. But as the Apostle, 2 Corinth. 10.3. though we walke *in the flesh*, that is, carrie this bodie

die of flesh, as others; yet wee doe not warre *after the flesh*: but we fight against the flesh; and are not patrons and defenders of the corruptions of the world; no nor of the faults, which wee our selves are ready enough to act. Neither can there be more evident badges and liveries of mere worldly men, that are all earth, then these: 1. to affect and desire onely or principally: 2. to imitate and conforme: 3. to justifie and defend the crooked waies of the world.

κατὰ σαρκὰ.

So much of the Preface: now of the Vision.

[*A Woman cloathed with the Sunne*] In this verse, and the second verse, is the description of one of the Combatants, by two arguments: 1 her person, a woman. 2 her properties, which are foure, 1 her apparrell, cloathed with the Sunne. 2 her place, the Moone under her feete. 3. her crowne of twelve starres on her head. 4 her fruitfulnesse and pregnansie, being with child, she cried, &c.

First, we must enquire of the person, and who this woman is; and afterward to the arguments and parts of the description. Woman in this mysticall book signifies three things: 1 *Idols*, because 1 they are as entising and alluring, as wantō women. 2 Idolaters goe a whoring after them, as uncleane persons after light women; chap. 14. 4. these are they which were *not defiled with women*. 2 Woman signifies in this book, *the City of Rome*, the seat of Antichrist; cha. 17. 3 the *Woman sitting upon the scarlet coloured Beast*. 1 because in her outward pomp and glorie she is opposed to the chaste spouse of Christ, whose glorie is all within. 2. because with her the great Kings of the earth have committed fornication, chap. 17. ver. 2. 3. because she is the mother of fornications called the great

woman in this mysticall booke signieth 3. things.
1 Idols.

2 City of Rome.

3 The true Church.

great whore ver. 1. to whose filthines and Idolatries all other are but punies and learners. 3 Woman signifies in this booke, the *true Church*; the wife and Spouse of Iesus Christ; *his love, his dove, his undefiled*; and so is the word taken in this place.

Quest. If by the woman be meant the Church, whether the Church militant or triumphant? for it seemes this woman is gotten above the earth, and treads the Moone under her feet, and is decked with wondrous glorie.

This woman is not the Church triumphant for 3. reasons.

Answ. This cannot be meant of the Church triumphant, for three reasons. 1 This woman is in travaile and paine. Now the triumphant Church is past all paines; and all her teares are wiped away, chap. 21.4. 2 The Dragon makes this woman flie into the wilderneſse, this chap. ver. 6. but the Church triumphant is now in her palace, no more in the wilderneſse, no more chased with the Dragon; for there he hath nought to doe. 3 This woman needs food in the wilderneſse, and is nourished there by meanes appointed by God, ver. 6. But the Church triumphant hath no need, no want, no hunger, no thirst, no meanes of life but Christ himselfe, not his two Prophets; therefore it agrees onely to the Church militant.

Quest. But if it be meant of the Church militant, whether of the Church of the Iewes, or of the Gentiles?

Answ. It is a true vision of the Catholike Church in all ages; but is most applicable to the church of the new Testament, and Gentiles For, 1. Iohn tels us his Propheſie is of things to be done afterwards; even after his trance in Pathmos, Chap 1. 1. 2. The last words of the 17. verse of this Chapter bring us downe to the times after the Apostles dayes; namely, to the bloody persecutions of the Heathen Emperors,

perors, and to the rage of Antichrist against them that kept the testimonie of Iesus. 3. This woman was fed in the wildernesse when the outward court was given to the Gentiles; and when the two Prophets prophesied in sackcloth to feede her by their holy doctrine all the time of her being there: this is confirmed chap. 11. ver. 2. 3. compared with chap 12. ver 6.

Quest But why is the Church compared to a woman?

Answ. In two respects. First, as simply considered in her selfe: and this for three causes. 1 Because to the woman was first made the promise of the blessed seed who was to breake the Serpents head; and it is still made good to the Church under the same similitude, for to her all the promises of God properly belong. 2 In her selfe considered, she is weak and feeble as a woman without her husband. Ioh. 15. 5. *without me yee can doe nothing.* All our sufficiency is of God, even to thinke a good thought, or to name Iesus. 3 In her selfe she is as a pure and chast virgin, not defiled with Idolatry, which is a spirituall harlotry, nor running (as the Romish strumpet) after unchast and wanton lusts. 2 Cor. 11. 2. a pure virgin keeps and preserves her selfe for one husband and no more.

Church compared to a woman.
1 In respect of her selfe.
3 Causes.

Secondly, as the Church stands in relation to other, she is fitly called woman. For her relation is threefold.

2 In relation to others.

1 To God, and in this relation she is the daughter of God, Cant. 7. 1. *Oh daughter of a Prince.* Psa 45 10 *hearken O daughter &c.* and therefore fitly resembled by a woman, whose father is God, and whose birth is not after the will of man, but borne of God.

1 To God.

2 To Christ; and in this relation she is the spouse of

2 To Christ.

of Christ, and so fitly represented by a woman: First, contracted and espoused to Christ in his incarnation or first comming Cant. 4. 10. *my Sister, my Spouse.* And what is the whole booke of Canticles, but an holy description of the holy handfasting and contracting of this holy couple: Secondly, married as his bride, and taken home in his second comming, to dwell with him for ever.

3 To Christians.

3 To Christians; and in this relation she is their mother, and so fitly resembled to a woman. For a woman, through the company of her husband, is fruitfull and bringeth forth children: so the Church by her conjunction with Christ, and the power of his word, bringeth forth, and nurseth, and bringeth up many children to God, as this woman ver. 2,5. And hence was that speech of the Ancient; Hee hath not God for his father, that hath not the Church for his mother.

As this woman is the Spouse of Christ, all the professed members of the Church must learne to performe the duties of loving Spouses to Iesus Christ. And it will sort well with this occasion in the one to teach the other; and with one labour prosecute & urge two great duties: Both to put women in mind what dutie they owe as wives to their husbands: and all of us, as Christians and spouses of Christ, that the same duties are due from us to our spirituall head and husband.

The spouse of Christ 1 must cleave to her husband.

Quest. What are these duties.

Answ. They are foure.

1 To cleave to her husband. For when God saw it was not good for the first *Adam* to be alone, he made the woman out of *Adams* owne ribbe being cast asleepe, and brought her and married her unto him, as an undivided companion of his life, that she might cleave unto him alone: saying, *For this cause*

shall

ſhall a man leave father and mother, and cleave to his wife, and they two ſhalbe one fleſh, Gen. 2. 24. Even ſo when God ſaw that after mans fall it was leſſe good for him to be alone, he inſtitutes for him a ſecond marriage with the ſecond *Adam*, whom he caſts aſleepe by death, and brings his ſpouſe out of his ſide peirced, and marries the Church unto him; that renouncing and forſaking all loves and lovers but him; ſhe might cleave undividedly to him. And that now as *Salomons* ſpouſe we might forget our owne people and fathers houſe, ſeeing the true *Salomon* hath vouchſafed to marrie us Gentiles to himſelfe, and to lay us by his owne ſide from whence we were taken.

Queſt. How muſt wee cleave to Ieſus Chriſt?

Anſw. Three waies.

1. In *perſon.* First the wife dedicates and delivers up *her perſon* to her husband alone: ſo beleevers muſt deliver up their bodies and ſoules to Ieſus Chriſt; for now we are no longer our owne, but his, 1 Cor. 6. 19, 20. Secondly, a faithful ſpouſe as a chaſte virgin is married but to one man, 2 Cor. 11. 2. Thirdly, Chriſt communicates his whole perſon unto us, and us onely; no other are admitted into his body; he gives his life for his ſheepe onely, prayes not for the world. Fourthly, Chriſt as a faithfull husband leaves father in heaven and mother in earth to cleave to his wife; and therefore we muſt eſteeme him as father, mother, brother, and ſiſter, as *Adam* was to *Eve*.

1 In perſon for 4. reaſons. 1. 2. 3. 4.

2 Wee muſt cleave to Chriſt *in faithfull affection.* The earneſt love, delight, and affection of the wife muſt be towards her husband by Gods ordinance, Gen. 3. 16. *Thy deſire ſhall be unto him*; and to him alone, becauſe it is the covenant of God; the recogniſance of which is kept in heaven, that both parties

2 In affection.

keepe themselves in pure and chast love one to another. So must wee as good Spouses love our husband Iesus Christ as our selves; nay better then our selves, not loving our lives to the death for his sake; seeing that his love to us was stronger then death, and more to us then to his owne life. This loyall love will be loath to offend him; and having offended him will not rest till he bee pacified againe.

3 In affliction

3 Wee must cleave to him in *affliction*. A wife marries her husbands estate as well as his person, for better or for worse: So we must cleave to Christ in affliction, in poverty, persecution, banishment; and beare his reproach. The husband and wife must beare one anothers burthen; must rejoyce and weepe together. If common Christians must doe so amongst themselves; much more Christ and the Christian. A Kingdome is promised to such. Luke 22. 29,30.

2 She must depend upon her husband.
1 For direction.

2. The wife must depend upon her husband as upon her head, and that for three things.

1 For *direction*, subjecting her selfe as owing obedience to all his lawfull commandements Gen. 3. 16. he *shall rule over thee*, she must heare his voice, and acknowledge a stampe of God upon it in everie thing that is not sinne. This is subjection: and not to be sicke or sullen, or answering or replying when she is crossed in things indifferent. It were monstrous in the body if the hand should goe about to direct the eye, or the foote rise up to rule the head: and they are monstrous wives that covet rule and command, whom God hath made to be ruled and commanded, and subordinated their wils to the direction and discretion of their husbands: Even so the Christian must be subject to Christ in every thing, Ephes. 5.24. She is not worthy the name of a wife that will be subject as far as she list, or as makes for her

her eaſe. Gen.2.19. all the Creatures came to *Adam* to be named by him, in token of their ſubjection; and as they, ſo the woman alſo was named by *Adam*, in token of her ſubjection, that ſhe ſhould never think of the name woman, but alſo conceive her ſubjection. Would to God women did thinke, that to loſe ſubjection, were to loſe woman head! In like ſort the ſpouſe of Chriſt hath taken her name of him in token of abſolute ſubjection. What can be more proper for a Chriſtian then to frame to all the rules of Chriſt; ſeeing he is the true light, the ſunne of righteouſneſſe, the pillar able to direct?

2 The wife muſt depend upon her husband for protection. The husband is the *vayle* of his wifes eyes, as *Abraham* was to *Sarah*: Even ſo the Churches husband is the ſaviour of his body, Eph. 5.23. The only *Phineas* that turnes away the wrath of God kindled againſt the Iſrael of God. The only *Moſes* that ſtandeth in the gappe where Gods wrath had made a breach. *Davids* wives being taken captives, he reſcues them (1.*Sam.*30) and ſmites the enemies with an horrible deſtruction: So this Sonne of *David* and *Davids* Lord, redeemes us his wife out of the hands of our enemies, both ſpirituall, as ſinne, hell, death, Devill, and damnation; and corporall alſo; ſo as though they may exerciſe, yet they ſhall not hurt his ſpouſe. In all our troubles and dangers we muſt come unto him, as *Ruth.*3.9. *Spread the wing of thy garment over thy hand maid*, for thou art the Husband. 2 For protection.

3 The wife muſt depend on the husband *for proviſion*. Whom ſhould the wife depend upon for neceſſaries, but on her husband? or who muſt pay the wives debt, but the husband: ſo who elſe but Ieſus Chriſt can ſuppply the Church with ſuch things as ſhe needs? who can beſtow pardon of ſinne, righ- 3 For proviſion.

teousneſſe, life, and ſalvation, but he? or who can pay ſuch debts as we owe, but he; both obedience to the whole Law; and ſatisfaction for the breach of it? None but he can ſatisfie either the principall or forfeiture. If any man ſhould maintaine another mans wife, the husband being better able then he; would not all the world judge them harlots and nought? So ſeeke thou ſalvation and righteouſneſſe (as the Romiſh Church doth) by any other meanes within or without thy ſelfe then by the name Ieſus: thou art an harlot and no ſpouſe of Chriſt.

3 She muſt honour her husband.

3 The wife muſt rejoyce to *honour her* husband, even with her owne diſhonor. 1 Cor. 11. 7. the wife is the glory of her husband: and ſo a good Chriſtian is the glory of Chriſt. Chriſt rejoyced to honour us with his owne infinite diſhonor. The joy of heaven pleaſed him not without our preſence & fellowſhip in it. All the members honour the head: ſo muſt wee honour our head though we be loſers by it. Such a dutifull ſpouſe was *Iohn the Baptiſt*, who rejoyced becauſe of the Bridegroomes voice. Ioh 3. 29. and ſaith, ver. 30. *He muſt encreaſe, but I muſt decreaſe.* Such good ſpouſes were the diſciples that rejoyced, they were counted worthy to be ſcourged in the Synagogues for the name of Chriſt; and were contented to be fooles for Chriſt, 1 Cor. 4. 9, 10. Such ſpouſes were the faithfull martyrs, and all thoſe witneſſes that lie under the Altar; who left all, houſe and home, goods and name, land and libertie, yea life it ſelfe for the honor of their husband. But how doe we take our husbands part, that have no word of defence, or rebuke of thoſe that highly blaſpheme his name by word or deed? Nay, when our ſelves joyne in his diſhonor, diſgracing our profeſſion, polluting his name by ſwearing, lying, drinking, rioting, gaming, and all unſeemely behaviour?

4 The

4 The wife as a good ſpouſe muſt doe all things to pleaſe her husband, herein teſtifying her love to him: ſo muſt everie ſpouſe of Chriſt herein teſtifie love to Chriſt. The Apoſtle *prayeth* (Col. 1. 10) that they might walke *worthy of the Lord, and pleaſe him in all things.* 4 She muſt pleaſe her husband, In

Queſt. How ſhall we pleaſe our husband?

Anſw. By obſerving ſixe rules.

1 Never ſeeke to pleaſe thy ſelfe in any thing diſpleaſing unto him. A good and loving wife will diſpleaſe her ſelfe, and depart from her owne will to pleaſe her husband. A good Chriſtian muſt deny himſelfe, his owne will, reaſon, affections, and deſires, and much more his ſinnes and luſts (be they as deare as his eyes) to pleaſe that husband. The Apoſtle (Rom. 15. 1, 2, 3.) both propounds the duty, and perſwades it by a moſt forcible reaſon: wee muſt not pleaſe our ſelves; for Chriſt pleaſed not himſelfe; that he might pleaſure us. He was not bound, but we in way of thankfull retribution are bound. 1 Not pleaſing her ſelfe.

2 Never ſeeke to pleaſe other men in thine actions; for then thou canſt never pleaſe Chriſt. Gal. 1. 10. *If I ſhould now goe about to pleaſe men, I could not be the ſervant of Chriſt.* A loving wife lookes not to pleaſe other men, but will pleaſe her owne husband though others be never ſo much diſpleaſed: ſo a ſound Chriſtian muſt reſolve to pleaſe the Lord and not be plauſible to men. 2 Nor pleaſing men.

3 A good wife that would pleaſe her husband will pry into his nature and diſpoſition; and having found what is pleaſing or diſpleaſing unto him, will frame herſelfe unto his minde and honeſt deſires. Thus *Rebecca* pleaſed *Iſaack* in providing for him ſuch meat as he loved. Thou art then pleaſing to Chriſt thy husband, when there is a conformity and ſimilitude in manners and affections. Therefore ſee 3 Obſerving what will beſt pleaſe him.

there be, First, a conformitie in vertues; that thy heart be an holy heart; an humble, innocent, patient, loving spirit; a sober and temperate minde. For what is marriage spirituall or corporall, but a conjunction of two bodies and two spirits into one? *Adam* had no other but an holy help, made of an holy ribbe, and knew no *Eve* but out of his owne side: so the second *Adam* hath no spouse but an holy one, which sprang out of his owne side. Secondly, a conformity in will: will nothing but holily as he willeth, and nill what he nilleth. Thirdly, a conformity in practise: Likenesse of manners is very pleasing. See thou cheerefully embrace & observe what he commands. Herein is love expressed; *hee that keepeth my words, is he that loveth me.* Thus must wee grow fit for our head; for, First, marriage requireth fitnesse. God brought *Adam* a fit help. Secondly, Christ was like unto us in all things, sinne excepted, that we might be like unto him.

4 By decking the soule with graces.

4 To please our heavenly husband, we must decke and trimme our selves with graces. It is the folly of these times, and fooliſh Virgins, to decke themselves not with vertue, but with vanitie, pride in attire, and all fooliſh and immodest fashions. He is none of the wisest earthly husbands that can affect his wife for these things. But it is other manner of attire that makes Christs Spouse lovely. Psal. 45. 13 the spouse is *all glorious within*; and her cloathing of wrought gold. Thou must put on lowlinesse, meekenesse, love, truth, sobriety, watchfulnesse, sincerity; else the King hath no delight in thy beautie. 1 Tim. 2. 9.

5 By respecting his friends.

5 A loving wife cannot better please her husband then by loving and gladly entertaining his friends. Every godly man is (as *Iohn* was) *a friend of the bridegroome.* The love of a Christian reacheth to Christ him-

himselfe; and he that hates the child loves not the father.

6 A good wife to please her husband must shew her delight in his presence, and long after him in his absence: so the Christian must rejoyce in the cheerfull societie of Christ, Isai. 26.8. when he absenteth himselfe, must thinke much and often upon him; and mourne after him (as the widow doth when her husband is departed) and never be at quiet till she enjoy his comfortable presence againe. Shall Christs delight be with the sons of men; and should not ours be much more with him? And as every good spouse in her husbands absence saith in her self, *Come*: so saith this Spouse. *Come. Amen. Even so, Come Lord Iesus.* Rev. 22.20.

6 By delight in his presence.

Having spoken of such maine duties as the spouse of Christ oweth to her husband; we will for her encouragement mention some of her priviledges by meanes of this happie conjunction: by which shee may see it is no lost labour to frame to these duties; and so, as by so many motives, be provoked to the cheerefull performance of them.

The first priviledg is, free electiō: the bridegroome hath made choice of us, & not we of him. The wife wooeth not, nor chuseth the husband; but the husband the wife. Ioh. 15.16. *Yee have not chosen me, but I have chosen you.* Therefore, 1 Neither was he bound any way to chuse us. As a young man intending to marry is bound to none, nor tyed to any; but out of his free wil makes his choice of one above al other: Even so, the Sonne of God chuseth to himself out of his own free wil, being boūd unto none, a wife out of al mankinde, and that is his Church, of which we are members. 2 Neither findeth he any reason in us, as other young men doe in their spouses, to set their love upon them. No disposition, no workes of preparation,

Sixe priviledges of the spouse of Christ.

1 Free electiō.

paration, no freewill, no aptitude or affection towards him; but when wee were enemies he made love unto us. 3 Neither if he had passed by us, as he hath many others, were he bound to give any reason to us, or them, that are refused, why he did not chuse us, or them: Even as a yong man free to his choise, having betaken himselfe to one spouse, need give no reaso why he hath passed by all the rest in the world.

2 Divine pacification.

The second priviledge is, divine pacification. By this marriage all hostility and emnity is removed betweene God and his Church. For, as great Princes use to pacifie strong emnities betweene themselves, and also to stablish true and constant friendship, by contracting some marriages between them: Even so doth the Lord by marrying his owne Sonne to the sonnes of men: Ephes. 2.14,15. *for he is our peace*, who hath broken all partition walls, and abrogated, yea and slaine all hatred; Col. 2.14. he hath abrogated all hand-writings which were against us, and hath fastened them to his crosse. Now a full atonement is made; all the bonds of the Law, to the rigour, to the curse, are all cancelled; all the claimes of sinne, death, hell, and clamors of accusing conscience are now stilled and answered; all our obligations are discharged, and fastened and filed up (as void) on the crosse of Christ, for in no other place in the world could they be cancelled but there. And as while the enmity lasted, and the hostility was proclaimed betweene God and us, there was no commerce, nor no entercourse betweene us; no more then is between nations who have proclaimed open warre against one another: Now by this marriage and peace concluded, we have a safe and happy entercourse & negotiation into the kingdome of God. The way is now laid open betweene heaven and earth; and God himselfe pleaseth to come unto us, yea into us, and dwell and

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ſuppe with us, to conferre with us, to direct us to the advancement of our happy eſtate. We have daily entrance and acceſſe unto him, not as ſtrangers or ordinary friends; but as familiars, yea as children, in prayers, praiſes, meditations, and the like. See Eph. 2 18, 19.

The third priviledge is, gracious aſſimilation and fitneſſe betweene the bridegroome and his bride. For whereas before was an infinite inequality and diſproportion betweene theſe two parties: now by this contract all this inequality is taken away, and a fitneſſe given by grace to make the ſpouſe every way anſwerable to her Husbād; as in theſe inſtances. 3 Gracious aſſimilation in 4. things:

1 The bride was of baſe parentage, a daughter of the earth; her father an Ammorite, her mother an Hittite, Eze. 16. 3. But now ſhe is made a choſen generation, of neere alliance to God, the Daughter of a Prince, yea, of the King of glory. 1.

2 The bride was poore and needy, had no worth, no dowry to preferre her: But by this contract hath an eſtate made her fit for a Prince. That as her Lord and husband is heire of all things; ſo ſhe as the wife hath a right in his whole eſtate; his love is ſo liberall as he hath ſtated her, & made her coheire of his own heavenly inheritance, Rom. 8. 17. Here is the comfort of a Chriſtian, who hath no worth in himſelfe (but of damnation) that he hath now a worthineſſe in mercy and many compaſſions. See Hoſ. 2. 19. 2.

3 The ſpouſe was deformed, without beauty or comlineſſe; nay, had no other but an ugly ſhape of ſinne and unrighteouſneſſe, far more blacke and hatefull, then the Ethiopiſſe whom *Moſes* married: But now hath attained a perfect beauty in righteouſnes; and the beauty of her husband maketh her beauty perfect: See Ezech. 16. 14. *Thy name was ſpread among the Heathen for thy beauty; for it was perfect through* 3.

through the beauty which I set upon thee. He maketh her like himselfe, not having spotte or wrinkle, or any such thing, Ephes. 5. 27. having washed her with his blood.

4 The spouse in her selfe was naked, exposed to all injuries; and covered with nothing but shame, excepting a few ragges and figg-leaves, too short and thinne a cover to hide her shame. But now, as mercy hath married her, so it hath cloathed her: here shee is cloathed with the sunne. Her husband hath provided her costly garments; *her cloathing is of wrought gold*, Psal 45. 13. that is, the golden righteousnesse of Christ, shining as gold, precious as gold, durable as gold, desirable as gold. A garment as usefull as costly, called *Garments of Salvation* Isai. 61. 10. This garment serveth both for necessitie and ornament.

4 Free donation, in 4. things.

The fourth priviledge is, in free and liberall donation A bridegroome contracting a marriage with a Virgin, gives her Iewells and Love-tokens, as *Isaac* sent to *Rebecca*: so the Lord Iesus doth with this woman.

1. 1 What he covenanteth and promiseth, he also pledgeth with many graces and love-tokens, even many graces shining as so many Iewels, every one testifying his mindfulnesse and bounty toward her.

2. 2 He bestowes his person upon her, and by becomming hers shee becomes his, and they twaine are one flesh; a gift, then which heaven hath no greater.

3. 3 With his person he bestowes his goods upon her, that is, all his merits, all his obedience, all his sufferings, all his glory, all his prayers.

4. 4 He invests her not onely into his goods, but into his inheritance, and in due time consummates this marriage

marriage, and brings his ſpouſe home to his houſe of glory, a prepared manſion for her; and puts her in poſſeſſion of all the wealth of heaven, and that celeſtiall inheritance where ſhe enjoyeth his immediate preſence. All which being loſt in the firſt *Adam*, is reſtored in the ſecond; by whom heaven is reſtored to us, and wee to it.

5 High exaltation in 3. things.

The fifth priviledge is, her high and honorable exaltation and advancement. The whole dignity and honour of the husband is derived unto the wife, be ſhe in her ſelfe never ſo baſe and unworthy: As in *Eſther* a poore captive maid married to *Ahaſueroſh*, made a ſharer in the honour of all his kingdome. And *Bathſebe* a meane woman advanced to be *Davids* Queene. But the honour of the Church goes beyond all the honor of all the Queenes that ever the ſunne ſaw, or the earth bare, by reaſon of this marriage and contract: For;

1. They were matched to men; and layd in the beds and boſomes of men: but ſhe comes into the boſome, and greene bed of him that is God and man, Cant. 1. 15.

2. They were married to Kings, but earthly and mortall, who dyed and left them widowes and often miſerable: But ſhe to the King of Glory, who onely hath immortality, her King and husband never dyeth, nor can leave her a widow.

3. They were married to conſort in ſome one kingdome, and part of the earth; and in ſuch honor, authority, glory, and riches as were as mortall and periſhing as themſelves, and not long but they were parted: But ſhe to a King who rules from ſea to ſea, to whom all Kings are ſubjects, and by whom they rule: to a kingdome that is unſhaken, not withering: to an authority, glory, and wealth which is firme, ſtable, reſerved in the heavens. Neither is there

of

of his kingdome any end, either in respect of extent, or of durance.

6 Eternall consolation.

The sixt priviledge is, strong and eternall consolation. In that by this contract a firme and constant happinesse is assured, which all the contracts in earth cannot performe. This undivided conjunction of Christ with his Church answers al objections which might either prevent or discontinue the happinesse of a Christian.

Answereth all objections.

First, for things which might seeme to prevent our happinesse.

1 In things which might prevent our happinesse.

Ob. 1. Our owne unworthinesse and infinite disproportion. He is a divine head, a mighty God: I a base worme, and man of earth; How can he marry himselfe unto me?

An. We are not knit immediatly unto his divine nature; but by the meanes of his humanity. Thou canst not reach his deity; he can stoope to thy humanity.

Ob. 2 But he is an holy head, and the righteous God; but I want righteousnesse and holinesse: How unfit to be contracted to him?

An. 1 Christ marries not his Church, because she is holy, but to make her so. It is not the condition to marrie her, if she be pure or holy; but that she may be so. Eph 1.4.

2 Thy righteousnesse is much lesse a cause of this contract; but this contract a cause of thy righteousnesse; for he decks thee with a glorious robe in sense of thy nakednesse.

Ob. 3 But alas, my desire is not to him as it should: how can he then desire or affect me? I desire every thing else, every thing more.

An. 1 He seekes and wooeth, and chuseth us, and not we him.

2 Labour thou to know his excellency more, by which

which thou mayest preferre him before al loves and lovers, as surpassing them al in true worthines, goodnesse and perfection. This is a part of the Covenant. Ier 31.34.

Ob. 4. But I am base and poore, despised among meane men, and worthily: and how can he affect mee?

Answ. Be yet more base in thy owne eyes also: and say as *David*, 1 Sam. 18 18. *What am I, that I should be the sonne in Law to the King*! Hee chuseth none but the abject; and calleth himselfe the God of the abject. He chuseth the Apostles, who were the of-scouring of all things.

Secondly, it answereth all Objections for the discontinuance of our happinesse.

2 In things that might discontinue to our happinesse.

Ob. 1 From the presence of sinne. My sinne may separate betweene him and me.

Answ. 1 If it could not hinder the contract; much lesse the continuance now the guilt is removed.

2 Every sinne offends him; but every sinne separates not.

3 The spouse may sinne of infirmity, not of wilful stubbornnesse; and therefore may fall, but not fall away.

Ob. 2 The desert of sinne is eternall separation.

Answ. 1 Hee hath taken the desert on Himselfe.

2 Hee punisheth not with bitternesse and extremity, who hath commanded husbands not to be bitter to their wives; but passeth by many, pardons all, covers all, cures all in his spouse, Ier. 31.34. Isai. 54. 10.

Ob. 3. Grace is weake, and my sense of righteousnesse little and small, if any.

An. Grace in the elect is weake, but perpetuall; because the covenant is everlasting. Floods of corruption shall not quench this small sparke. Cant. 8.7

Ob. 4

Ob. 4 But hee may depart in displeasure. Cant. 5. 6.

An. 1 For a time, and for her good; but she finds him againe.

2 A man must leave father and mother, and cleave to his wife; and much more will this Lawgiver. There can be no desertion on his part.

Ob. 5 But though he be faithfull; I am unfaithful, and may depart from him.

In posse non peccare. In non posse peccare.

An 1 Neither on her part: For she is confirmed in grace, which hath a priviledge above that in innocency. That was in a possiblity of not sinning; but this in a not-possibility of sinning to death.

2 He that with his life purchased her happinesse, will now by his glorious power preserve it.

Ob. 6. But outward force and violence may dissolve this marriage; at least death may.

An. 1 The gates of hell cannot prevaile to dissolve this marriage.

2 Whom God hath thus inseparably joyned none can put asunder.

3 Death which dissolves all other marriages, is here overcome; and neither party can dye any more: the death of Saints being but a going home to their husbands house.

Vse. 1. In afflictions; remember thy happinesse is stable.

2 In temptation to sin; remember thy honor and advancement.

[*Cloathed with the Sunne*] Having described and discovered the person; wee come to the properties by which she is described: and these are foure.

The first property is, that she is cloathed with the Sunne. In which 1 the garment: the *Sunne*. 2 the application: she is *cloathed* therewith. By Sun is meant Iesus Christ; who, not seldome, is so called in the Scriptures:

Scriptures: As Psa. 84 11. The Lord is the *Sunne* and shield, Mal. 4. 2. To you that feare my name shall the *Sunne* of righteousnesse arise.

Christ the Sun is there opposed 1. to shadowes of the ceremoniall Law. 2 To our naturall darknes.

Quest. Why is Christ resembled by the sunne, or wherein is he so?

An. In two respects. 1 in his affects and properties within it. 2 in his effects and actions without.

1 The effects within it are five.

1 *Vnity.* There is but one Sunne in the world: and but one Sunne of righteousnesse in the Church he is the only begotten Sonne of the Father; Ioh 1. 14. No sonne else begotten of the substance of the Father: no name else &c.

1 Vnity.

2 *Light.* The sunne is not onely an heavenly light, but the fountaine of light; and in it selfe a body of most shining and surpassing light: So Iesus Christ is light in his essence; a light which none can reach; an heavenly light; the light of the world, and in him is no darkenesse. *Rev* 1. 16. his face shineth as the Sunne in his brightnesse.

2 Light.

Solis Jubar in vegere mirid ano oculos intuẽtium perstringit, et talis est glo ia Christi summa et inaspectabilis.

3 *Purity.* The Sunne is a pure creature, which lookes upon all inferiour creatures; and none can hide them from the sight of this great eye of the world; and though it looke upon all filthinesse, it contracts no ne: Even so Iesus Christ is purity it self, whose all-seeing eye none can avoid: for all things are naked to him with whom we are to deale. The Ægyptians were wont to call the sunne *many-eyed.* But our Lord disperceth from himselfe on all sides infinite beames of light, as so many eyes on all creatures: the which, if they cannot avoid the view of the sunne of the world, much lesse of this Sunne of heaven. And yet so pure is this Sunne, that living and conversing among sinners, he contracted no staine of sinne Although he was borne of sinners, living with sinners, dyed with, and for sinners, and as a sinner, yet

3 Purity.

πολυόφθαλμον. *Multioculum.*

no man could justly accuse him of sin, but he remained purer then the sunne.

4 Power.

4 *Power.* The sunne is a powerfull creature, for though the body of it be in heaven, yet the warme and comfortable beames of it reach to the extreame parts of al the earth: Even so, althogh Iesus Christ be in heavē bodily, as being asceded thither in his flesh; yet by his spirit and grace he is present with his Church in all parts of the world to the end of it. And as the sunne rising comes forth like a Giant to runne his course, and makes haste in his way, and no created force can hinder him: So this powerful Sun of the Church makes hast in his way to his Church, & as a mighty Giant cannot be hindred from her by all created power of men and angells united together.

5 Participation.

5 *Participation.* The sunne is a communicative creature, dispersing all his light and comfort to others, not onely to terrene Creatures below upon the earth, but even to the heavenly and celestiall bodies themselves, for all the starres & the Moone borrow their light from the sunne: Even so Iesus Christ enlighteneth every one comming into the world, Ioh. 1.9. Whosoever are enlightened with light of nāture or grace, have it from this Sunne. And not onely these; but they who in heaven shine in the light of glory, doe borrow of this light, Dan 12.3. they shine as the starres, which receive all their shine from the sunne. And more, they shall shine as the Sunne in the kingdome of their Father, Mat, 13 43. Because they shall participate of the sunnes brightnesse.

Effects of this Sunne of the Church.

2 The effects without are foure, and in respect of these also, Iesus Christ is compared to the sun.

1 Illumination.

1 The sunne driveth away darknesse, otherwise there would be a perpetuall night: And at the rising of the sunne, things which before were involved in the darkenesse of the night, appeare as they are: so this

this Sunne of the Church drives away the darkneſſe of ignorance, the night of our miſerie; chaſeth away the black and thick miſt of our ſinnes, bringeth back the light of knowledge and the day of grace, to us, who elſe had layne in perpetuall night and ſhadow of death. And now foule things appeare as they are, and ſinne appeares out of meaſure ſinfull.

2 As the ſunne by his beames *gives direction* to all the waies of our naturall and civil life: ſo this Sun by the beames of his wiſdome & grace directeth us in all the wayes of ſpiritual & eternal life. And as a man can do nothing cõmendably without the light of the ſunne: ſo, without this Sun we can doe nothing at all. 2 Direction.

3 The ſunne is the moſt *comfortable Creature* in all the world, warming and refreſhing with his beames all living Creatures, yea (under God) quickning creatures dead in themſelves: ſo Ieſus Chriſt is the life of the Church, and the quickner of all the elect unto eternall life, they being in themſelves dead in treſpaſſes and ſinnes. He alſo warmes his Church with the beames of his love, which reflect backe (as the ſunne beames doe) upon himſelfe both the head and members. He comforteth with his gracious aſpect all the faithfull in all corners of the world, who had never had life, nor breath, nor ſhew of grace without his ſhine upon them. 3 Refection.

4 The ſun of the world maketh & preſerveth *the ſeverall ſeaſons*, the Summer, the winter, the ſpring, the Autumne: Ieſus Chriſt the Sun of his Church hath in his power al times & ſeaſons. He hath in his hand the ſeed time in grace here, & the harveſt of glory hereafter. He appointeth the Summer ſeaſon and proſperitie of the Church: He changeth that ſeaſon, & bringeth on her a ſharpe winter of trouble & affliction. All the viciſſitudes and changes in the Church are appointed and directed by his wiſdome, Dan. 2. 21 4 Diſtinction of ſeaſons.

Nothing befalls the Church by chance, but by his most oculate providence.

Vse.

1. Is Christ the Sonne of the Church; wee are taught many things; As,

The Sunne of the Church infinitely surpasseth the sun of the world in 6. things.

First, to a knowledge our Sunne, yea to admire our Sunne, as ten thousand times passing the sunne of the world. For, 1 That is a meere creature, though glorious: but this Sun is the mighty God, the creator of that. 2 That serves the outward man in the things of this life: this the spirituall man in the things of life eternall. 3 That riseth on good and bad: but this onely on the good; onely on *Ierusalem*. Isai. 60 1. *Thy light is risen upon thee.* 4 That riseth every day, and every day setteth: but this Sunne riseth and never setteth Isai. 60. 20. 5. That obscureth the starres: this enlightens beleevers by his presence, who shine as starres. 6 That may be eclipsed or darkned: but the light and grace of this Sunne can never lose or lessen his shine and glory, it may be a while clouded from us; but never eclipsed in it selfe.

2 Rejoyce in our Sunne.

Secondly, We are taught to rejoyce in our Sunne. All creatures rejoyce in the sunne, but hatefull Bats and Owles which flye the light. All creatures in nature follow the sunne, and thrive and prosper in it; the silly plants, as Marigold, Dazie, Turnsoll: so all that are new Creatures doe follow and prosper in this sun. And if wee be so, we wil draw neere to the Sunne, that we may have the blessed beames of his grace to shine upon our cold and frozen hearts, that by his spirituall heate we may be revived and refreshed to everlasting life. We can open our windowes to let in the Sun-shine to our comfort; and why should we not set open the doores and windowes of our hearts, that the beames descending from *Iesus Christ*, may enter in, enlighten, and comfort us? Oh our little respect of the ministery shewes plainly enough

nough, wee would ſhut out this Sunne if we could. Many of our hearers doe what lyes in them.

Thirdly, we are taught to be thankfull that this bleſſed Sunne is riſen unto us who were in woefull darkneſſe How thankfull was *Paul*, and thoſe in that dangerous voyage with him, Act.27.20. when not having ſeene Sun, Moone, nor ſtarres for many dayes, they ſaw againe the deſired light of the Sun? But in ſo dangerous a tempeſt of Gods wrath, as we had for ever beene toſſed and drowned in, to get a glimpſe of this Sunne of righteouſneſſe, is a farre greater cauſe of thankfulneſſe to God, which diſperſeth all clouds and ſtormes, and brings a moſt calme and comfortable ſeaſon. The poore men in the Goſpell to whom Chriſt reſtored ſight, how glad and thankful were they ſo ſoone as they were able to behold the ſunne? They leapt for joy, praiſed God, and preached Chriſt; they made it knowne they had met with Chriſt: No leſſe joyfull is he whoſe eyes of mind Chriſt hath opened to diſcerne his change, that hee is turned from darkeneſſe to light.

3 Be thankful for our Sunne riſen.

Fourthly, wee are taught to imitate our Sunne; labouring to preſerve our purity, though wee ſee much foule behaviour; and being converſant among ſinners, and in many occaſions, yet (as our Sunne did) we muſt keepe our ſelves pure, and not be plucked away with the errour of the wicked; as *Lot* in *Sodom*, abſtaining from evill and all the appearance of it.

4 Imitate our Sunne.

Fifthly, Wee are taught to walke beſeeming our Sunne.

5 Walke beſeeming our Sunne:

1 *Warily*, and uprightly: becauſe this Sunne diſcovers thoſe rubbes and perills by which men fall and hurt themſelves. In a miſtie and darke night to ſtumble and fall is no ſuch great diſgrace; but at noon day, the ſunne ſhining, argues blindneſſe or heedleſ-

1 Warily.

neſſe, or ſome great diſtemper of body and mind: For Chriſtians now to ſinne, againſt ſuch light, is farre more ſhamefull then in darkeneſſe of Popery and ignorance.

2 Watchfully.

2 *Watchfully*. In the darke night men may ſleep; but in the day and ſunſhine it is time to awake from ſleepe, and ſhake off ſecurity, and walke as in the day. The ſun of the world may be ſeene of all eyes, bnt it ſees nothing But our Sun ſeeth all things, even the hidden ſecrets of hearts which no eye elſe can ſee, neither can any deepe bee hid from his infinite light and knowledge. This ſhould move us to watch all our wayes and actions, thoughts and ſpeeches; for we may bleare mens eyes, but not his.

3 Decently.

3 *Decently* and comely. When the ſunne is up men muſt doe lawfull and juſtifiable things, becauſe all eyes are upon them. Let the theefe cover himſelfe with darkeneſſe; let the adulterer watch the twilight; let Papiſts, and Atheiſts, and profane perſons doe ſhamefull things without ſhame: But let us in ſo open a light doe things comely; let not the light make us aſhamed of any indecent and uncomly or unconſcionable action; let not the ſunne ſee our nakedneſſe without ſhame or holy bluſhing.

4 Diligently.

4 *Painefully* and diligently. When the ſunne riſeth, man goeth forth to his labour by Gods ordinance. Pſ. 104. 25. ſo while the ſunne and day and light laſts us, let us walke and worke hard for faith, for repentance, for oyle, for the wedding garment, See Iohn 12.35,36.

Vſe. The Sunne of the Church never ſetteth.

2 A ground of comfort: that this Sunne ſhall never fall to his Church. The ſunne may be hid and clouded for a time, but at length ſhall breake forth with much brightneſſe and comfort: So Ieſus Chriſt may hide himſelfe, and the cloud of our ſinnes and corruptions may get betweene him and us; but at length

length his grace and light ſhall ſhine forth againe, and manifeſt it ſelfe to every ſoule to which it ever aroſe. So for the publique eſtate of the Church. As the Sunne of the world may withdraw and remove it ſelfe, and doth in winter, ſo as all things ſeeme dead and loſt; but be the winter never ſo ſharpe and tedious, the ſunne comes backe againe, and brings with it a ſweet and pleaſant ſpring: So the Church may ſuſtaine a blacke and bitter winter, be afflicted and ſhaken with many ſtormes & bluſtrings of furious enemies, but theſe ſhal blow over, and it ſhall ſee a happy ſpring againe. Our ſun is in the heavens; and ſo long as the enemies cannot reach him to pull him thence; (whatſoever winter the Churches abroade doe now ſuſtaine; whatſoever winter our Church at home may endure) faith and patience will waite and attaine a ſweet ſpring, and fruitfull ſummer againe; which ſhall make the enemies gnaſh their teeth, and the Church ſing for joy, as men do ſing in harveſt. *Amen.*

We have ſeene what the garment is: Now of the application, [*Clothed*] where conſider,

1. How the Sonne is a *garment.*
2. How it differs from other garments.
3. How the woman is *clothed* with it.

Firſt, Ieſus Chriſt the Sunne is in many p'aces of the Scripture called by the name of a garment by reſemblance; becauſe his righteouſneſſe and meritorious obedience ſupplieth all the offices of a precious garment to the Church of God. In obſerving the uſe of a garment we ſhall ſee what uſefull offices Chriſt performes to his Church his body.

Chriſt a garment, why.

Queſt. What are the chiefe ends of garments?

Anſw. Garments ſerve, 1 for *neceſſity.* 2 *ornament.* 3 *diſtinction.*

1. The neceſſity of a garment is in three things.

Neceſſitie of a garment in 3 things.

1 To cover the body.

1 To *cover* bodily nakednesse, and to hide all corporall shame and defects: so the Church wrapped in this robe of Christs righteousnesse, hath all her sinnes (which are her speciall nakednesse and shame) hid and covered from the eyes of God. When *Adam* had sinned he saw his nakednesse, and sewed figg-leaves; but neither they, nor any thing he could devise could hide it, till God made him a cover: Neither can any of the sonnes of *Adam* by their owne reach or power attaine a cover; but the Son of God, the second *Adam* onely can afford a garment to hide sinfull nakednesse from the eyes of God.

2 To fence the body.

2 To *defend* the body from the injurie of weather both of Summer and winter: so onely Christ his meritorious righteousnes can save & shelter the soule from the burning heat of his Fathers wrath; and from the pinching and shaking terrours of a mans self-accusing conscience. Onely Christ can cover his Church from the stormes and blasts of temptation by Satan, and from the raging tempests of persecution by tyrants and enemies. Isai 4.5,6. Iesus Christ was the true Cloud and Pillar protecting his people through the wilderneſse by day and by night, who makes a gracious promise that upon all the glory shalbe a defence, aud a couering shalbe for a shadow in the day for the heat, and a place of refuge, and a cover for the storme and for the raine. He will for ever supply all to his Church of all ages, whatsoever he did to Israel by that Cloud, which was but a shadow of his protection.

3 To cherish the body.

3 To preserve and *cherish* naturall life for a while by keeping in and repressing naturall heat, which else would spend too fast: So doth Iesus Christ and his pretious merits preserve and cherish spirituall life and heate in the soule; nay, (which no clothes can) brings in a new and heavenly heat & life, where

was

was nothing but a cold death; and maintaines it, not for a time onely, but unto life eternall: Whence this second *Adam* is called, 1 Cor. 15.45. a quickning spirit; a spirit not changed into a spirit, but for that his body after the resurrection became and remaines spirituall and glorious; and quickning, not onely because his holy flesh is united to the quickning word, but becauſe by his death he brings life unto the world, dead and rotten in sinnes and corruptions.

2 Garments serve not onely for necessitie, but also for *ornament*. When *Rebecca* was given to *Isaac* to be married, *Abrahams* servant gave to her from *Isaac* (in token of love) not onely raiment and garments; but also Iewels of gold and of silver, and precious bracelets to put on her hands, Gen. 24.22.53. A manifest type of the Church married to her *Isaac* Iesus Christ; who endoweth her not with garments only to cover her nakedneſſe; but Iewells also to adorne her. See Ezec. 16.10, 11. the Lord covers his spouse with fine silke; and deckes her with ornaments, bracelets, and chaines.

2 vse of garments is for ornament.

Queſt. What are these ornaments?

An. The blessed and beautiful graces of humility, faith, hope, love, good conscience, layed up in the closet and Casket of the heart within; and the shining and grace of holy life, and vertuous conversation of Saints; which as a cleane garment adornes the righteousneſs of faith where ever it is. Because wherſoever the merit of Christ is applied, there the spirit of Christ is conferred: who effectually worketh all these shining graces by which the whole man is sanctified, and the spirits mansion adorned.

3 Garments serve for distinction: as the liverie given to servants shewes to whom they belong, & what Masters they serve. Even so the righteousnes of Iesus Christ, is 1 In the external profeſſiō of Christ, a liverie

3 For distiction.

liverie and garment discerning and distinguishing the Christian from all Heathens, Turkes, and Infidels. 2 In the sound application of it, there is a reall distinction of the servants and sons of God from the slaves of sinne and the Devill, not onely without the Church, but within the bosome it. A King is not better knowne by his purple, then a sound beleever is hereby discerned from all hypocrites, and the prophane of the world.

Secondly, how doth this garment differ from other garments?

This garment differeth from other garments in 5. things.

Ans. In the 1 *efficient.* 2 *matter.* 3 *price.* 4 *vse* 5 *durance.*

1 The author.

1 The *Author.* All other garments for the body are made by man: but this could onely be made by God and man Hee must be God to performe an infinite righteousnesse, and meritorious obedience: he must be man, for it could not besteed man, had it not beene done in the nature of man. He must be man to suffer: he must be God to overcome. See Ezec. 16.10. *I clothed thee.*

2 The matter.

2 The *matter* and manner. All other garments are made of dead creatures, God made naked *Adam* and *Eve* coats of skinnes of dead beasts, Gen. 3 21. But for his soule he made this garment of the life and death of the Sonne of God: of his death, to make satisfaction; of his life, to fulfill the law: thus for the matter. Now for the manner or fashion. Other garments are made to the body, but we must be fashioned to this our garment. Christ must not submit to us, but we must frame to him.

3 The price.

3 The *price.* Other garments are made either of some homespunne webbe, or bought with corruptible things, a base & vile price in comparison: But this is no homespunne piece, nor bought with any other price then the precious blood of Iesus Christ, nothing

thing in heaven or earth elſe could buy theſe coſtly robes. And therefore theſe robes are ſaid to be made white in the blood of the Lambe, Rev. 7.14. Other blood ſtaines, and fowles, and dyes red; but this blood makes white, and purgeth from all ſinne, 1 Ioh. 1.7 and makes white as ſnow, Iſa. 1.18. A colour of grace, not nature; of faith, not art.

4 The *vſe*. Other garments may couer our bodily nakedneſſe, but this our ſpirituall: and therefore are called long white robes that need no eching or patching with humane merits or ſatisfactions; for this were abſurde, to ſet an old patch on a new garment. And for ornament, other garments can but adorne the body in mans eyes, this beautifies the whole man in Gods eye, and makes us (as *Iacob*) acceptable to our Father in our Brothers garment. 4 The vſe.

The *durance*. They all waxe old and decay. Even Iſraels clothes in the wilderneſſe by miracle kept from wearing fourty yeares, yet afterwards fell to ragges: But this is an ever-new garment; for as Chriſts blood is ever new, ſo is the merit of it. But ſuppoſe thoſe garments ſhould not; yet we waxe old and decay, and leave them in earth: but this garment we carry to heaven with us, which laſts with us to all eternity. Herein alſo it differs from other clothes, for thoſe we put on and off at our pleaſure, but this once put on is put on for ever, never to bee put off any more. 5 The durãce

Thirdly, how is this woman cloathed with the Sun, that is, the righteouſneſſe of Chriſt, more pure and ſhining then the ſunne in his ſtrength? The woman cloathed with this Sunne.

Anſw. Two wayes.

1 On Gods part, by his gracious *imputation* of Chriſt and his merits unto the true beleever. This is a phraſe taken from creditors, who doe not impute a debt they meane to forgive, but account it as diſcharged 1 On Gods part by imputation.

charged, though the party be never able to pay it. So God doth impute Christs righteousnesse to the beleever, and the beleevers sinnes to Christ our surety. So as in and by faith in Christ made sinne for us, wee are made and reputed no sinners, but acquited and freely discharged. Rom. 4. 24, 25. *Abraham beleeved, and it was imputed to him for righteousnesse*; and not *to him onely, but to us that beleeve.*

2 On mans part by application.

2 On mans part by *sound application* and acceptation: I say *sound* application, because application is twofold. 1 Sacramentall and by profession onely. Gal 3. 17. all that are baptized into Christ, *have put on Christ.* And thus in respect of the sacrament and externall profession, good and bad may put him on: as every man may easily hang a cloak or loose garmēt upon himselfe. 2 Spirituall and *by faith* also, when a man is not only baptized with water, but also with the holy Ghost and fire, when inward and outward washing goe together. A man is then truely said to be clothed, when he hath put on all his clothes, one peece as well as another. And this is *Augustines* distinction *Some put on Christ onely by Sacramentall washing, some by spirituall regeneration.* This is also the Apostles distinction, speaking to them that were baptized already: Rom. 13 14. *But put yee on the Lord Iesus Christ*; so implying that there was a further putting on of Christ then by the Sacrament.

Quidam induunt Christum tantum quoad Sacramenti perceptionem; alij et ad vitæ sanctificationem.

Quest. But what is required to this putting on of Christ?

Five graces requisite to the clothing of a christian. 1 Repentance.

Answ. There are five graces especially necessary to this clothing of a Christian.

1 The grace of true *repentance* and mortification, which bewrayeth it selfe in two things. 1 A sight and most humble sense, and sorrow, and (as Dan. 9. 8) shame for our nakednesse. A daily putting off the filthy ragges of our owne sinfull nature, and lothsome lusts

luſts;for this new garment will never come upon our old ragges of ſinne *Adam* caſts off his figgeleaves, when God makes him coates.

2 The grace of *ſpeciall faith* which juſtifieth,and ſo incorporateth into Ieſus Chriſt. For what is putting on of clothes, but a cloſe knitting and uniting them to the body ? And what elſe is our putting on of Chriſt, but a neere union and conjunction with him? And therefore the Apoſtle,Gal. 3. makes the putting on of Chriſt, and being in Chriſt, all one, ver. 27, 28. and that this union by adoption is by faith,ver.26. Now as the man and his garments are but one man : ſo Chriſt and the beleever are but one ; even as he and his Father are but one, Ioh. 17. 22. Wouldeſt thou daily put on Chriſt as thou daily putteſt on thy garments;then thou muſt daily renew and ſtrengthen thy faith for the ſtrengthning of this union. 2 Faith.

3 The grace of *fervent invocation* and *prayer*. That Ieſus Chriſt wold cloath himſelf with our ſins, that we may be clothed with his righteouſneſs,for before we can put on Chriſt, Chriſt muſt put on our ſinnes and wretchedneſſe. 2.Cor. 5 21. He made him ſinne for us, which knew no ſinne, that wee ſhould bee made the righteouſneſſe of God in him Hee muſt bee covered with ſhame, that our ſhame might bee covered. 3 Prayer.

4 The grace of *true ſanctification* and holineſſe. Thou canſt not put on Chriſt but thou muſt put on his graces. For, 1 Chriſt is the treaſury and ſtorehouſe of all graces ; which were in all abundance in the manhood of Chriſt:he is full of grace, Ioh 1.14. 2 Chriſt and his graces are inſeparable;ſo as without putting on of theſe,there is no putting on of Chriſt ; his fulneſſe ſupplies us, Ioh.1.16. 3 Chriſt is never given for juſtification, but his ſpirit is given to our ſancti- 4 Holineſſe.

sanctification; and with him all the fruits and graces of the Spirit. Christ covers none with his robe of righteousnesse; but he deckes and adornes that soule with his holinesse. Never thinke thou putteſt on Christ, till thou hast put on the new man *created after God*; and hast attained a new suite and habit, and art changed in thy course.

5 Hope.

5 The grace of *hope and expectation*. Earnestly desiring to be perfectly covered, and decked with Christ. 2 Cor. 5.4. wee desire to bee clothed upon. Wee are already cloathed with the justice of Christ, and in part and imperfectly with his holinesse, but yet much nakednesse and filth is with us, and much frailty and sorrow attends us. Now there is another garment, the garment of glory and immortality which wee long and sigh after to be cloathed withall. For if the taſt of Christ be so sweet; what a happinesse is it to be filled with Christ? If in his absence he be so sweet; how sweet is he in his immediate presence and fellowship? None can have the joy of his Lord enter into him here; but he will wish and long to enter into the joy of his Lord hereafter. For if in our prison we can so happily enjoy him; what shall wee in our palace? Thus by 1. mortification 2 justification. 3 invocation. 4 sanctification. 5 joyfull hope and expectation, the woman comes to bee clothed with the Sunne.

Having expounded the severall things in this application of the garment, we come to the observations. Where we will handle three maine duties of the Church and of Christians.

1 Duty hence to put on this garment is necessary.

The first dutie is; Every Christian in sence of his owne nakednes must labour to *put on* this garment; Rom. 13.14. *but put yee on the Lord Iesus Christ*. Considering. 1 The *necessity*; in that we the of-spring of *Adam* are as naked in our nature, as ever *Adam* was:

And

And as the naked infant is expoſed to all injuries and death it ſelfe, unleſſe the parents take it from the birth, and wrappe it in cloathes : ſo were we till it pleaſed our heavenly Father to provide us a cover for our ſoules nakedneſſe. Wee muſt not therefore ſuffer this cloathing to lie in Gods wardrobe; but we muſt put it on; partly by faithfull application, grounding our confidence on the onely merit and righteouſneſſe of Chriſt, who is the matter of our righteouſneſſe; and partly by imitation of his holy vertues, growing in daily ſanctification. 2 The excellent properties and benefits of this garment ſhould ſtirre up our diligence to make our ſelves ſure of it : which properties and benefits are of two ſorts : 1 in ſaving us from evils. 2 in procuring us all good.

1 To ſave from evils.

1 In ſaving *us from evils*, in that, 1 It alone covereth all guilt, being a long white robe, not as the garments of *Davids* ſervants cut off by *Hanun*, which hid all but their ſhame. 2 It covers from all danger, as well as from ſhame. Iſa. 4. 6. It alone armes the beleever with ſafety and protection. It is a commodious garment for al ſeaſons, for ſummer and winter; fit to keepe out heats and colds, winde and weather. It is commodious for all eſtates, proſperity, adverſity, ſickneſſe, health, peace, or warre ; to beare off blowes or ſhot, called both a wedding garment for peace, and an armour of proofe for warre, Eph 6. Wouldſt thou know what to doe to be ſafe in time of plague, famine, warre, ſickneſſe, perſecution? thou muſt put on Chriſt, and walke ſafely in all dangers. Dwell under the ſhadow of the almighty. *Ruth* fearing injurious dealing, gate her ſoftly and ſecretly to *Boaz*, ſaying ; Cover me with the lap of thy garment. chap. 3. So get thou to Chriſt; and now let dangers inſue, and death make an aſſault upon thee, and take thee away ; it ſhall doe thee no more hurt then it

Cant. 1. 7. The Church wold find Chriſt at noone, in the heat of the the ſun of perſecution to be refreſhed by him.

it did Christ himself; it shall onely lift thee up, as it it did him to his glory. This garment shall be sure never to shrinke in the wetting, neither shall he that weares it. Wouldest thou know what to doe in the buffetings and temptations of Satan? here is a sufficient cover and strength against all temptations. Satan will object Thou art a sinner hateful to God.

Answ. In my selfe I am so; but in this garment my sinne is hid.

Ob. But no sinner can come to heaven.

Answ. No, unlesse he have the wedding garment which I have by faith: and this brings me into the Bride Chamber.

Ob. But thou art unworthy of any thing but damnation.

Answ. In my person I am, but in this garment I have a worthinesse imputed to me, Rev. 3.4.

Ob. But sinne drives thee from GOD, and GOD from thee; how darest thou pray or hope to speede?

An. If I came to GOD in my owne name I were hopelesse: but I am clothed with Christ in the sight of GOD, and present his merit in my behalfe. By fastning on me this garment, I am one and the same person with Christ, and GOD can no more deny me then him.

Wouldest thou know what to doe against accusations, and cold feares and terrors of Conscience? This garment put on keepes the heart warme and comfortable, as if a man walked in the warme sunne. If a man were clothed with the sunne, how could he be cold; It is one of the curses of the Law, to put on clothes and not be warme: but this garment removes all curse, never was any clothed herewith exposed to the curse. Never came Christ any where, but if he found not joy, he left joy behind him as in

Lazarus, *Zacheus* the Iaylor, &c.

2 In procuring us *all good*, which it doth. 1 In bringing us into acceptance with God. *Ioseph* might not come in his prison garments before *Pharaoh*, but must change his garments, Gen. 41.14. So there is no accesse or acceptance with God in our owne old forlorne garments, till we change them, casting off our foule and filthy garments, and adorne our selves with this second vestiment, figured in the beautifull and holy garments of *Aaron*, without which (upon painy of death) he might not appeare before the Lord 2. In procuring grace and blessing. In this garment only we become heires of blessing. For as *Iacob* could not have got the blessing from his Father, had not his Father smelled the sweet smell of his brothers garment: so no more could wee, if we were not wrapped in this garment of our elder Brother. Being in this garment, the Lord pronounceth of us, as *Isaac* of his sonne; The smell of my sonne is as the smell of a field which the Lord hath blessed, Gen. 27.27. Touch but the hemme of this garment, and vertue comes forth. Weare it and hide thy selfe in it, and thou hast got blessednesse. Psal. 32.1. Blessed is that man whose iniquitie is hid, and whose sinne is covered.

2 To procure us all good, 2 wayes.

Ob. But have we not all put on Christ already, and are baptized into his name: How can we still put him on.

Answ. 1 The putting on of Christ is a continued act of the whole life.

The putting on of this garment is a continuall act of this life.

For the understanding whereof wee must know, that Christ is put on either in regard of his satisfaction, or of his sanctification. Now although we have put on Christ once for all in respect of his satisfaction, which faithfully applyed to us, is our justification: yet in respect of sanctification, he is put on e-

every day more and more: seeing that the life of beleevers is a daily profiting and encreasing in spirituall graces unto full holinesse.

And in much weaknesse for 2. reasons.

2 This putting on of Christ in this world is in much weaknes. 1 In respect of the weaknes of the *instrument*. This instrument is faith, which is feeble at the best, as knowledge is, & as all other graces are; & the more we can encrease in knowledge, and stirre up our faith, the more firmely we lay hold on Christ and his righteousnesse for life and salvation; and so in respect of us we more certainly and feelingly put on Christ. 2 In respect of *the strength of the opposites*. These are the security and corruption of flesh, which is still working against grace. In the dayes of peace and prosperitie (as in a warme sunshine) wee are willing to hang our garment loosely and lightly about us, and it is ready to fall off: we must therefore daily strive against flesh, and fasten Christ unto us. This is done, when by daily confession of sinne, striving against sinne, prayer for pardon of sinne, assent of the promises, and purposing to sinne no more, the poore beleever fastneth Christ unto him; and by daily renewing faith and repentance, he layes faster hold on Christ then before. This every baptized person doth not, yet this putting on of Christ should be the work of every day Many cõmẽd this garmẽt, but few put him on. It may be doubted that a little tryall wil manifest it in multitudes, that either they never put on Christ, or hung him loosely in a vaine profession.

The second duty. The Church must labour to expresse the bright shining and purity of Jesus Christ with whom she is clothed: A man that weares a great mans cloth, will be seene and made knowne to others, that he belongs to such a Master.

Quest. How may a Christian expresse the shining of the Sunne of righteousnesse.

Ans. First,

Answ. First, in purity of *nature* by regeneration, and sanctification of nature, which healeth in part and chaseth away native darkenesse, and bringeth a new & saving light. So the Apostle, Yee were darknes, now ye are light in the Lord. The sunne shineth by the lightsomnesse of his owne nature: so the Sunne of righteousnesse was in his nature more pure and shining then the sunne: And every one clothed with this Sunne is renewed, and hath attained a glorious and divine nature, 2 Pet. 1. 4. yea, the so clothed are new borne of God, and as sonnes of God shining &c. Phil. 2. 15.

Christians must expresse the bright shining of this garment.
1 In renovatiõ of nature.

Secondly, in the puritie of the *shining and new gifts and graces* of the Spirit within: Such as are; 1 Illumination, the light of knowledge, Iudgement, and discerning. Can a man be clothed and compassed with the sunne, and not be enlightened? 2 Love, which is as a warme flame shewing and shining a farre off: such was in *Zacheus*; such was in the taylor. 3. Zeale, which is a fervent and fiery affection. He shall want no heate that is cloathed with the sunne. We see, how in our Sunne Iesus Christ, the zeale of his Fathers house consumed him: and so in the rest of the faculties. As the sunne shines in every part: so it is not enough to have one part graced, but grace must be in all.

2 In the shine of spirituall graces.

Thirdly, in shining and *lightsome conversation* without. The sunne shines not onely within, but from within shines outwardly: so must a Christian clothed with the sun manifest his clothing as well by shining and *lightsome actions*, as by *renewed nature*. 1 The commandement is, Let your light so shine before men: As the sunne shines to men from within his owne substance; so did our sunne of righteousnesse; and so must his be that are clothed with the sunne, their life must be as a light in a lanthorne;

3 In shining conversation: Reasons 5.

not a gliſtering on the outſide onely, as a civill mans or an hypocrites may, but a light within, ſhining outwardly on every ſide. 2 Ieſus Chriſt ſhined in all innocency and graces; and wee muſt labour to ſhine as he did, that we may appeare to whom wee belong. Can any man be clothed with this Sunne, and not ſhine, both in purity of grace within; and gracious converſation without? His words were ſo gracious, as never man ſpake ſo: Do thou expreſſe Chriſt in all thy words, let them be ſavoury, fruitfull, and for God and his glory; as all his were from God, and for God; he walked in lightſome pathes. 3 His life was wholly heavenly, as the ſunne ſhines from heaven. If thou beeſt clothed with the ſunne, thy converſation muſt bee heavenly, thou muſt direct all thy thoughts that way, and in all thy actions ayme ſomeway to further that end. 4 He kept himſelfe from the impurity and darkneſſe of the world and age in which he lived, though a moſt wicked generatiō: So muſt thou be like the Sunne of the world and of the Church; walke and move as lights in the midſt of a froward and crooked generation. 5 He brought light unto the world, as the ſunne doth; ſo muſt thou (if clothed with the ſunne) to thy power, and in thy place enlighten all round about thee.

2.

3.

4.

5.

Vſe. Not to caſt dirt upon ſo pretious a garment.

How dare men mocke at purity and holineſſe, and caſt myre and durt upon ſo precious and coſtly a garment? For what is it they ſcorn, but even Ieſus Chriſt himſelfe, whom God hath given for the clothing of his Church? How doe the Papiſts and enemies of grace and religion undermine our religion, and make their advantages on us, but under ſuch titles and imputations of purity, preciſeneſſe, ſcripturers, and the like? And muſt wee needs learne of them to blow up our owne religion: Let the land of Ægypt be darke, there ſhall be light in all Goſhen. There cannot

not be a truer note of a falſe Church then to ſhunne the light, and love the night of darke ignorance, and feare and ſcorne nothing ſo much as the ſunſhine upon themſelves or others. But againſt the ſcorne of prophane ones, hold before thee, 1 The commandemẽt, to be as *pure as the ſunne*, Phil. 1. 10. for the word εἰλικρινεῖς is taken from the ſplendor of the ſunne, which is called in Greek εἰλὴ. This purity muſt bee from all corruption in doctrine and manners, as the ſunne is not mixed with any ſtaine or impurity. Do not thou joyne with the prophane ones, who here object: Wee like not this pureneſſe; ſuch ſtrictnes is naught; and to ſtand ſo preciſely as not to yeeld a little to the faſhions of the times &c.

ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι.
No: to leave it off for the frown of men. 4. reaſons.

Anſw. Will they moderate the holy Ghoſt; ſet him to ſchoole; teach him to ſpeak; if he over-reach bring him to their ſcantling? But hee tells thee; thou muſt either be pure or impure without toleration or indulgence of thy ſelfe. We ſhall be impure enough when we have done all we can, without pleading for it. Thou muſt be clothed either with the ſunne, or with thy ſinne. 2 Hold before thee the Lords commendation of the Church, that ſhe is not onely faire as the Moone, which hath ſome ſpecks and defects, but pure as the ſunne, Cant. 6. 9. that is, both in his owne gracious acceptation, and in the Churches endeavour. What care I to be miſ-judged of men, and to have my glory turned into ſhame, I ſtand or fall to the Lord. 2. 3 Hold before thee the danger of wanting this wedding garment, which is, to bee ſhut out from the ſupper. If ſo, then what ſhalbe to him that rents and ſcornes it: If they that are aſhamed of this white garment, becauſe it is laced with croſſes and reproaches, be ſhut out: what ſhall they be that deride and ſhame it? Woe bee to them that of all other habits cannot abide white & ſhining garments;

3.

ut rent and teare them, as too preciſe and pure, and yet can brooke drunkards, ſwearers, and prophane beaſts. 4 Hold before thee the promiſe of walking in white hereafter; which promiſe is made to none but ſuch as walke in white here. Rev. 3.4. And this; The juſt ſhall ſhine as the Sunne in the kingdome of heaven; but they muſt be juſt, they muſt beginne to ſhine on earth, wherein wee beginne the life of heaven; for the firſt ſhining muſt be in the kingdome of grace. The ſunne ſhineth ſtill, if never ſo many Dogges barke againſt it.

4.

We muſt keep cleane this coſtly garment for 3. reaſons.

The *third* duty is; That being thus clothed, wee be carefull to keepe our clothes cleane and undefiled. This is called in the Scripture a *walking worthy* of Ieſus Chriſt; Eph. 4.1. when the whole life of a regenerate man is as a cleane garment new waſhed. And Phil. 1.27 onely let your *converſation be ſuch as beſeemeth the Goſpell* of Chriſt, as if it were the onely care of a Chriſtian. Three maine reaſons there are to enforce this duty.

1.

1. Civility teacheth men and women to beware where they ſit downe, eſpecially in foule and ſoily places, when they have their new and wedding garments on. So grace much more, and the feare of God in the heart will not ſuffer any one in this garment careleſly to ſit downe in the ſeat of ſinners, nor to meddle with the ſoyle and pitch of ſinne, which cannot but ſtaine and beſmeare their faire and wedding garment. And as no man will meddle with his ordinary ſoyling buſineſſe on the Sabbath while he hath his beſt clothes on: So thou that art a Chriſtian (to whom every day muſt be a Sabbath and reſt from ſinne, which is the ordinary and foule trade of the world) muſt not ſoyle thy ſelfe with luſts, but avoid the very appearance of evill.

2.

2 It is for the honor of Chriſt that we be carefull of

of our garments. 1 King. 10.5. The Queene of *Saba* noted the wisdome and glory of *Salomon* in the sitting of his servants, and the order of his Ministers, and in their apparrell : Even so the wisedome and glory of this true *Salomon* shineth in the shining and glorious attire of his servants. How can a servant expresse greater contempt of his Lord, then to take his new liverie and tread it under his feet, or trayle it through the mire and durt ? But so doth he that professing the name of Christ, liveth unsutable to his profession.

3 As he never had this garment, whose care is not to preserve it pure and cleane : so no man hath assurance of his owne soundnesse in grace, without this care. Rev. 3.4. In that Church of *Sardi*, where the corruptions were great and generall, were found a few names whose soundnesse was described by this; That they had not defiled their garments. 3.

Quest. How may wee keepe our garments cleane and fayre?

Answ. 1 By making conscience of every sinne, and sincerely purposing and endeavouring to obey God; for every sinne is a polluting of our selves and our garments. True Christianity stands not in knowledge or profession; but in uprightnesse, and in study to keepe a good conscience. How to keepe our garment cleane 3. rules. 1.

2 By framing our life sutable and tunable to holy doctrine. A Christian then keepes his garment cleane, when his life is a patterne of the Gospell; and his conversation witnesseth his conversion. Hence (Rom. 6.17.) the Gospel is called a mould or forme; because as a mould or seale leaves behind it a print or image of it selfe on such things as to which it is applyed: so the Gospell leaveth a print or impression of heavenly wisdome, holinesse, and grace in the minde and lives of the godly; and changeth them in- 2.

to it selfe, as the waxe receiveth on it selfe the Image and print of the seale. Not so the Law, it commandeth or forbiddeth; but leaveth no such print; hath no power to change or renew.

3. 3 By keeping our selves free from the contagion of sinne in others, no way allowing or consenting unto their sinne, or communicating in their evill; but preserving a diligent watch not to be defiled by others, or being plucked away by their errours, so to fall from our owne stedfastnesse.

Vse. 1 If this be to keepe our garments cleane, then be there but a few names (as in *Sardi*) in whom wee may discover this care in this so filthy a generation, in which most men (nor regarding the place of their profession, nor the presence of God and his Angels and servants) goe abroad so beastly disguised, that a man can scarce know them in the ranke of Christians; Yea, so myred and moyled are they in their beloved sinnes, that they have soyled all their garments, their profession and name into which they were baptized. Where can a man bestow himselfe and cast his eye in this sluttish age, and not see and heare numbers who professe salvation by Iesus Christ! But,

7 Sorts of men defile their garments.

1. 1 Renting and tearing this holy vestment by cursing, swearing, blasphemy, nay some that bow at the name of Iesus, presently sweare by the body, blood, and wounds of Christ.

2. 2 Others bespawling it with brutish and hatefull drunkennesse, by which they wash not onely religion out of their hearts, but reason out of their heads, and have scarce left themselves men, much lesse Christians.

3 Others bemyre them with worldlinesse, covetousnesse, pride, cruelty, deceit, lying; that many heathens would be ashamed of them and their religion,

as

as ſavouring more of earth or hell then of heaven.

4 Others bemoyle their garments with fleſhlineſſe adultery, fornication, filthineſſe, and uncleanneſſe, in word and deed, which ought not to bee named amongſt them that name themſelves Chriſtians. 4.

5 Others by apoſtacy and falling from their purpoſes and beginnings of grace, welter themſelves and garments as ſwine in the myre, and dogges returned to their vomit, 2 Pet. 2. 22. Better they had never heard of this garment, then to wallow in ſuch filthy puddles of luſt and former filthineſſe. 5.

6 Others that teare off this garment, contemning the Miniſtery and all good exhortation, by ſpeaking evill of the good way, and perſecuting the way of God; ſcorning and reviling ſuch as have care to keepe cleane their garments. 6.

7 Others not ſo foule as theſe former monſters, but perhaps having grace in their hearts, and a more ordered profeſſion of it; and yet not well watching over themſelves, ſtand not ſo faſt, but by ſome fall and foule offence diſhonor at once God and his word, themſelves and their profeſſion. Who although they can ſay, We are no ſwearers, no drunkards, adulterers, nor of notorious prophane life; yet by yeelding to ſome luſt, doe by ſome one action (eſpecially if they be of note in the profeſſion) more diſhonor God, then ſome other men by a thouſand oathes and blaſphemies. Thus good *David* made all Gods enemies to blaſpheme God and his religion. 7.

2 Let all of us learne to beware of ſtayning our holy profeſſion; and be carefull that our Chriſtian courſe be the ornament of the Goſpell. That which the Apoſtle requireth of all ſeruants (*Tit.* 2. 10.) is required of all the ſervants of God, who muſt ſhew all good faithfulneſſe, that they may adorne the doctrine

Vſe. Beware of ſtayning thy holy profeſſion.

doctrine of God our Saviour in all things.

Quest. How may wee doe this?

Ans. By considerations and practise.

1. The considerations are foure. 1 The preciousnes of thy garment. The name of Christ is as a precious oyntment; and wilt thou cast it into a sink-hole? Wilt thou occasion the prophane to blaspheme and scoffe at Gods holy religion? seest thou not the malice of the Devill and his instruments, who (because they hate God and his truth) maligne not so much the person of a poore Christian, as the light and truth in him? For though they love nothing more then sin in any one, yet let a poore Christian tread aside a little, you shall easily perceive where the bile is. Oh these are your Bible-bearers, your professors, your holy brethren; all alike, never a better; This is a goodly profession, that gives you leave to doe thus and thus; as if the profession were not of God, because the professors are men. Seeing therefore all the malice of prophane ones lies against God himself, and his truth, let all that professe the name of the Lord and his religion, be so much the more wary.

2. 2 The foulnesse and reproach of a professor of the Gospell *lights upon Christ* both the head and members. What saith *Nathan* to *David* (2 Sam. 12. 14) *By this deed thou hast caused the enemies of the Lord to blaspheme.* Rom. 2. 24. *The name of God is blasphemed through you. Thou who glorieſt in the Gospell, and transgresseſt the Gospell; dishonoreſt not thou Christ?* as ver. 23 And therefore we see how grievously God takes it of his own people that they should pollute his name among the heathen, Ezech. 36 20 Will not the prophane Atheists and Miscreants say as much of us as the Gentiles of the Israelites? These are the people of the Lord; these are the professors of the Gospell, these are the fruits of their holy profession. The reproach

proach of a professor of the Gospell lights also upon Christ in his Members. For (as *Salomon* saith) *a lewd son dishonoureth the whole house:* so one careless Christian casts myre and shame on all his household. *Woe be to him that offends the least of these little ones*, much more to him that offends and wounds all. It is a strong argument to keepe many wretches from heynous attempts, because they will not staine their blood, and blemish their house: and much more should Christians beware of staining the blood of Christ, and dishonouring the house of their Father.

3 The sin of a professor of the Gospell is a *double sinne*, he sins not onely against his soule, but against his profession; he sinnes not onely against his owne, but against Gods name, which he prayes to be hallowed before the forgivenesse of his sinne or his salvation; he sinnes not against the Law onely, but against the Gospell. The sinnes of Atheists, Papists, scorners, worldlings, are single sins in comparison; and bring no discredit to the Gospell to speake of: but for one clothing himselfe with Christ his name, to bee a swearer, covetous, or drunk, for such to be profane as *Esau* was; let it never be declared in *Gath*, nor published in *Askelon*; let not the uncircumcised laugh at it; let not Papists finde such advantage against our doctrine. O that there were no such *Sauls*; or if there were, that they might die in obscurity, and not live in the light, to dishonour & disgrace it; who not only fal themselves, but throw downe many with them!

3.

4. Saints by calling must be saints in conversation; if we be called to be Saints, wee must live as Saints, shewing forth the vertues of him that hath called us; that our attire and actions may make men say, surely this man is a Christian as he professeth: As King *Ahazia* readily gessed by the Prophets attire, that it was *Elias*, 2 King. 1. 8. Hereby thou glorifiest God

4. Saints by *calling* be Saints in *conversation.*

God in thy selfe and in others, mooving them to glorifie God in the day of their visitation, 1 Pet. 2. 12. Hereby the enemies, Papists, and prophane ones, if thou reclaimest them not being incurable, yet thou shalt convict them in their consciences, stop their mouthes, and get reverence to thy person even in their hearts.

Six helps to keep our garments cleane.

The practises are sixe. 1 Because we are prone to foule our garments, we must watch our selves narrowly, and with *Iob* suspect all our wayes. *Rev.* 16. 15. *Blessed is he that watcheth and keepeth his garments.* In every thing whatsoever we speake or doe: what? will this disgrace my profession, and foule my garments? Is this right, and wil it doe my profession no wrong?

2. 2 As in our bodily garments we make daily work for the Landresse: so in the garments of our soules we make daily washing worke: and that not by a light staine and soyle which will easily scoure out, but with deepe and grounded filthinesse, which requires much rubbing, scouring, beating, wringing, and rinsing. And therefore we must still have recourse to the laver of the Church, and purification of the Sanctuary. As the Iewes, touching any thing, by which they became legally uncleane, or if they suspected any defilement in their garments or persons, they must wash their bodies, and change their garments, and goe to be purified according to the purification of the Temple: So the Christian being defiled with the touch of any knowne or suspected sin, must presently have recourse to the blood of Christ, (a fountaine opened to the house of *Iudah*) and wash himselfe throughly: purging first his heart by repentance, and then (with *Peter*) his head, hands, and all. Thus may he keepe his garments cleane, though he foule them every day.

3 Avoid

3 Avoid slipperie waies and occasions of falling; watch against offences, make strait steps to thy feet, lest thou fall and foule thy clothes. Feare of falling keepes us from fals. Sort not with foule persons and evill workes. Psa.1.1. and 2 Cor. 6.17. *Touch no uncleane thing, but hate the workes of them that fal away.* 2 Pet.1.4. To attaine or retaine the godly nature, thou must flye *the corruptions of the world through lust.* A man that would keepe his clothes cleane, will not runne into a flaxdressers shop. 3.

4 Soundly reforme thy owne uncleanesse; wash unto cleanesse. An hypocrite may draw out water and wash, but there followes no reformation or cleannesse; he slubbers and sluts up the businesse, and leaves the soyle in. But sound reformation brusheth off moats as well as palpable foulnesse; appearances of evill, as well as apparant evils; nor will it stay waiting when soyle will goe off of it selfe, but will force it off. He knowes it will not leave him, but he will leave it. What himself sees not or cannot shun, he will be glad if another tell him, and help him to be rid of it. And from thy selfe help to cleanse all about thee. Greeve for the abominations and fouleneſse of others which thou canst not helpe and for the slaunder of Gods religion by it. So David Psalme 119. 136. and Ieremy. 4.

5 Observe and make right use of Gods afflictions: for when Gods children are loth to be at the paines to clense their garments, the Lord himselfe is faine to play the Landresse: as once when he washed Ierusalem, he whitens them againe by afflictions. Dan. 12.10. As a Fuller washeth and cleanseth a cloth by beating it, so doth the Lord. Thou mightest save the Lord some labour, and thy selfe some blowes. If wee would judge and cleanse our selves, wee should not be judged of the Lord. 5.

6 Pray

6 Pray with David : *Let no man be ashamed because of me.* What a griefe were it to heare the Papists, and scorners to triumph because of thee ? What a woe, that thy pride, covetousnesse, swearing, drunkennesse (which professest goodnesse) should cast dung in the faces of all Gods Children ? Doth not offence of one bring woe enough; but that with offence of God thou shouldest scandalize all? And were it their names only, it were a lesse sin : but the name of God through their sides is wounded and blasphemed.

Property. 2.

And the Moone was under her feet]Here is the second propertie of this woman. Where, 1. the meaning. 2. the doctrine.

In the meaning two things 1. What is meant by *Moone*; 2. what by *under her feet.*

The world compared to the Moone in 4. things.

1 The *Moone* is not properly taken, but by a Metaphor or borrowed speech. For, this elegant Prophecy of the Revelation is as full of mysteries as of sentences, yea as of words. The *Moone* therefore signifieth the *world*, and all earthly things; which are aptly compared to the Moone in foure things.

1 In inferiority.

1 In inferiority. The Moone is the lowest of all celestiall bodies, and betweene the Sunne and Moone is no comparison : So the world and the externall blessings of it are the least and lowest of Gods blessings: neither is there any comparison betweene heavenly and earthly things, as there is no proportion betweene sublunary and superlunary things.

2 In mutabilitie.

2 In mutability, and ever-changing inconstancy. If she increaseth, she decreaseth as fast : if she be now in the full, she is presently in the wane: if she shine a few nights, that brightnesse shall in a few dayes be turned to blacke darknesse : and never

is

is she seene two nights together with one face: So all worldly and earthly things are of as round a figure as the Moone, unstable, and in nothing constant but in inconstancy. 1 Ioh 2.17. *The world passeth away, and the lust of it*; yea and the lustre, that is, whatsoever is desirable in it.

3 In her spots and obscurity. For the Moone in her chiefe shining is clouded and specked with black spots, and a darkenesse within her obscureth her: so are all worldly things. The greatest wealth of the world is spotted with many wants, cares, feares. The greatest glory with sad adversity, and some sense of miserie. The most delicate pleasures are but bitter-sweet and moth-eaten, and very baites covering mortall hookes. And all the desirable things the world affordeth, cannot supply a light and comfort without some darkenesse: Not so the sunne, and the Churches Sun is a brightnesse and blessing with which God ads no sorrow. 3 In obscurity.

4. In the end and use. For by Gods ordinance the Moone is set to governe the night, as the sunne to rule the day: So the profits and pleasures and worldly comforts serve for our use and benefit while wee are in the night of this world, and in this vale of darkenesse, covered with vailes of sinne, and clouded and compassed with the darkenesse of calamities the fruits of sinne. But, the Sunne rising, there is no need of the Moone: So when that blessed Sunne of righteousnesse shall rise in his glory upon us, and wee shall walke in that blessed light of heaven, there is no need of the world or worldly comforts. That blessed Sun shall swallow up, and drowne all the lights of these candles, and the Moone it selfe. As that holy woman and Martyr going to her death, said, *I goe now to a place where money beares no maistery.* Rev. 21.23. *That Citie hath no need of the worlds sunne* 4. In the use.

nor

nor Moone, for the glory of God and the Lambe is the light of it. And ch. 22 5. *There shall be no night there, nor any use of a candle, &c. for the Lord gives them light.* Where the Sunne never sets, what need the Moone, Isa 60.20.

2 In the treading the Moone under her feet. 1. What is meant by feet. 2. What to tread under feet. For the first. Feet are often taken in Scripture Metaphorically, and signifie the affections, desires, cares, endeavours. Because as the feet carry the body, & are the instruments of motion; So these carry our minds to and fro. For the mind is borne about by the affections, as the body by feet. Ecc. 4.17 *When thou entrest into the house of God, looke well to thy feet,* Prov. 4.27. *Remoove thy feet from evill,* that is, affect not in desire, act not in endeavour. For the second. The treading of the Moone under the feet of this woman, is in one word, the contempt of the world. And hath in it three things in the phrase implyed.

The treading of the Moone under feet is the contempt of the world.

1 A disaffecting of earthly things, and a contempt of things below. For we shew our disrespect and base account, yea a casting out of our affections the things we tread under our feet.

2 A mind elevated and lifted above the world and all earthly things. The womans affections are set above them all; as wee stand wholly above the things which we cast under our feet.

3 A setled and undaunted resolution against the varieties and changes of crosses and afflictions, swallowing and digesting, yea stoutly contemning the calamities and adversities, as well as the prosperitie of the world; and by no meanes will suffer her selfe to be divorced from her Sunne. And this was the very estate of the Virgin-Primitive Church next after the Apostles (which this Prophecy aimeth and poin-

pointeth at more ſpecially) which deſpiſed the riches, pride, pompe, and ambition which crept in in the ſucceeding ages to his bane. But as yet ſhe endured afflictions, and moſt violent perſecutions, and contemned both the force and flatterie of Tyrants, by which they would have wonne her from the profeſſion, and fruition of Ieſus Chriſt the Sun of righteouſneſſe.

The propertie of the Church and true members of it, is to deſpiſe and contemne the beſt things, and the worſt of the world, in compariſon of Ieſus Chriſt.

A ſound Chriſtian deſpiſeth the beſt of the world.

Firſt, the beſt of the world is troden under the godly mans feet in this compariſon. Heb. 11.24. *Moſes by faith refuſed to be the ſonne of Pharaohs daughter.* He was adopted a Kings ſonne, he lived in all the delights of the Court exempt from all care; he might have had ſome hope in time to have attained to the kingdome it ſelfe; yet deſpiſing al that dignity, went to viſite his bretheren the Hebrewes, and preferred their oppreſſed eſtate before his owne preferment, and joyned with them, as one certainly perſwaded to be at length partner in the promiſe made to the Fathers. The Apoſtles left all to follow Chriſt. The wiſe Merchant ſels all to purchaſe the Pearle. *Paul accounts not his life deare to fulfill the miniſtration which he had received of the Lord Ieſus,* Acts 20 24. *The ſame Paul eſteemes all worldly reſpects, riches, gifts, knowledge, compared with the riches, and knowledge of Chriſt, to be but loſſe and dung,* Phil. 3.7,8.

And the worſt of the world.

Secondly, the worſt of the world is contemned for Chriſt, Heb. 11.25. *Moſes choſe to ſuffer adverſitie with Gods people, eſteeming the rebukes of Chriſt greater riches then the treaſures of Egypt.* And ver. 35. *The ſaints were racked, ſtoned, hewed aſunder, and would not be delivered, becauſe they looked for a better reſurrection.*

rection. The Apostles rejoyced to suffer.

And all the world in comparison of Christ.

Thirdly, both best and worst is troden under foot, Rom.8.38,39. The Apostle proves; *that neither life*, that is, the pleasures of life; *nor death*, that is, the paines and terrors before, as well as the stroke of death it selfe; *nor things present*, that is, evils of sense; *nor things to come*, that is, evils in expectation; *nor height*, neither of prosperity, *nor depth*, of adversity, *nor any thing else can separate us from the love of God*; neither which he in Christ beareth to us, nor wee in Christ unto him.

Reasons 5.

1. As he that hath the Sunne, careth but a little for the light of the Moone: so the soule that is cloathed with Iesus Christ, can tread earthly things under foot. The bright sunshine and light obscureth, yea and extinguisheth the light of the Moone and sublunary things. As soone as *Zachens* got Christ into his house and heart, presently halfe his goods he gave away, and with the other halfe he made restitution. If wee could suppose a man to stand in the Sunne, how small and insensible would the Moone be unto him? how would the whole world scarce appeare as the pricke of a pinne? And indeed so is it to the eye of his mind that is clothed with the Sunne. He is no reasonable man that will not give over a worse title for a better.

2. Faith is an invincible thing: all things are possible and easie to it; it is an hold or fort which yet never any tyrant could scale or winne. Nay the gates of hell cannot prevaile against it, and much more is the world too weake to winne it. It is the victorie that overcomes the world. One inseparable effect of it, is sound love of the Lord Iesus; which is as strong, nay stronger then death, much water cannot quench it; no not a sea, nor a world of waters of afflictions.

3. Where

3 Where the treasure is there is the heart (as where the carkeis is, thither the Eagles will resort) and all other things are nothing to the treasure. Christ is the Christians treasure layd up in heaven; where Christs home is, there is his; where Christs estate is, there is his. And because hee cannot bestow his affections on Christ and the world too; nor serve two Masters at the same time commanding contrary things (no more then he can with the same eye looke upward and downward at once) therefore he cleaves to the one, and hates the other.

4 The sound Christian hath a right Iudgement restored him, and a spirit of discerning to esteeme things in their due place and degree of goodnesse. And therefore although he knowes worldly things to be good creatures of God, and so in their nature good; yet with foure distinctions.

4. Sound judgment holds earthly things good with 4 Cautions.

1 Mutably good, moone-like and not so unchangeably.

1.

2 Good, but to good men only; (as the *Camelion* is coloured according to that whereto she is applyed) but become evill to evill men; and to sinners the occasions and instruments of much sinne. Heb. 11.25. *Honours, pleasures, delights, are called the pleasures of sinne*; not because they are so in themselves, but because they are often occasions and instruments of sinne; and are seldome had or held without some sin or other.

2.

3 Good, but in no excellent or eminent degree of goodnesse, neither in themselves, as being mutable; nor in their effect; for they often make good men worse, seldome bad men better. Those are eminently good things, which are so unchangeably; such as are saving graces, which alwayes make a man better.

3.

4 Good, but so as in comparison they are not worth the name of good; namely, in comparison of heavenly and spirituall good things. Hence *Salomon* esteemed wisdome above all wealth and pompe, as 1 King. 3. And *Paul* who acknowledged these the good Creatures of God, 1 Tim. 4 4. *And profitable helpes to performe duties of piety and mercy*, chap. 6. 18. *Yet in comparison of Christ cals them very drosse and dung*. For as the light of the Moone in it selfe hath a comfortable brightnesse; yet compared with the light of the Sunne is very darknesse. So all worldly things in themselves are good comforts and helps; yet compared with Christ, and waighed with his worth, vanish to nothing, yea to worse then nothing.

5 The true Christian seeth and discerneth in Christ that worth and excellency which al the world cannot afford.

Why the christian prizeth Christ above all the world: 4. Reasons.

1 He sees Christ crowned with honor and glory of perfect wisdome, holinesse, victory and glory; in respect of which all worldly glory is but smoake and windy vanity.

2 He sees and enjoyes in Christ the dignity of his adoption, by which of a child of wrath he becomes the child of God; and attaines a true nobility in the blood of Christ; and allyance with the Saints, in comparisō of which all earthly nobility & allyance is but rottennesse, as rising out of sinfull and corruptible seede.

3 By Iesus Christ he hath attained an happy communion with God the Father; perfect remission & righteousnes by God the Sonne; sweet and inward consolation by the holy Ghost; the safe & serviceable attendance of the holy Angels; a perfect rule of faith and life by the holy Scriptures, a sweet concord and happy communion with the Saints, with whom he

fruit-

fruitfully converſeth ; an harmonicall and muſicall peace of good conſcience within himſelfe, which paſſeth all underſtanding ; and all needfull ſupplies without him both for life and godlineſſe.

4 By Ieſus Chriſt he hath attained an inexhauſt fountaine of Gods love: the wealth and rich revenue of precious faith, love, and all graces, heaven to bee his hope, and alſo his inheritance : and God himſelfe to be his portion, in whoſe love is no lacke, in whoſe preſence is fulneſſe of joy, and to be crowned with immortality and eternall glory, the ſame with Chriſt our head. 4.

Now conſider, if a thouſand worlds can afford any one of theſe contentments ; or if they all could make a man ſo rich or happy ; or if ever thou ſaweſt the greateſt Potentate without Chriſt ſo rich, mighty or glorious , as the pooreſt and baſeſt Chriſtian , treading all that vanitie and Mooneſhine under his feet.

1 To reproove many men, who in compariſon of the world deſpiſe the priviledges in Chriſt. As ſuch, *Vſe.* Vnhappy men that preferre the world above Chriſt.

1 Who for want of ſound judgemẽt diſeſteeme the higheſt ſtate of a Chriſtian, weighed with worldly reſpects & preferments. Every man makes high rekoning of earthly parentage: but ſcarce one of a thouſand cares a ruſh for the dignity of adoptiõ in Chriſt as if to be the ſon of a King were more honor, then to be a ſon of God. Earthly preferments raviſh and affect men, and lift them up above themſelves : but offer the preferments of the kingdome of heaven to moſt men, they refuſe and ſcorne them. How doth it rejoyce mens hearts to ſee worldly wealth flow in in abundance ; or when an heritage of a piece of earth fals upon them ? But how few are of *Davids* mind, who had more joy of heart in the cheerefull

countenance of God, then others when their corne, wine and oyle increased? Few are halfe so glad to become heires apparant of heaven.

And who refuse Christ for the world.

2 Who for want of sound love of Christ plainely refuse Christ for the world. As when men lay aside religion, good conscience, and their duty, to get riches and preferments of the world Such as the prophane *Esaus* of the world, who are all for pottage, but despise the blessing. And the graceless Gadarens who as swine still rooting in the earth, prefer their pigges before Iesus Christ. And wretched *Demasses* that forsake the truth to fall to the present world. Oh the dayes of tryall will discover a number such! But most unhappy of all worldlings are they whose office is to preach Iesus Christ, but for wealth and preferments cast off good conscience and the diligent exercise of their callings; the right successors of *Iudas*, who must have the bagge; and the better to fill it, turnes against his Master, departs from his calling; and so runnes on to destruction.

To fortifie our selves against this profanesse, 6. helps.

Let all of us against this corruption consider; 1. That our Lord Iesus himselfe denyed to bee a King, and was content to be poore in the world, that we might be rich, and to be despised in comparison of his office. And must it be better with servants, then the Master? 2. The saints were strangers and pilgrims, Heb. 11.13. If they could not enjoy both religion and riches, then they chose religion and good conscience, and abandoned honour, wealth, preferments. *Moses* esteemed Christs rebukes above the wealth of a Kingdome. *Paul* glories in the marks of Iesus Christ, Gal. 6.17. 3. What will it profit a man to winne the whole world, and to lose his owne soule? This is an unhappy exchange. The world lost may be wonne againe. 4. The promise

is,

is, there ſhall be no loſſe in leaving all the world for Chriſt, Mat. 19.29. but great gaine and advantage.

5 What a folly were it to bee ſo affected with the light of the Moone, as for it to neglect the brightnes of the Sunne? 6 What a confuſion were it in the world, to offer to ſet the Moone above the Sunne? Such a confuſion were it in Chriſtianity to preferre in judgement or affection earthly things before Ieſus Chriſt and things of heaven. 5. 6.

2 Let no member of the Church thinke that hee may ſet the Moone any where but under his feet. A ſonne of this mother may not ſet the Moone upon his head, by placing his chiefe ſtudy how to get and keepe the world and wealth of it. Nor in his ludgement, advancing them above their due place; but with *Mary* acknowledge a better part. Neither may he ſet them on his heart by minding earthly things, or by affecting and covetous deſiring them above better things. Neither hold them in his hand by baſe and tenacious keeping them when he may exchange them for better things; but in this compariſon tread them under his foote, and contemne ſuch bewitching vanities.

The text affords us ſome motives. 1 Becauſe they all reſemble the Moone in mutability and ever-changing inconſtancy. If they or any of them were to abide with us, or wee with them, there were more cauſe or colour to allow them an higher place then under our feet: but they are al alike fugitive and mutable as the Moone; as appeares in this ſhort ſurvay: *Firſt, riches* have Eagles wings to fly away, Pro. 23. 5. *Iob* had experience that they were uncertaine riches, as *Paul* cals them, 1 Tim. 6.17. *Salomon* cals them riches of vanity, Prov. 13.11. And the Apoſtle, Heb. 11.25. cals their uſe, *for a ſeaſon. Secondly, honours,* are as mutable as the Moone. *Haman* the one

Motives to keepe the Moone under our feet.
1 Al are alike fugitive.
1 Riches.
πρόσκαιρον.
2 Honors.

day was the only man with the King at the banquet, the next day he was hanged on his owne gallowes. *Nebuchad-nezzar* advanced himselfe in his great Babel, as if he were a God; but the same houre he is cast among beasts, Dan. 4 30. *Adoni-bezek*, Iudg. 17. now a conquerour over seaventy Kings, and now under the table equall with dogs, and eating their offals. Great *Belizarius*, the chiefe Duke of all the Romane Empire, most potent and glorious in honourable triumphs and victories; but spoyled of his wealth by *Iustinian*, accused, condemned, and had his eyes put out, and came to stand in the high waies to beg, saying, *give to Belizarius one token.* *Thirdly*, *pleasures* (Moone-like) goe away by post; make love to many, like alluring harlots; are large in faire promises, and winne many to like them; and adulterate with them, but keepe faith with none. It were a vaine thing to expect to hold them, if thou hadst the pleasures of Paradise it selfe. Pleasures for evermore are onely at Gods right hand. *Fourthly*, the *life* it self passeth as a tale, & is in a moment changed; and who can boast of to morrow? The Moone risen hasteneth not faster to her West and setting, then man borne travelleth swiftly to the west and setting of his life. *Fitsly*, the *whole world* passeth away, & (as the Moon) is ever upon his speed. This old Moone is in her last quarter; yea in the houre of her wane, of her change. 1 Ioh. 2. 18. And now why should we depend (as *Pliny* speaketh of those shelfishes) on the Moone, subject to all her changes, and not rather set up our hearts and thoughts on things certaine and lasting? Why follow wee these false lights which serve to no other end but to seduce their followers? The ancient nobility of Rome (saith *Plutarch*) used to weare Moones on their shoes, that by this Embleme of mutability they should not swell with the glory

Date obulum Belizario.

3. Pleasures.

Psal. 16. 11.

4 Life it selfe.

5 Whole world.

glory and greatneſſe of their eſtate. A ſhame for Chriſtians who neither obſerve that place nor uſe of the Moone. Let us conclude that God in mercy hath made them all mutable and Moonelike, that we ſhould not reſt our hopes and hearts on ſuch reſtleſſe things;nor content our ſelves with things preſent, if we may call thoſe things preſent which are alwaies paſſing away and mutable.

2 God hath put them under our feet(Pſal.8.6. thou haſt ſet all things under his feet) that we ſhould afford them no place above our feet. The croppe of the field, the fleece of the flocke, the treaſures of gold and ſilver, the richeſt mines in the bowels of the earth, the coſtly and precious Iewels, and moſt orient Pearles, all are taken from under our feet, that wee might ſtill afford them the right place which God and nature have aſſigned them. Indeed,if they were fetched out of heaven,we might have them in more eſtimation. Oh how would we then admire them, that can ſo advance them which we ſee fetcht from under our feet ? If God had made them our Maſters,what diligent ſervice would we have given them,who can be ſuch drudges to our ſervants ?

2 God hath put them under our feet.

3 God hath not put in them any ſuch worth or value as the world eſteemeth. If they were of ſuch worth,would the Lord caſt them (as a muſſe) to all, good and bad? Were they worthy our hearts, ſurely the Lord would give them as the patrimony and portion of his children: whereas he would have few of them encombred with much of them. Nay he gives them as wages good enough for ſervants and ſlaves ; as the goods which *Abraham* gave to the children of the bond-women, reſerving in the meane time the inheritance for *Iſaack*. And as the Moone ſhines and rules in the night ; ſo commonly men in the night of ſinne have the moſt,becauſe they have

3 Hath put no great worth in themſelves.

have onely portion in the world. Iob.12.6 The tabernacles of robbers prosper, and they who provoke God are in safetie, whom God hath enriched with his hand. *Secondly*, were they so good in themselves as in mens estimation, most men good and bad would not be worse for thē as usually they are. For as the Moone in the full is furtheſt distant from the Sun, from whom she receiveth her light and brightnesse: so men in generall, when they are at the full of prosperity, are fartheſt from the author of it. For *evill* men who are worse by every thing, no marvaile if riches be reserved for their hurt. What marvaile is it that a spider turnes all to poyson: that a wicked man abuseth his ease and prosperity to slay himselfe by them? Prov.1.32. So wanton children sit and play with fire till they burne themselves. Hence is it that commonly they who have most rule over other, have the least over themselves; and the richeſt Misers in goods, are emptieſt of true riches. And even *good men* themselves too often resemble the Moone; they can no sooner be full and prosperous in the world, but presently admit a decay and wane of their light, and decrease in graces. Good *David* in his chase and low estate was as a dead dog in his owne eyes, and very mercifull to spare the life of his deadly enemie when he was in his hands: But in his full and glory he was not content with all the royalties of his kingdome, unlesse *Ioab* number his people, and tell him how many he may command. 2 Sam. 24 2. And now in stead of sparing his enemie, he kills his most trusty friend and faithfull servant *Vriah*. Good *Hezekiah* in his wane and sicknesse was praying, weeping, confessing and humbling himselfe: but in his recovery and health (as in his full) he is shewing and boasting and priding himselfe in his wealth and treasure, which cost him deare

Good men as the Moone seldome in the full but in danger of eclipse.

deare. This is the case of many private Christians, who in their low estate were humble, conscionable in hearing, reading, praying; now the world comes on them, they are in the full, and all in gone. And no marvaile, seeing even the Church herselfe, this woman now clothed with the sunne beganne to decline from her virgin integrity, and departing from her Sunne made way to Antichrist, when pride, pompe, ambition, and wealth came in request. Now she set the Moon above her head, till the Sun with his glorious light tooke his leave; in which darknesse those famous Churches sit at this day.

Quest. How may I know whether I have the Moone under my feete, or the Moone hath me under foote? 1 A note of him that is a drudge and slave of the world, not gotten above the Moone, is, to tread the Sunne, that is, Christ himselfe under his feet; that despiseth the Gospell, cares not for his merits, for the promises, especially the conditions of faith, repentance, obedience. He dotes upon the Moone: Christ is a tastlesse name; till his soule be a tearing out of his body, he will part with nothing, lose nothing for Christ. If the Moone be bright, the Sunne is set. 2 He can treade Gods worship under foote; whence the Scripture cals the worldling an Idolater. Col. 3.5. for the service of God and the world can never stand together. He that hath the Moone on his head serves another God then doth the true worshipper; he sacrificeth (as the old Idolaters) to the Queene of heaven, and not to the God of heaven, and behold the Moon walking in her brightnesse. Oh how weary is he till the Sabbath be over, what a burthen is the time of Gods service? What a tedious time is the new Moone, and when will it be gone, that we may sell wheate and returne to the service of the old Moone, Amos 8.5? 3 He can tread religion

Signes of him whom the Moone hath under her feet 5.

1.

2.

Ier. 44. 19. *Iob.* 31. 26.

ligion under his feet, and will if occasion be offered. For till the moone be under foot, he will enjoy the world, and by all meanes eschew the crosse; he will not suffer persecution for his religion, but if the sword be but shaken he wil revolte from his religion. Mat. 13.21. as soon as tribulation comes, by & by it withers The love of the world hath alwaies been a cause of revolt. The love of the world hath made many in these dayes revolt before tribulation come.

4. The rumor of trouble is enough to these moone-mongers, to discharge & warne away their religion. 4 The wise worldling, in whose heart the moone is not set, because he knowes not which religion may prevaile, will set up the Sunne and moone both together, and make an hotch potch of his religion. Gal. 6 12. false teachers to avoid persecution will make and coyne a new Gospell, joyne Moses and Christ, justification of faith and workes. And many admirers of the moone can finely joyne Papists and Protestants religion together, and binde them together with a rope of sand, can justifie and qualifie their toyes and inventions; and for advantage like huckslers (for the Apostle calls them sellers for gaine) blend our wine with puddle waters of mens devices. There are too many of these patchers that will patch old ragges with new garments, and in the meane time bring in disgrace those that are so strict, that cannot blend as they doe. For what cares he to tread religious persons under foot, if times do so, that can suffer religion to be troden downe with silence, nay with approbation: but how impossible is it to have the Sun and moone shine together? 5 He that maketh his gaine his godlinesse, that bestowes more thoughts, care, time for the world then heaven; That can stand in all windes for profit, and by right or wrong get the world; That cares not for, nor desires,

καπηλεύοντες

5.

fires, but feares the appearing of the Sonne of God, the Sunne of righteousnesse to judgement. Let this man resolve that the Moone is upon his head, or in his heart, and not under his feet. To conclude, thou that wouldest know that the Moone is under thy foote, and that thou art a sonne of this woman: thou must, 1 Magnifie Christ, above a 1000. worlds. 2 Set up Gods service above the world 3 Subordinate the Moone to thy religion. 4 Hate and detest mixture in religion 5 Esteeme godlinesse the greatest gaine; hate that gaine that is severed from godlinesse; and long for the appearing of Jesus Christ thy happie and perfect gaine.

5 Signes of him that hath the Moone under his feet.

And upon her head a Crowne of twelve starres] The third propertie followes in the description of this woman; who is set forth by a *Crowne* upon her head. Where consider three things. 1 Why this woman is crowned. 2 The matter of the Crowne, a Crowne of twelves starres. 3 The place of it, on her head.

Property 3.

1 The Churches Crowne betokeneth foure things.

1 The *honor of her* person, that she is a Queene; for no women are crowned but Queenes or Kings wives. The true Church is no lesse, being espoused to Jesus Christ the King of his Church. Psal. 45. 9. upon thy right hand thy Queen doth stand: *Salomons* wife being a type of the Church, set upon the right hand of Jesus Christ the true *Salomon*.

The crowne of the Church implyeth 4. things.
1 Honor of her person.

2 Her *eminency* and *glory*; for a Crowne was ever an ensigne of royall dignitie; and crowned persons were ever in ranke above other ordinary persons. So is the Church of God of the blood royall, and advanced to partake of the divine nature, raised to the height of spirituall and eternall glory, which common persons are not; and therefore the Lord hath fitted her with an incomparable ornament, for

2 Eminency above others.

no

no ornament is comparable to a Crowne.

3 Her rich estate.

3 Her *rich* and *abundant estate*; for a crowne is the richest thing that the world can give. So this Queene partaketh of all her husbands wealth, and shareth in the riches of that glorious inheritance, Eph. 1. 18. And as the crowne compasseth her head; so the Lord compasseth her with the riches of grace and of glory in all fulnesse and perfection. For seeing Christ is hers, so are all things with him, 1 Cor. 3. 21.

4 Her victory.

4 Her *victory* and conquest. For crownes are set upon the heads of conquerors, Rev. 6. 9. And to him that overcommeth is granted to sit on the throne. Rev. 3. 21. So the Church hath overcome and conquered sinne, Satan, death, hell, flesh, and all enemies; & hath in the power & right of her husband troden them all under feete. For as the wife partaketh of all her husbands victories, so she of Christs.

The Crowne of 12. stars is the shining doctrine of the 12. Apostles.

2 The matter of this Crowne; *of twelve starres*. Other Princes weare crownes of gold beset with pearles and precious stones: but this Queene hath a Crowne of *twelve starres*. What cares she for gold and stones that hath the Moone under her feet?

Quest. What is meant by this crowne of twelve Starres?

Ans. The shining doctrine of the twelve Apostles, here compared to bright and beautifull starres, by whose meanes this woman gat this victorious Crowne. For this was the Crowne and ornament of the Primitive Church, that she was reared and advanced by the diligent aud personall preaching and sufferings of the blessed Apostles.

The woman is still crowned with 12. Starres, 3 Reasons.

Ob. But if this was the Churches Crowne, then the Church of after ages, and at this time, hath lost her crowne and ornament.

Answ. Nó.

1. For 1 that doctrine is delivered to us in writ-

ting,

ting, to which while we hold our ſelves faſt, we are not deſpoyled of our ornament.

2 The ſubſtantiall miniſteriall duties which the Scriptures aſcribe to the Apoſtles, are not to be reſtrained to their perſons, but are to be extended to all thoſe that are their true ſucceſſors, which preach the ſame Chriſt and him crucified; and adminiſter the ſame Sacraments. And Chriſt is now with the Apoſtles in their ſucceſſors to the end of the world, as he promiſed, Mat. 28. 20. And this ſeemes implyed in the number of twelve; which is a number of univerſalitie and perfection, including all that purely preach Chriſt as the Apoſtles did. 2.

3 The Paſtors of the Church as they ſucceed the twelve Apoſtles in this function of crowning the Church, ſo alſo have they the name of ſtarres in many places. So the Church hath ſtill a crowne of twelve ſtarres. 3.

3 The place of this Crowne; *on her head*: Some underſtand by head, the beginning of the Church of the New Teſtament; and ſo it is true ſhe had then the Crowne of Virginitie and purity above all after-times; when yet Apoſtolicall doctrine was not ſo corrupted by humane devices, additions, and traditions as ſhortly after it was. But that is not all; for the true Church was never without this Crowne.

But this Woman after the manner of other Queenes is ſaid to weare her crowne on her head, To note,

The Crowne ſaid to be on her head for 4 Reaſons.

1 That her glory and crowne is in and from her head. For as the man is the glory of the woman: ſo is Chriſt (the object of the Apoſtolike doctrine) the glory of his ſpouſe the Church. 1.

2 That her Crowne is not of or from this world, for the moone is under her feet. The Crowne is not thē ſet upon her head whē ſhe is rich & glorious 2.

to

to the world; but when the shining light of heavenly veritie is set aloft (as the starres are above) to direct her in all doctrines and actions. When by the light of the Scriptures all the firmament of the Church is guided and ruled in all actions aswell inferiour as superiour, then is shee a crowned Queene.

3 To note a note of visibilitie: The head is most conspicuous, and the most apparent part of a man; and a Crowne set upon the head may be seene a far off, as the starres be, in an infinite distance: So when a company or congregation of men consent in Apostolicall doctrine, and allow this doctrine to be the guide of all businesses and matters of faith and manners; here is a Church crowned, and this crowne may be discerned by all neare and farre off. Wherein the Crowne of the Church, being a Crowne of starres, differs and gets beyond the glory of all earthly crownes. These may be seene on the heads of Princes neere hand, but not farre off: But this being a crowne of starres may be seene a farre off, as the starres may. And yet so surpassing glorious is the crowne of the Church; that as a whole starre and the glory of it can never be seene with humane eye: no more can the glory and crowne of the Church. Whereof (as in the starres) that which we see of them is in no proportion to that which we see not, nor yet can see.

4 To note a difference betweene Christs carrying of the starres, and the Churches carrying of them. Hee beares them in his right hand (chap. 2.1.) as their Lord, their disposer and defender: But she in the Crowne of her head, as her chiefe ornament.

Doct. 1 The Apostles and ministers are as Starres in the Firmament of the Church. Dan. 12. 3. and Rev. 1. 20.

The

The reasons of this doctrine are foure.

Ministers are as starres in the firmament of the church. 4. reasons.

1 Starres are in high place : the Apostles and Pastors are in highest place in the Church of the New Testament, Ephes. 4. 11. above Cardinals, Patriarches and Priors, Popes, and the great titles of Antichristian offices, unknowne to the Scripture. 1.

2 Starres are the brightest part of the firmament: so are the Apostles and pastors of the Church the brightest parts, and shine or should shine clearest in the heaven of the Church. 2.

3 Starres receive all their light from the Sunne : so these have no light of their owne, but receive all their light from Christ the Sunne of righteousnesse. 1 Ioh. 1. 1. That which we have heard and seene &c. 1 Cor. 11. 16. What I have received of the Lord. 3.

4 Starres have not light imparted to them for themselves, but to carry light unto others : so the office of the Apostles and Pastors is to convey spirituall light to men on earth living in the darke night of ignorance and error. Which they doe partly by the light of holy doctrine, and partly by their lightsome and unblamable conversation. 4.

Vse.

Ministers being called starres must resemble starres

And must resemble Stars. 1 In humilitie for 4. reasons.

1 *In humilitie.* Many things in starres teach it. As;

First, starres of great magnitude shew but small: The Star shewes ten thousand times lesse then it is. How is he like a Star, that makes ostentation of all, perhaps more then is in him. 1.

Secondly, they receive all from the Sunne : so the Minister hath received all. Thy gifts are the Lords Talents : if thou hast received them, why dost thou boast as if thou hadst not received them? 2.

Thirdly, in their most swift motion they seeme to move very slow : So must the godly Minister in all his course be more active then seeming; doing his duty, reserving all the praise to God. 3.

4. Fourthly, the Starres, the nearer the Sunne, the leſſe is their ſhine: ſo the Miniſter who comes nearer to God then ordinary men; the nearer he comes to God, the more humble he ought to be: as *Iohn Baptiſt*, He muſt increaſe, and I muſt decreaſe. Why ſhould the Starres pride themſelves, ſeeing the Sunne from whom they receive all, was ſo humbled, that being the Lord of all, was yet ſervant of all? This duty he ſpecially commended to his followers; Learne of me for I am humble: and hath ſhewed us the way to be great in the houſe; not ambitiouſly with *Diotrephes* ſeeking preheminence; but to become the leaſt and loweſt, is to become greateſt.

2 In ſtability. 2 In *ſtabilitie* both in their direction and motion, both in holy doctrine and converſation. If the ſtarres were not fixed in their orbes, but erred and wandred up and downe uncertainly, how could the paſſengers by ſea or land be directed by them? So if the Miniſters be wandring ſtarres (as Jude 13.) in their doctrine unſtable as reeds, and wavering with every blaſt and ſtorme of times: that their word is this yeare yea, the next nay: or ſuppoſe their doctrine be the ſame: yet if in their life they walke crookedly and diſorderly, ſorting with baſe and evil men in their evils, and licenciouſly faſhioning to the looſe humors of men and times, how can the paſſengers to heaven take direction from them? With what certaintie and aſſurance can he ſtrengthen others, that himſelfe is a wavering minded man, unſtable in all his waies.

3 Infidelity. 3 In *fidelitie* and ſtedfaſtneſſe in their places. The ſtarres abide in the heavens, and deſcend to the earth: So the Miniſter above all other muſt have his converſation in heaven, and ſhunne earthlineſſe and covetouſneſſe as rocks. For how can he lead men to heaven that himſelfe cannot be gotten out of earth?

Many

Many ſhooting ſtarres there are that are alwaies gliding from place to place, poſting after benefits inſatiably, and when they have gotten them, as little intend the office as ſome ſecular men: ſuch all the world ſees, the world is all they ſeeke. So they may finger the fleece, the glebe, the tythe, let the flocke ſtarve, and ſinke to hell; and ſo they, and their money, and their people periſh together.

4 In *unitie* and *concord*. One ſtar differs from another in glory, in ſhining, and in luſter: one much excels another in beauty and brightneſſe; ſome are of the firſt and ſecond magnitude, ſome of the fifth and ſixth, yet all agree; one envies not another, nor hinders another: ſo the Miniſters have diverſities of gifts in this life; and this makes them of divers judgements: but yet ought not to be adverſe in affection, in action. None of the greater or higher Starres are proud, none envious, none ſpitefull againſt another, none ſtudy how to croſſe anothers motion. If they ſhould runne one againſt another, or croſſe one anothers motion, the world would fall to confuſion. Such tumults and confuſions like a dreadfull earthquake have wee ſeene in the Churches by the diſſentions and hatefull proceedings of theſe Starres one againſt another, forgetting themſelves to bee Starres, Brethren, Miniſters, or Chriſtians. Many ſuch Starres were in the Apoſtles dayes that ſhined and preached Chriſt of envy, againſt ſuch as preach him of good will. 4 In unity.

5 In *conſtancy* and continuance in their office. The Starres never deny their light to men, nor are ever weary of their motion, though infinitely ſwift: Miniſters muſt never deny their light, but freely enlighten others, never be weary of doing their duty, never fall to idleneſſe and lazineſſe, much leſſe caſt off their callings, remembring the wo denounced on 5 In cõſtancy.

him that preacheth not, or doth it negligently. A lamentable thing that any preferment should choake a Preacher; or that he should do lesse worke the more wages he receiveth. No earthly occasion hinders the starres either motion or shining.

Motives to these duties 3.

Motives to these duties. 1 Thou shalt uphold the Crowne on the Churches head by upholding the puritie and shine of holy doctrine. The faithfulnesse of Pastors crownes the Church.

1.

2. 2 Thy selfe shall be held as a shining starre in the right hand of Christ here, Rev. 1.16 And this right hand shall surely protect, provide for, and defend thee in thy faithfulnesse; then which, what greater glory and crowne canst thou desire below?

3. 3 Thou shalt by thy faithfull shining attaine that unfading Crowne of glory: Dan. 12.3. by turning many to righteousnesse thou shalt shine as the starres in the firmament. Remember that goad, Bee faithfull to the death; and I will give thee a Crowne of life; Rev. 2.10.

Doct. 2 Seeing the true Church is a Crowned Queene, the daughter of God and spouse of Jesus Christ: then must every sonne and daughter of this woman partake of this advancement, and be joynt heires of the same crowne, yea in present possession of it. Did men see the high and royall estate of Beleevers, they could not so despise and scorne the persons and condition of Saints: but admire and seeke to have part with them in such honor as have all the Saints. Let us therefore a little set our eyes on this point, to discerne the high estate of the Christian: and we shall behold him not crowned with thornes onely, but with shining starres and glory, which wicked Princes were never capable of. The point then is, that *All the Saints on earth have Kingly dignitie*: All the Children of this Mother are crowned as well as shee

All Saints on earth have Kingly dignity.

1. Pet.

1 Pet 2.9. Yee are *a royall Priesthood.* The Scripture plainly saith, that the Saints are already made *Kings unto God.* Rev. 1.6. and chap. 5 10. And keeping the same resemblance, all the children of the Church are called *Queenes*, as she is. Cant. 6 7. There are *threescore Queenes.*

1 Their birth and allyance is all princely & royall, sons of God their father the great King of Kings. As all the sons of hereditary Emperors are borne Kings, and have Kingly dignitie: so all the Sonnes of God much more. Children of a Queene their Mother, here crowned in the text. All wives and spouses joyned in contract to the true *Salomon*, and so are Kings wives to whom crownes pertaine: and every one of them having right & interest in his person have title unto all his estate and kingdome Thus have they all right to the crowne & kingdome; 1 By their fathers will, Luk. 12.32. *Feare not little flocke, for it is your Fathers will to give you the kingdome.* 2 In their mothers right whose crown descendt to al her seed being the seed of Christ, Isai. 55. 3 By the pucrhase of their head Jesus Christ, who gives them not promise onely but possession in present. *Behold, I give you a Kingdome, even as my Father hath given me a kingdome.* Luk 22. 29. but this possession is only in the entrance and first degree in this life: and the full fruition and perfect possession reserved to the life to come.

2 They are all anointed as Kings; both in their head, who is anointed with oile of gladnesse above all his fellowes. Psal. 45. 7. as also in themselves: for we have received that anointing. 1 Iohn 2.27. That holy oyle descendeth from *Aarons* head to the skirts of his garments. Psal. 133. 2. All apparelled like Kings with the princely robe of righteousnesse (more shining then Herods garment, or then the Sun it selfe) which deckes the whole man within and

Reasons.
1 Have royall birth as Kings.

2 Are anoynted as Kings.

without. All attended as Kings with Angels as a guard: all styled with glorious and princely titles, as kings; to whom, as the person and merits of Christ are communicated, so also his name; not called only Christians, but Christs. 1 Cor. 12. 12. Even so is Christ. All enthroned as kings, on a more stately throne then *Salomons*, described 1 King. 10.18. For Christ shall give them to sit with him in his throne, as himselfe sitteth in the throne of his Father, Rev. 3.21. All rich as princes, Rev.21.7. Hee that overcommeth shall inherit all things.

3 Have the power of Kings.

3 All the Saints have the power of Princes: As,

1 A commanding power.

1. A commanding power, not so much over others, as over themselves: *Stronger is hee that rules himselfe, then hee that rules a Citie.* Prov. 16 32. He layes laws upon himselfe, and bindes himselfe to obedience, and will command (as *Abraham* and *Iosua*) all his inferiours to keepe the wayes of God.

2 A performing power.

2. A performing power, to effect greater things then greatest Princes. Mark. 9.23. *To him that believeth, all things are possible.* Faith in Christ makes him receive all he can ordinately desire, and performe all in Christ that he ordinately desireth to doe; for it can obtaine of God power and strength to doe it.

3 A conquering power.

3 A conquering power: Every Saint is already crowned a conquerour in part over sinne, and Satan, and temptation, and his owne lusts, and the world. The devill resisted, flieth him, and he over-takes him and treads him under foot: here is another manner of conquest then *Davids* was over *Goliah*. And for the world, Christ promiseth all the saints (Rev.2.26,27) power over the nations, to rule them with a rod of iron, and breake them in pieces like a potters vessel. Which is a power proper to Christ, who received it from his Father for himselfe and his members; and executeth it in his and their name also, and for their

common

common right; and they also get victory by the help of faithfull Pastors.

4 A power of judging: All the Saints shall judge like Princes, not the world onely, but the wicked angels also, the authors of all that unrighteous judgment, which they in the world sustained, 1 Cor. 6. 3. for Christs sentence shall be their sentence, and shall be ratified by all the Saints: And in the meane time they judge themselves by arraigning and condemning themselves for their sinnes, and pleading for pardon.

4 A judging power.

4 All the Saints are crowned already with twelve stars, and expresse the bright shining of saving and Apostolike doctrine; and uphold and maintaine it to their power, and professe it, and glory in it, as in a crowne upon their heads.

4 Are all crowned as Kings.

1 To magnifie the grace of God, who out of so base and miserable estate and thraldome, out of the chaines of hell, and out of eternall damnation (into which we were all cast by sinne) hath lifted up his Saints into so high and excellent glory. Never was poore *Hester* halfe so much obliged to great *Ahashueresh*, for raysing her from the dust to lay her in his owne bed and bosome: as we are to the Lord for such an admirable advancement For herein he powred out all his love, that while we were his enemies, hee would not onely cast his skirts over us; but crowne us; first with compassion, and then with a Crowne of twelve starres here in grace, and hereafter in heavenly glory.

Vse. To magnifie Gods grace.

2 To magnifie the state of Gods children; who are set in such a dignity as all the honor and happinesse, crownes and kingdomes which earth can give, are but chaffe, light and worthlesse. A poore and despised *Lazarus* is happier then all *Divesses* in hell or earth. Did the greatest prophane Monarch

And the state of Gods children.

narch in earth know but the happineſſe and honor of a poore Saint, and his owne woefull eſtate, hee would ſeeke to change eſtates with him, and if he had a thouſand kingdomes he would give them to boote, and whatſoever were dearer to him. Let no godly man fal out with his eſtate becauſe it is meane in the world; nor any wicked man ſcorne it. *Haman* would have beene *Mordecaies* Lackie ſtill, but muſt up to the gallowes.

And to demeane themſelves as Princes.

3 Let the godly learn to carry themſelves as Princes ſo as beſeemes ſuch as are anoynted and crowned Kings. *David* in private eſtate carryed himſelfe as a ſhepheard; but crowned a King, demeaned himſelfe like a King. So *Saul* in private eſtate followed his fathers Aſſes, but once anoynted was changed into another man, 1 Sam. 10.9. So is the Chriſtian.

Qu. How may the Chriſtian behave himſelfe as a King?

1 In great affaires.

An. 1 As Kings we muſt ſpend our time and thoughts, not in baſe and inferiour trades or affaires, but in the great affaires of the kingdome. If a King ſhould lay aſide his Crowne, and betake himſelfe to ſome handicraft, every body would marvaile: and ſhal Chriſtians that are crowned as Princes, caſt aſide this Crowne, to bend their thoughts and endeavors either wholly or principally to the attaining of the world?

2 With Nobles and Princes.

2 As Princes ſort themſelves not with baſe and beggarly company, but with nobles and Princes: So the Chriſtian muſt not ſort himſelfe with wicked men, that are vile and beggarly in grace; but with ſuch as are noble, wiſe, counſellors', and excell in vertue.

3 With valour and courage:

3 Bee valorous as Kings, and couragious againſt bold and audacious enemies; never (out of cowardiſe or timerouſneſſe) contracting baſe leagues with

profeſſed

profeſſed enemies ; but be ſtill in the field againſt wicked perſons, practiſes, and wicked ſpirits. True valour hath two excellent properties. Firſt, to diſdaine the reproches of baſe and abject perſons. A noble man ſcornes to fight with a peaſant, as a ſtout man with a boy: ſo the Chriſtians muſt ſcorne to revenge themſelves on leud and wicked perſons , or foule their fingers with them , not holding ſuch fit matches for them. And ſecondly a noble and generous minde will contemne the loſſe of any thing , goods, lands, and life, before he wilbe ſtained in his honor : ſo a Chriſtian will ſuffer the loſſe of all he hath in the world, and of the world too, before he will baſely forſake his Lord. It is truely counted fortitude in a common ſouldier to follow his captaine through all adventures , yea with loſſe of life : and is it not ſo in a Chriſtian much more?

4 Bee armed like Princes, with the armour of God, and weapons mighty through God againſt all principalities and enemies in ſtrong holds ; this is ſtronger then Caſtles , Guards, and all defenced Cities.

4 Be armed as Kings.

5 Be bountifull as Princes. Chriſtians muſt be mercifull, liberall to diſtribute : as *Salomon* gave ſilver in Jeruſalem as ſtones, 1 King 10.27. The godly muſt be rich in good workes, 1 Tim.6.18. As Kings are ever giving or forgiving, & giving to them that can repay them nothing, ſo muſt we.

5 Be bountiful as Princes.

4 Learne that counſell to the Angell of the Church of Philadelphia, Rev. 3.11. *hold that which thou haſt and let none take away thy Crowne.* Kings ſtand to the death to defend their Crownes : ſo muſt the beleever ſtand a profeſſed enemie to all the enemies of the Kingdome of Chriſt; yea ſtand out in the extreame perill of his life in the defence of his Crowne.

Let none take away thy Crowne.

Qu. May

Qu. May the Crowne be taken away?

An. The crowne is either; First, of eternall life; which cannot be loſt in reſpect of Gods purpoſe and preſervation, though in reſpect of our infirmity it elſe might.

Ob. What meanes the threatning?

An. It is conditionall, except thou perſevere; but Saints doe perſevere, by 1. Gods keeping them. 2. Chriſts interceſſiō that their faith faile not. 3. Their prayer of faith and watchfulneſſe. 4. Their obedience to holy exhortations and menaces.

How a Chriſtian may looſe this Crowne.

Or, Secondly, the Crowne is the Crowne of holy Miniſtery and profeſſion, called. Rev. 3. 10. The faſt holding of the word of my patience: And this Crowne is eſpecially meant; and will be loſt if Chriſtians hold not faſt. But the Chriſtian muſt ſtand in defence of ſhining and ſaving doctrine of the Scriptures, which is his crowne, and let none take it away. 1. Not the world muſt draw thee from the knowledge and practiſe of the ſound doctrine of the Apoſtles. What a baſe thing were it to raiſe up the Moone above this Crowne of twelve ſtarres? Conſider *Demas* and *Iudas*. 2 Let not perſecution or temptation pull away thy crowne; but demeane thy ſelfe as a Prince, who with valour and courage will endure all difficulties that offer themſelves, ſo as he may uphold his Crowne: ſo muſt thou contentedly digeſt and ſtoutly contemne all tribulations and afflictions that happen for the Goſpels ſake: Conſidering, Firſt, the way that Chriſt went was from the Croſſe unto the Crowne; and he was conſecrated Prince of our ſalvation through affliction, Heb. 2. 10. and 12. 2. Secondly, that thou muſt be conformable unto him. 3. Let not thy owne luſts and ſtrong corruptions make a mutiny or rebellion in thee to bereave thee of thy Crowne. A carefull Prince is vigilant

gilant to extinguish and suppresse civill warres especially: Doe thou bestirre thee in subduing and resisting the unruly wils, affections, inclinations and passions of thine owne soule; that thy whole man may be brought into the obedience of Christ. He is not worthy the name of a Prince, who (suppose hee had the rule of all the world) were not able to rule himselfe.

5 Note what a dangerous thing it is, 1 To strive against and resist the word and Gospell of Christ; a note of a rebell who pulls the Crowne off the head of the Church. To pull downe faithfull Preachers is to pull the Crowne from off the Queenes head; and yet this will worldly men do, so ill can they brooke faithfull dealing with their soules. 2 It is no lesse dangerous to wrong the godly the members of the Church, It is above *scandalum magnatum* in Gods star-chamber; an high treason against the spouse of Jesus Christ. What saith *Ahashuerosh* of *Haman*? Will he force the Queene before my face? And then they covered his face as unworthy to see any more light: So Christ will say of his Queene. And how darest thou wrong the members of the Church in Gods sight? Thou shalt dearely buy thy presumption.

To resist the Gospell is to pul the crown off the head of the Church.

Thus much of the 3. first properties of the Church. Who so long as she shined in the clothing of the sun, and held the Moone under her feet, and carryed the starrie Crowne upon her head; so long she continued the chast spouse of Christ. But in processe of time, when in stead of the Sunne she put on and arrayed herselfe with purple and scarlet; and set the Moone above her head, affecting, admiring, and aspiring after earthly wealth and dignitie: and in stead of twelve starres in her Crowne, shee decked her crowne, with gold, and pearles, and precious stones,

Then

Then she became the harlot, sitting on the scarlet coloured Beast; and the mother of whordomes and abominatiõs of the whole earth. Rev. 17. 3, 4, 5. They are deceived that suppose the glory of Christs true Church consisteth in scarlet and purple, in gold and silver, in pompe and externall honor, in princely Lordship and Popedome. Let the whore of Babylon decke her selfe with these enticing trickes: But the spouse of Christ is knowne by her crowne of starres; and that inward, simple, and native beauty and glory, which useth to draw not the worlds admiration, but contempt upon it.

Ver. 2. *And she was with child, and cryed travelling &c.*] Now followeth the fourth propertie, in the description of this woman; namely her pregnãcy and fruitfulnesse in travelling and bearing of children. In the verse are two generall parts. I. Her *conception* and carrying of her child; in that she was with *child ready to be* delivered. II. Her *painefull travell* and birth; that she was *pained, and cryed to be* delivered. In the meaning are three questions to be resolved.

Quest. 1 What is meant by this conception and being with child of this woman?

Bringing forth children in nature, and in grace resembled in 5. things:

An. It is no new or strange thing in the Scriptures to finde the Church compared to a woman with child. Isa. 54. 1. *Reioyce thou barren, &c.* The Church of the Gentiles which before was barren, but now hath more children then the married wife, that is, the Jewes who came of *Sarah*, opposed to *Agar*. The reason is, because of the similitude and agreemẽt between the bringing forth of children to God in grace; and that to man in nature. The resemblance stands especially in five things.

1 As wee had two parents (saith *Augustine*) who begat us to death, *Adam* and *Eve*: so must wee have two parẽts to beget us unto life, Christ & his Church and

and theſe two muſt be one fleſh by the bond of marriage.

2 As a woman becomes a mother by meanes of her marriage, and company with her husband : ſo doth the Church by her marriage and conjunction with Chriſt bring forth many Children to God. For had ſhe not beene the ſpouſe of Chriſt , and the Lambes wife, ſhe had beene for ever barren. *Sarah* was a type of this bride. Therefore as *Sarah* was of a barren wombe and unfit for conception ; but by the word and promiſe of God brought forth *Iſaac*, who was therefore called the ſonne of the promiſe ; So the Church was of a fruitles and barren wombe, and had never brought forth children to Chriſt, were it not for the covenant and promiſe of God , by which all the faithfull are formed in her wombe ; who are therefore alſo called children of the promiſe, Rom 9.8. The children of the promiſe are the ſeed. 2.

3 When Jeſus Chriſt the father, the ſecond *Adam* and quickning ſpirit, 1 Cor. 15.45. ſoweth the ſeed of grace and ſpiritual generation, partly externally by the preaching of the word ; which is called the immortall ſeed of Gods word that endures for ever ; which therefore carryeth life and quickning with it, as being the power of God to ſalvation. Rom. 1.16 and partly inwardly by the Spirit of God, a powerfull agent ; without whoſe mighty operation all would proove but a falſe conception : The Church as a Mother receiveth & conceiveth it in the wombe of faithfull and pure hearts. So *Mary* pondred all things in her heart: And Heb. 4.2. the word muſt be mingled with faith , or elſe it profiteth not to this conception. 3.

4 As a Woman having conceived brings not forth preſently, but keepeth her moneths and ſeaſons appointed 4.

pointed by God, till her very houre come: ſo the Church brings not children to God at her owne pleaſure and will; but when ſhe hath gone out the full time & moneths appointed by God for the new birth of every one of them; which is finiſhed by degrees and in due ſeaſon: this is in the text.

5. 5 As a mother come to the full moneths of birth, bringeth her child into the light: So doth the Church bring her children into the light by two meanes; partly by profeſſion of the doctrine of grace; and partly by the practiſe of the gifts of grace. Then doth ſhe nurſe her new-borne babes with the ſyncere milke of Gods word, drawne out of her owne two breaſts, the Teſtaments of holy Scripture; whereby they out-grow their infancy, and come to their age in Chriſt.

Queſt. How the Woman is ready to be delivered.

2 Why is this woman ſaid now to be with child, and ready to be delivered? What, was ſhe barren ever before this time?

An. No.

For firſt, ſhe had beene very fruitfull before: as ver. 17. there is mention of the remnant of her ſeed. Secondly, all the ſonnes and children of God in all ages were children of this woman. Thirdly, this viſion being to be referred to the times after the Apoſtles, before and about the times of the tyrannicall Heathen Emperors, both Scriptures and ſtories record that there was a wonderfull increaſe of Chriſtians almoſt all the world over; ſo as the Tyrants were ſtill kept in worke, though they ſlew them by tenne thouſands and hundred thouſands. Therefore wee muſt diſtinguiſh of the Churches travell. This travell is either, 1 Generall, in the bringing forth of faithfull men to Chriſt in generall; and this is not directly aymed at here: Or, 2 Speciall and particular, of ſome ſpeciall Childbirth which now ſhe

was

was payned for, and cryed to the Lord with ardent prayers for, and which was shortly to be borne and brought forth. This seemes plaine in the fift verse. : For what she was with child with, that she brought forth; and that was a particular manchild, of whom we will enquire in the place.

3 Why she is said to cry in paine ready to be delivered? *Quest.*

An. For two reasons.

1 To hold the resemblance. For as God hath by his inevitable sentence for the sinne of man, annexed sharpe sorrow to the birth of every Child; Gen. 3. 16. In sorrow shalt thou conceive and bring forth : so the text implyeth not a little sorrow in bearing and bringing forth children to God. How she cryed in paine to be delivered.

2 For a more speciall reason in the text, which in a word was this. The Church being now in and under cruell persecutions, and lamentable oppressions; and being in her selfe as Woman weake and helplesse, exposed to all tyranny and unjust vexation ; seeth the want of a protector, and powerfull defender of the Christian faith, and Christian people. And therefore as earnestly desires by some of her owne Sonnes deliverance from those paines and oppressions, as a woman in travell doth desire riddance from her paines and sorrowes.

1. The Church of God is a fruitfull Mother daily bringing forth children to Jesus Christ. Psa. 87. 5. *Of Sion shall be said, many shall be borne in her.* The Church typed by *Salomons* wife, hath in stead *of parents children, whom she maketh* Princes in all lands, Psa. 45. 16. Cant 7. 2. The *navell of the Church is described to be as a round bowle or cup* : and as a *heap of wheat* hedged *about with Lillies.* A bowle or cuppe never wanting sweet and gracious liquor : A round bowle, a capacious figure in signe of fruitfulnesse; and equally *Doct* The Church is a fruitfull Mother of Children to God.

equally affected(as a round figure)to fruitfulneſſe on every ſide. Which fruit is to God as precious and fragrant as an heape of wheate hedged about with Lillies. Cant. 1.15. the ſpouſe *hath made her bed ready for the* ſweet embraces of her bridegroome; and profeſſeth that her bed is greene for two cauſes.

Her bed is greene. 2. Reaſons.

Firſt, becauſe of the flouriſhing of it. It muſt be a greene bed in which Chriſt himſelfe reſteth and delighteth. It flouriſheth with peace. There is quiet reſt in a pure and peaceable conſcience; there is in that bed and heart a ſweet repoſe.

Secondly, becauſe of the fruitfulneſſe of it. It is ever greene by many children daily begotten and borne unto God.

Reaſons. 3.

This doctrine is ſtrengthened by three reaſons.

1. 1 Becauſe ſhe is the Mother of all beleevers. Gal. 4.26. Jeruſalem which is from above, is the Mother of us all, that is, all the elect and beleevers whether in heaven or earth. Hence her name is Catholike, firſt, in reſpect of all ages: ſecondly, all places: thirdly, all kindes of perſons. And therefore it is that the number of her children are numberleſſe. Rev. 7.9. *I beheld, and lo, a great multitude which no man could number, of all nations, kinreds, people, and tongues, ſtood before the throne with long white roabes, and palmes in their hands.*

2. 2 Shee muſt needs be a fruitfull mother, who is mother to all the Sonnes and Children of God; according to that auncient ſaying; Whereſoever God is the father, the Church is the Mother; ſo that, Not borne of the Church, not borne of God. And who but ſhe is Mother to all that innumerable company of Saints in earth and in heaven? For there is no entrance into that Jeruſalem which is above, but by that Jeruſalem which is from above.

3. 3 She muſt be a fruitfull Mother that doth perpetually

tually bring forth children from the beginning to the end of the world. For as Christ is an everlasting Father; so hath he an everlasting issue. The faithfull are called the seed of Christ begotten by the travell of his soule. Isa. 53. 10, 11. in whom his dayes are prolonged here upon earth; and himselfe being personally in heaven, yet continues here in earth to the end of the world in this heavenly propagation. Seeing then this is an ever-childing mother that never growes old, we may conclude that never was any so fruitfull.

Vse. Not to content ourselves with our first birth in nature. reas. 6.

Never to content our selves with our first birth of our naturall Mother; unlesse we be borne againe of this Mother.

For 1 Naturall birth (suppose it never so royall or noble) is but of mortall and corruptible seed: but this is of seed incorruptible and immortall. 1.

2 Naturall birth is from the first *Adam* in sinne: this is from the second *Adam* in righteousnesse. 2.

3 By the first birth we dye, because we come of them that have dyed: but by this we are quickned never to dye more. 3.

4 Naturall birth can onely advance to a naturall happinesse: but this to a supernaturall and heavenly. 4.

5 By the first birth thou art an heyre of hell; and till thou art borne againe canst never see the kingdome of God, Joh. 3.5. by this second to an heavenly inheritance, unfading, reserved in the heavens. 5.

6 The first birth (never so glorious and royall) shall rot in dust, and consume with time: this (because it is of an immortall seed) shall never fayle, but persevere to all eternity, when time shall be no more. Nay further, stand not upon it that thou art borne within the Church; no, nor of Christian parents: for it is nothing to be a Jew without, if not 6.

within; it is nothing to be *in* the Church unlesse thou be *of* the Church; it is nothing to be the seed of Christians, unlesse thou be the seed of Christ. The birth of *Ismael* was as good for parentage as *Isaacks*; both from *Abraham*: But get good assurance that thou art borne of this Mother; in which is more honour and comfort, then to be the Sonne of an Empresse. If thou wouldest be assured of the inheritance, get good assurance of thy legitimation; for the sonne of the bond woman shall not inherit with the sonne of the free woman. Wouldst thou be assured of safetie in dangers, and protection in perillous times? be sure thou know and acknowledge thy Mother; that under her wing, and in her lappe thou maiest rest securely: seeing that out of the true Church (as out of the Arke) is no safetie, no salvation.

How to know the true Mother Church.

Qu. How may wee come to know this Mother to be our Mother, that we may have comfort of our new and heavenly birth?

An. The true knowledge of this woman stands in two generals. I. To know her the true Mother, and spouse of Christ in her selfe. II. To know her to be also our Mother.

1 The former is so much the more necessary, because the Church of Rome (not onely a stepmother, but a professed harlot) challengeth herselfe to be this woman; and the Mother of this living child; and by fifteene notes, as arguments, alleadged by her deare sonne *Bellarmine De notis Ecclesiæ*, obtrudeth herselfe as the Mother of all beleevers in the new Testament. I am not at leasure to unloose all the bundle; (which perhaps he thought would prevaile by their number, if there should be no weight found in them) but I wil onely mention the first five, and by them we shall easily discerne the rest.

Bellarmine

Beliarmine his first note that the Romish Church is the true Mother, is because she is called every where *Catholike*. But this is a false note. For;

1 Note, because she is called Catholike.

1 A consequence holdeth not from being *named*, to being. Christ was called a Demoniacke and Impostor; must he therefore be so? Rev. 3.9. Many call themselves Jewes and are not: And chap. 2.2. Some say they are Apostles and are not.

A nomine ad rem non valet consequens.

2 What where the Churches in the Prophets and Apostles dayes; as Jerusalem, Corinth, Galatia, Ephesus? Were they not true Churches? yet were they never called Catholike.

3 They onely thus style themselves, because, saith the Father; Never was there any heresi, which did not desire to be accounted and to seeme Catholike. But falsely for two reasons.

Nulla fuit unquam hæresis quæ nolit videri catholica.

1 Because they have departed from the Catholike faith.

2 Because it is but a particular Church, if so much; and can no more be catholike, then a finger can bee a hand, or a hand a man. True it is, that the true Churches doe call them Catholike; but how? onely Ironically: and so that note endeth either in a jest or Irony.

His second note is *Antiquitie*; which is as deceitfull as the other. For;

2 Nor by Antiquity. 4. reas:

1 What was the Church in the cradle and beginnings of it? Was it not a true Church and yet had no Antiquity?

1.

2 Antiquity is either in time or in truth. To plead antiquitie of time, and lose antiquity of truth (as they have done) is but antiquity of error, rejected by the Scriptures and Fathers. And error was borne into the world the same day with truth, and is in time almost as ancient.

2.

Vetustas erroris.

3 If antiquitie in time must carry it, then not

3.

Rome can be the true Church, but Antioch; where we are ſure the Apoſtles taught, and whence was the firſt name of Chriſtians. Nay, Jeruſalem muſt be the Mother-Church, becauſe from thence was the Goſpell preached to all the Gentiles. Acts 1.8.

4. 4 They challenge antiquitie as falſely as the former note; for their whole doctrine (departing from ours) is a novelty, never heard of in the Church for the ſpace of ſixe hundred yeares after Chriſt. Never was nor will be anſwered that famous challenge of the *Iewell* of Biſhops; who cals but for one teſtimony out of pure and unſuſpected antiquity for the ſpace of the firſt ſixe hundred yeares after Chriſt, for any one of the ſeaven and twenty points propounded; and never any ſuch was brought till this day. Neither have they been at leaſure now above twenty yeares to anſwer that famous probleme of that bleſſe Saint Mr. *Perkins*; in which he avoucheth it impoſſible for any Papiſt in the world to prove out of the true writings of Fathers and Councells and out of the true ſenſe of thoſe writings; that the now Romane faith wherein it differeth from the reformed Church, is the Catholike faith; and ſubſtantially cleareth it in ſixty two points of difference between us. What a number of points might I alledge wherein they are gone both from the Scriptures and their owne writers; and as many for which they have no Scripture, but the Churches authority. Auricular confeſſion, the *Canon* Law ſaith, it is by a tradition of the Church; and by no authority of old or new Teſtament. For the not marriage of Miniſters, *Bellarmine*[a] and *Caſſander*[b] confeſſe it to be an humane inſtitution: *Caſſander* and the Councel of Trent[c] call it onely an Eccleſiaſticall decree. For the Communion in one kind, their owne *Cajetane*[d] confeſſeth that the contrary cuſtome endured long in the Church;

De Pœnit. diſtinct. 5.

a *De Clericis. l. 1. cap. 19.*
b *Art. 92.*
c *Seſſ. 24.*
d *3 part. Thom. 4. 80. art. qu. 3.*

and

and they had cuppes for the nonce to ſerve the people with wine. For their Tranſubſtantiation, *Tonſtall* ſaith, No man was bound to beleeve it till the Lateran Councell, which is not much above foure hundred yeares agoe. And *Bellarmine* himſelfe ſaith, there is no Scripture to enforce it, but the Churches determination. Why do they brag of antiquity, and confeſſe ſo many novelties?

His third note is *perpetuitie* and duration. Indeed the ſame note with the former; increaſing the number numbering, not the number numbered. For,

3 Nor by perpetuity or durance. *Numerum numerantem augens, non numerum numeratum.*

1 Tares muſt continue with the wheat till harveſt, muſt they therefore be wheat for their perpetuity? And Antichriſt hath continued a long time ſince the Apoſtles dayes, and ſhall till Chriſt at his appearing aboliſh him; doth this make his Synagogue a true Church?

2 Time was when there was a true Church, and yet this could be no note of it: and time ſhalbe when (by their confeſſion) their Church ſhall faile, and not endure to the end. *Ribera* on Rev. 14. *Rome* is called Babilon becauſe at the end of the world ſhe ſhalbe the ſhambles of all Idolatry, and the kennell of Antichriſt. So as this by their doctrine is no proper, but a ſeparable note from the Church.

Roma dicitur Babylon, quia ad finem ſeculi futura eſt officina omnis Idololatriæ, et ſedes Antichriſti.

3 The true Church and Mother Church hath and ever ſhall continue in the world: though not in outward pomp and glory, yet in that inward and ſpirituall beauty and glory which ſhe ſhall not loſe, though ſhe be in the wilderneſſe, and ſit ſometimes defolate as a widow. When this true Church loſeth her viſibility, ſhe loſeth not her being: no more then the Sunne ceaſeth to be riſen when it is hid under a cloud.

The fourth note to know this woman (ſaith *Bellarmine*)

4 Nor by multitude and amplitude.

larmine) is *multitude* and amplitude. As deceitfull as any of the former; besides that it is the same with his first. For what difference betweene Catholike and universall? For,

1 That was a true Church of two in Paradise: When also it was in one family before the flood: In the flood consisted but of eight persons: In the Old Testament in one little kingdome: In the New was but a little flock, Luk. 12.32. *August.* saith, The Church was in one *Abel*, in one *Henoch*. The Papists themselves say that in the time of Christs passion, the true Church and faith was preserved onely in the Virgin *Mary*, which is false; but yet a strong argument against them that hold multitude a sure signe of a true Church.

Ecclesia fuit in uno Abeli, in uno Henocho.

2 Multitude is a streame that the Church must row hard against, unlesse we be sure it be *the truely-beleeving multitude*. Sathans number infinitely exceeds Christs; must it therefore be the true Church? That one sect of *Mahomet* is farre more numerous then all the Romane religion: by their note that must be the true Church, and not they. Time was when *the whole world was made an Arrian*, and scare five Orthodoxe Bishops to resist it, and they also persecuted: shall the generall spreading and infection of it prove it no poyson? Antichrist at his comming drawes multitudes after him by strength of delusion 2 Thes. 2.9. And this is their Romane Antichristian religion, drawing multitudes, because it is a naturall religion; but turnes them not from darkenesse to light, not from sinne to God. We conclude, or rather exclude this note with *Athanasius* against those Arrians, *They have the multitude, we the faith.* Let their multitudes goe in the broad way: we must walke in a narrow way which a few onely finde.

Multitudo orthodoxa.

Totus mundus factus fuit Arrianus.

Hi vulgus habent, nos fidem.

His fift note is *succession of Bishops*. A false and deceitfull note, For.

5 Nor by succession of Bishops.

1 A falſe Church may have ſucceſſion of perſon onely: as *Caiphas* ſucceeded *Aaron*, and yet abandoning truth and rejecting the head muſt needs be a falſe Church.

4 Reaſons. 1.

2 The firſt Evangelicall Churches were true Churches, but wanted their ſucceſſion; unleſſe they will ſay that Chriſt and his Apoſtles ſucceeded the Scribes and Phariſees. If a Church may be a true Church without and before ſucceſſion; how can ſucceſſion be a note of a true Church?

2.

3 Right ſucceſſion is twofold. Firſt, externall, ſecondly, internall, or perſonall; or doctrinall. Where both *ſucceſſion of Chayre and doctrine* concurre, there is a true ſucceſſion: But in the Church of Rome is neither.

3.

Succeſſio cathedræ et doctrinæ.

I Not of doctrine, becauſe they hold not Apoſtolike doctrine. The doctrine of the now Church of Rome being cleane contrary to that it was when *Paul* wrote to the Romans; as might appeare in a number fundamentall points.

Church of Rome hath no ſucceſſion either of, 1 Doctrine. 2 Seat.

II Not of Seate, Firſt, becauſe they never proved nor can prove that they have the ſeat of *Peter*; or that ever *Peter* ſate at Rome, he being the Apoſtle of the Circumciſion. Secondly, if they could prove it; *Ambroſe* tells us; They have not the ſucceſſion of *Peter*. Thirdly, *Platina* a Papiſt noteth above twenty ſciſmes which have diſturbed the *ſeries* and ſucceſſion of their Biſhops.

Non habent hæreditatem Petri, qui non habent fidem Petri. De pœnit. c. 6.

4 For our Churches reformed, we have the true ſucceſſion of Apoſtolike doctrine, and the right conſanguinitie of their doctrine. As for perſonall ſucceſſion (a thing not to be much ſtood upon) yet we are ſure we want not, though it was not alwaies ſo apparant; for God never wanted a Church in earth. There never wanted ſome in all ages who have made profeſſion of the true faith; as that notable

booke of *Catalogus testium veritatis*, plainely proveth. And no doubt a many more were stirred up in the darkest ages of Popery, whose mention and memory were prevented from us, while Antichrist ruled both the rost and records. Now of all these notes and their fellowes, which are like these; I will adde but two testimonies of *Bellarmine* against *Bellarmine*. The former, that *The Scripture teacheth which are the notes of the Church*; but, *The Scripture no where teacheth these*; Therfore, *These are no notes*. The secõd, that *al these notes make it not evidẽtly true, but evidently probable, that the Romane Church is the true Church*. Mark, that for all his braving and coppie he sets on the matter, his conscience tels him and us, that all these fifteene markes have no certainty in them to lead us to the true Mother. Even as he fumbled in the great point of justification by workes, flying from all his five bookes in the conclusion, as a man who suffered wracke of his cause in the very haven. And the like he did in the disputing of the Popes temporall authority; which made the Pope study to suppresse all his bookes. Yee see what confidence the greatest Pillars of Popery have in their owne cause.

Scripturam docere quæ sunt notæ Ecclesiæ. de notis Eccles. c.1. Cap.3.

Qu. Seeing that by the Popish notes we cannot know the true Mother; by what sound and infallible markes may we know her?

An. Wee will propound five fitter notes then theirs. This true Mother therefore is to be knowne.

The true Mother known by 5. notes.

1 By her *face*.
2 By her *voice*.
3 By her *qualities*.
4 By her *marriage*.
5 By her *carriage* and behaviour.

1 The best way to know any person is by the *face*.

The

The face of a true visible Church is discerned by; 1 The sincere preaching and professing of the word of God. 2 The due and pure administration of the Sacraments according to that word. 3 The exercise of government and discipline appointed in the word. The first of these is absolutely requisite to the being and face of a Church. The two later serve for the beauty and stability of it. By this face Christ will have his spouse discerned; Joh 8.30. *If yee abide in my word, yee are verely my Disciples.* And chap. 10. his sheepe are knowne by hearing his voice, and following him. Besides, all will grant that where Christ is, there is the Church; but where two or three consent in his name, there is he, Mat. 18.20. Thus we know our Mother by her face, because she continueth in the doctrine of the Apostles, as that beautifull Church did, Act. 2 42. A wart or two, or a few freckles make her lose some beauty, but not her face. She heares the voice of her wel-beloved, and a stranger she will not heare. She heares not unwritten traditions, nor fables and dreames of men, nor Councels, nor Fathers, nor decrees of Popes, nor the voice of Antichrist; but stickes to the pure word of God, as the onely decider of all cases, and the onely umpire in all doubts and questions concerning faith or life.

1 Her face and what that is.

2 The second note of this Mother is her *voice* and speech. She speakes in the language of Canaan. She enjoynes nothing, nor commands in her family any thing but what she hath direction for from her husband revealing his will in the Scriptures: As the Moone shines onely in the light received from the Sunne; So the Church ruleth in the night of this world by vertue of her husbands directions. Farre is she from challenging a power above the Scriptures, far from conceit of giving authority to them, who

2 Her voice.

who hath all her authority from them. She disclaymeth all the commandements and Canons of the Church so called; and dares impose no yoakes where her husband hath left her children free. She conceives her selfe so the spouse of Christ, as that she stil remaineth the hādmaid of the Lord: you shal never heare her disgrace the Scriptures by calling thē a dumbe Judge, a partiall rule, a nose of waxe flexible into any form es and senses, a dead letter; no better then Æsops fables, unles she give authority to them. This is the voice of the Antichristian harlot, who preferres her old lecher not onely above Councels, but above the Scriptures: as those two Councels of Lateran and Trent did the Pope. Who also burne the Scriptures, as *Antiochus*, or another *Maximinus*, calling them the bookes of heretikes, and their readers in their owne tongue as Scripturers and Heretikes.

3 Her vertues 2.

3 A third note is her *vertues* or qualities: As.

1 Holinesse.

1 Of doctrine.

First, she is holy in respect. 1. Of holinesse of doctrine which she teacheth. The doctrine which she teacheth is Christs owne doctrine; Mat. 10. he that heareth you, heareth me. What she receives from the Lord, she delivers. She mixeth not hers with false or poysoned doctrine: She teacheth not Idolatry, nor perjury, nor filthinesse of life, as the shameless strumpet of Rome, that bragges of holy Fathers, and holy Church.

2 Of persons.

2 In respect of the better part of the visible Church she is holy, though not in respect of the greatest part. The faithfull are holy, though tares and thornes come up with the good seed; the envious man doth it, but the Church sowes no such tares.

3 Of manners.

3 Whatsoever corruption of doctrine or manners may spring up; yet the doctrine remaineth holy and pure; and the Church reproveth all such corruptions, and urgeth all holinesse of life

life and converſation. Not juſtifying or defending notorious evils, as the Romiſh ſtrumpet doth: Who defended ſimple fornication to be but as, *aurem ſcalpere*; tolerating infinite ſtewes in Rome; receiving a yearely penſion from whores called *lactis cenſus*, of thirty thouſand crownes for filth; decreeing in one of their Councels under Pope *Leo* the firſt, that he that had a Concubine or Whore inſtead of a wife, ſhould not be expelled from the Communion, if he were contented onely with one. Fie upon the filthineſſe of that bawdy and filthie religion. We muſt ſpare chaſt eares.

Secondly, ſhe is meeke, loving, patient, gentle, mercifull. Iam. 3.7. full of good fruits. Her weapons are prayers, teares, patience; not fire and fagot. Yee ſhall never heare this woman challenge the two ſwords; nor maintaine her right by fierceneſſe and cruelty, by inquiſitions and maſſacres, by blowing up Parliaments and Kingdomes. Theſe barbarous ferities ſhe leaves to that religion whoſe chiefe City was founded in blood, and to the woman drunke with blood of the Saints. That religion which is ſo fiery and fierce muſt be from the Devill, a manſlayer from the beginning; unknowne of Chriſt and his Apoſtles, and all their true Diſciples and followers. 2 Meekneſſe.

4 A fourth note of this woman is her *Marriage*. A good way to know one by, is the head; and how can wee know the Church better then by her head Jeſus Chriſt, whoſe wife ſhe is, of whom all the Children of the Church are begotten by vertue of the eternall Covenant of grace, as in Lawfull wedlocke? Our Mother ſcornes to be the Popes Concubine; ſhe hath betaken herſelfe onely to Chriſt, and profeſſeth of him (Cant. 2.16.) *My welbeloved is mine, and I am his.* Chriſt is he whom her ſoule loveth 4 Her marriage.

veth; and is in her eyes the chiefe of ten thousand, Cant. 5.10. To him she hath plighted her troth, and cleaves onely and undividedly unto him in life and in death. The whore of Rome holds not Christ the head; For 1 By Image-worshiping and many other Idolatries they are fallen from Christ: this is plaine in Colossians 2.18.19. 2 They set up the Pope in Christs place. *Bellarmine* on the 1 Pet. 2.8. by the *stone* understandeth the Pope: And *Catharinus* by *head* mentioned in Colos. 2.19. will have the Pope to be meant.

Ob. But they professe Jesus Christ.

An. Union is either Sacramentall; so they are joyned by profession: or Mysticall; so they are not joyned.

5 Her carriage.

The *fift* marke of the true Mother, is her *carriage* and behaviour. *First*, to her husband, to whom in all her behaviour shee expresseth foure vertues. As;

1 To her husband.

1 Faithfull.

1 She is chast and faithfull unto him; she keepes herselfe onely to her husband, and preserves the marriage band. She forgets not the guide of her youth, nor the commandement of her God; nor playeth false with any other lover, any secondary head, or Vicar generall, she thinkes it strange that an husband should have a Vicar. She abhorres that foule and spirituall adultery by grosse Idolatry and false worship, which the whore of Rome impudently acteth and defendeth. Neither Angels, nor men, nor merits, nor Saints, nor Images doth she bow unto; nor any other alluring harlot can unsettle her from him, whom her soule loveth.

2 Subject.

2 She is subject to her husband in all things; content to be tryed and ruled in all cases by his will, and word in the Scriptures. What will we say to a woman, that laies claime to a man to be her husband; but

but rejecteth and disgraceth his directions, and cleaveth wholly to her owne will, and to other mens counsels and decrees? Who will not suspect and conclude her to be an harlot? But so doth the apostaticall Romish Synagogue.

3 She depends onely on her husband and no other for the meanes of her welfare, and all needfull supplies. She scornes to seeke to any other Advocates or mediators (whether Saints or Angels) either for redemption or intercession; her husband that can supply the greater, can the lesser much more. She cares for no pardons nor merits, but her Lords. She scornes to marry one, and seeke maintenance of another.

3 Dependeth on him.

4 Shee honors her husband onely, and will give his honor to none other. If she did derogate from his glory in the worke of redemption, by the doctrine of free-will, justification by workes, humane satisfactions, she were an arrant strumpet, and no wife. But our Church ascribes all the worke of salvation to God onely from first to last: Teaching that we are wholly dead in trespasses and sinnes, till he quicken us; and that good workes are the way to the kingdome, not the cause of it; and follow a person justified, but goe not before to justifie him; and are necessary by *a necessitie of presence, not by a necessity of efficiency.* Thus men and Angels are excluded from any part of Gods honor.

4 Honoureth him only.

Necessitate præsentiæ, non efficientiæ.

Secondly her behaviour to her children.

2 To her children.

1 She *nurseth* them at her owne breasts; puts them not forth to suck strange milke of traditions, Councels, Decretals.

1 Nurseth them.

2 She *instructs* them, and teacheth her children. The vertuous woman opens her mouth with wisdome. Prov. 31.26. *Eunice* taught *Timothy* the scriptures of a child.

2 Teacheth them:

3 She

3 Provideth for them.

3 She *provides* for her children, as the vertuous woman for all her family, Prov. 31.15. The Church upholds the meanes of salvation to keepe the beleevers in good state. She is not the naturall Mother that starves her children, that shuts up the breasts from them, that hideth the Scriptures, and counts it heresie to reade them; that corrupteth the Sacraments, that a man can see nothing lesse then the institution in them. But Popery leadeth her children directly to perdition, whatsoever shewes they make to the contrary. For,

Rev. 13.8. 1 They runne after it whose names are not written in the booke of life.

Galat. 4. 30. 2 All the children of that mother are without comfort in life and death; because they are the sons of *Agar*, and not of the true Mother: and therfore no inheritance belongeth unto them.

II. Having found out the true Mother in herselfe: we are now to enquire how or by what markes we may find this Mother to be our Mother, and our selves her children. A man may know himselfe the sonne of this Mother by sundrie notes.

How we may know our selves sons of this Mother. 7. notes. By our change in 5. things.

1 As a child borne comes into a new world, and findes a marveilous *change* in the estate of it: So a sonne borne of this mother comes into a new estate, is separated from the world and the corruptions of it, brought out of the corruption of nature and practise (as out of the waste and wombe of the world) and set into a new condition in grace: and is in all things contrary to himselfe in his old nativity. The change especially appeareth in five things.

1. 1 Thou wast borne of flesh, and after the will of the flesh: but now thou art borne of God. This is called a birth of water and the holy Ghost: because in this the Spirit supplies the office of water in washing away corruptions and defilements of flesh.

2 In thy old nativity thou wast borne in sinne: now being borne againe thou sinnest not. 1 Joh.3.9. because the seed of God is in thee, thou canst not, sinne raigning, sinne wholly and finally: thou hast now a new or renewed nature. 2.

3 In thy old nativity thou wast borne dead in sin, Eph. 2.1. but now (borne of this mother) thou art quickned with a new life of grace, called the life of God: Now thou livest not, but Christ liveth in thee: Now maiest thou say as Christ himselfe said: Rev.1 18. *I was dead, but now I am alive.* 3.

4 In thy old nativity thou wast as a dead man bound hand and foot, without all motion of grace: nay, all thy motion was downeward for nature with contempt of grace: But now a new motion in spirituall things attends spirituall life. Now thou movest upward towards heaven, according to the command of grace, whereto thou wast before an open enemie. 4.

5 In thy old nativity thou wast borne an enemie of God, a child of Hell, as full of venome and poyson as a toad or serpent: But by this birth thou receivest power to be a sonne of God. 1 Joh.3.2 and the priviledge of sonnes, pardon of sinne, the favour of god, or fatherly affection, and a childs portion in that immortall and eternall inheritance, and a sweet joy in the assurance of that estate. 5.

2 The *second* marke to know a man borne of this Mother, is his *crying*. The first thing which discovers the birth of a Child (if alive) is the crying of it, or else it is still-borne: so the new borne child of this Mother cryeth in sense of want, of miserie, and of spirituall nakednesse. In naturall birth is sense of weakenesse, and crying after supply: so in supernaturall is sense of frailties, and much griefe for sinne, and the miserable fruits of it. And as the child in those 2 The voice of Prayer.

those wants can doe nothing for it selfe but cry, and by crying it gets help: so is it with the child of God when he findeth an utter nothing in himselfe, but a gulfe of miserie ready to drown him in despaire; yet now he hath a spirit wch makes him cry, *Abba Father* Rom. 8.15. If any of us have never gotten a distinct and sound knowledge of sinne, and the curse of God due to the same, nor applied to ourselves that wrath and curse denounced and due to our particular sins, of which we are guilty for the humbling and breaking of our hard and stony hearts; If we have not out of the sense of an humbled and terrified conscience seene our need of Jesus Christ; and from thence have not more earnestly hungred and thirsted after Jesus Christ; and cryed as much after pardon of sinne, as a condemned man after the Kings gracious pardon. These persons may well instruct their conversion, and their birth of this woman. All thy profession will not make thee a true sonne of the Church; except thou cryest in sense of miserie after mercy and grace, and this desire be above al other desires in the world. On the othe side; art thou distressed in conscience in the sense of thy sinne. and feare of damnation due to it? Doest thou freely confesse thy sinnes, and heartily bewaile them? Doest thou crie after Christ crucified, so as the whole world would not be so sweet as a taste of Christ; and the more thou valuest grace, dost thou the more thirst and desire after it? Oh, be of good comfort, let not thine estate discourage thee; thou art in a good way, and a comfortable condition. It is a comfort to heare a child new borne to cry; it argues both birth and life: and so is it here.

3 Sucking the breasts.

3 The *third* note of tryall of one borne of this Mother is *sucking*. An infant so soone as ever it is borne seekes and suckes the breast: and so the new

borne

borne babe ſeekes, and ſuckes the ſincere milke of the word. 1 Pet. 2.2. And as an infant is never well but when it is ſucking night and day; and nothing ſtils the cryes of it, or quiets it but the breaſt: ſo the child of God (ſuppoſe him but an infant in grace) hungerly deſires Gods word. Gold, ſilver, honor, pleaſure (which ſatisfie carnall men) quiet not him; only Gods word can quiet and ſatisfie the heart, And as the infant deſires the pure breaſt-milke without any other blending or cookery: ſo Gods children affect chiefly the ſincere milke of the word in the plaine evidence of Gods wiſedome; and care not for blending with froth of wit or humane eloquence; but as it comes out of the breaſts of the Mother, the two Teſtaments. And as the infant ſucketh the breaſt to grow thereby: So by the ſincere milke the children of God grow in ſpirituall ſtrength and ſtature till they come to their talneſſe, 1 Pet. 2.2.

4 Image of his Father.

4 The *fourth* note is ſimilitude and *likeneſſe* to the father of this birth. This mother brings forth children to God in the ſimilitude and Image of god. Other Mothers bring children in their owne Image; as *Adam* begat *Seth* in his *owne* Image, Gen. 5.3. But what is borne of the ſpirit, is ſpirit. Joh. 3.6. Now examine how thou expreſſeſt the ſeed of new birth. Whom reſembleſt thou? If God be thy father, thou reſembleſt him in quality, though not in equality. Thou art like him in holineſſe, in righteouſneſſe, and in the whole divine nature. 2 Pet. 1.4. Our Saviour makes this a ſure note of a ſonne of God, or of the Devill. Joh. 8. The Jewes bragge they are ſonnes of *Abraham* ver. 39. Chriſt ſaith, were they ſonnes of *Abraham* they would doe the works of *Abraham*. Then they bragge, God is their father, ver. 41. Chriſt anſwereth, If God were your father you would

would love me, and resemble him: for I came from him, and he loves me. But I will tell you whose sons you are: ye are of your father the Devill, for his workes yee doe. So thou that professest in the Creed, that God is thy Father, and thou beleevest in him: if in stead of Divine vertues thou expressest impious and vicious behaviour: thou art of the Devill, whose workes thou doest. He delights in blaspheming, swearing, drunkennesse, filthinesse, he hates the word, the Sabbaths, the Ministers: he delights in feirceneſſe, slaunders, and the like: so dost thou. Thou professest Jesus Christ thy Lord and Saviour, but how dost thou grow in conformity with Christ? If thou expressest not his humility, patience, selfe-deniall, holinesse, and all Christian vertues in some measure, thou art none of his; The member will grow in conformity with the head: a good child will imitate a good father in goodnesse.

5 Growth in strength, stature.

5 The *fift* note of new birth is *growth*. A child once borne growes up to strength and stature. A child in nature that still suckes wholsome milke, stands not at a pitch, but growes every month and quarter sensibly: so, if thou beest borne of this Mother, thou groweſt. 1 In understanding and knowledge, 2 Pet. 3. 18. 2 In sound affection, and powerfull use of the meanes of salvation. As a child the more it growes the more it feeds: so a man new borne hath daily more love to the word, more reformation by it, and outgrowes weakenesses, 3. In sound practise of holy duties. As a child growes active to naturall and civill actions: so the child of God and the Church, growes strong to prayer, and the parts of Gods pure worship: strong to endure the labour of the power of godlinesse. 4 In strength for the Christian combate. He growes able to beare afflictions, and stand under great burdens and crosses for

1 In understanding.

2 In affection.

3 In activity.

4 In strength to suffer.

Christ

Christ and the Gospell. He growes strong in resistance of temptations, that he is not now carried ordinarily away, neither by the world, nor by the God of the world from his place. To this marke S^t. John sends us for tryall of our new birth, 1 Joh. 5.4. *He that is borne of God, overcommeth the world*: and ver. 18. *He that is borne of God keepeth himselfe, and the wicked one toucheth him not:* Keepeth himselfe, that is, groweth up in holy watchfulnesse, and resistance of temptations: to which care God addeth his blessing, that he abides untouched, that is, of raigning sinne; the wicked one strikes him not deadly, nor can wholly and finally foyle him. Examine this strength of CHRIST if it bee in thee; for so it is called, Ephes. 6.10.

6 A *sixt* note is child-like *affections*. 1 To our Father. 2 To this Mother. The child-like affections to our Father are two. — 6 Child-like affections:

1 Honor. Is Christ thy Father? how doest thou honor him? Mal. 1.6. The Apostle *Pauls* care was that Christ should be magnified in his body by life or death, Phil. 1.20. What obedience shewest thou to his commandements, and to his corrections? doest thou honor him by trusting in him, and depending upon him? — 1 To our Father. Honor.

2 A second child-like affection to Jesus Christ, is love. The child loveth his father better then all men else: and canst thou be a child, and not love him that begat: and not as a Creator, but a Father? If thou canst doe no more for thy parent, canst thou doe lesse then love him dearely? Examine thy love to Christ, and see if thou canst say as *Peter*, Lord thou knowest, I love thee. Happie is the soule that dares thus appeale to Christ as a witnesse of his unfained love. But how canst thou saie thou lovest him, when his commandements are heavie and irkesome? when — Love.

thou wilt doe nothing for his sake? suffer nothing for his name? when thou wilt part with nothing for his words? when thou hatest his servants, his words and Ministers, and risest up in armes against him by horrible sinnes? *David* may have a rebellious sonne, an *Absalom*: Christ hath no such. All his children love him better then their owne lives.

2 To our Mother.

Love.

Now secondly, the child-like affections to this mother are also two.

1 To honor, love, and obey this mother in all her directions, in all her corrections according to the word. Good children will honor the Mother aswell as the Father, according to the Commandement.

Ob. The Papist catcheth at this as making much for him. The Commandements of the Mother Church must be obayed; and therefore in their Catechismes (besides the commandements of God) they injoyne a number of the Churches commandements, which must be obeyed in paine of damnation, aswell as Gods.

Sol. To this I answer. 1 That this Mother must be obeyed of her children, as other parents of their children, namely, *In the Lord*, Eph. 6. For this is the difference between the commandements of this Father and this Mother; His must be obeyed simply and absolutely as the Lords: but hers onely in the Lord. If the precepts of this Father and Mother agree, then the Mothers commandements must be obeyed: but not if they be either contrary or diverse from his. He that brings another doctrine must be accursed. He or she that addes to his commandements must be accursed, and all the plagues added to them. And seeing Jesus Christ the Lord of his Church would deliver no doctrine nor commandements to the Church, but what he heard from his Father:

Father : no more muſt the Church but what ſhe heares from Chriſt. 2 Why ſhould Rome a particular Church rather enjoyne lawes on other Churches then other Churches on her; ſeeing that, *parity admits not ſuperiority?*

Par in parem non habet jus.

2 The ſecond child-like affection to this Mother, is *compaſſion.* Children of the Church muſt be ſenſible, and grieved in their Mothers ſorrow, affliction and oppreſſion. It is an unnatural child that takes not to heart his mothers miſerie. Humanity will make us mourne in the miſerie of ſtrangers, yea of enemies; as *David* put on ſackcloth for his enemies : much more will Chriſtianity for the ſorrowes of friends, eſpecially friends of God. How have the Papiſts ſhewed that they have not a drop of the blood and ſpirit of Chriſtians, in their late joyes, and triumphs, and braggs before the victory (as they uſe to doe) fatting and feeding themſelves in the ſavage barbarouſneſſe of Antichriſtian Captaines againſt the Church in Bohemia and the Palatinate? But what other expectation from ſuch as lay the principles of their Religion in blood and barbarous inhumanitie, beyond Scithians or Man-eaters? Yea and not a few ſorry proteſtants there are, who harbour but a little ſorrow for the ſorrowes of the Church; bewraying the hardneſſe and inſenſibleneſſe of their hearts, by their poore and penurious releefe. Some out of baſe irreligion ſowing ſcarce ſo many pence as they would have done pounds, had they had conſcience and affection of Children. This Mother may wiſh ſhe never ſtand in need of ſuch children, ſo flinty and degenerate.

Compaſſion.

7 The *ſeaventh* note of one borne of this woman, is *brotherly-affection.* Chriſtian love to all that are begotten of God, as to brethren, 1 Joh. 3. 14. highly eſteeming them, as the excellent in the earth. Pſal. 16. 3.

7 Brotherly-affection.

16.3. A man borne of this woman respects not men according to their greatnesse or baseneſſe in the world; but according to this birth, be they rich or poore; and according to this present relation, and that future happinesse they are borne unto. A child of this woman cannot disaffect and reproach his brethren because they be brethren, and thinke the very brotherhood a sufficient scorne. He cannot scorn them for frequenting their Mothers house. Nay he cannot but affect them for the fellowship in the Gospell, and their consanguinity in this new estate. Now lay these notes on thy heart, try by them thy estate; and know, it is better to be out of the number of men, then out of this number.

[*And cried in paine ready to be delivered*]

Doct. 2. The Church brings no children to God without travell.

The Church bringeth forth no children to God without much travell and paine: For as by an inevitable decree painefull sorrow is annexed to naturall birth: so it is in this spirituall birth. As our Saviour applieth that Ioh. 16.21. *A woman when she travelleth hath sorrow because her time is come.*

4. Reas.

Reas. 1. I It cost Christ no small travell and sorrow to beget children to God. For he must become a man of sorrowes: and never was any sorrow like unto his. Nay, he must sustaine the sorrowes of hell, and be broken to pieces with sorrowes of body and soule, before one child could ever be begotten unto God, and therefore the Prophet Esai. 53.11. saith, *He shall see the travell of his soule*: that is, the seed for which his soule travelled.

And in the preaching of the Gospel, & sowing this seed in the dayes of his flesh in his owne person, what great sorrowes sustained hee by the Scribes, Pharisees, Princes, and wordly-wise men? and was made a butte of contradiction; all men resisting his person, his doctrine, blaspheming his miracles and mighty

mighty workes, preferring murderers before him, and ſetting him with *Belzebub* the prince of the devils.

II The painefull travell of the Church is by the Miniſteriall paines and ſorrowes of her Paſtors and Preachers, Gal.4.19. *Little children, of whom I travell in birth againe, till Chriſt be formed in you. Elias* in his calling was in ſo painefull travell as he was weary of his life: 1 King.19.4. Ier.4.19. The paines of the Prophet *Eſay* made him cry, His belly, his leannes 29. 16. the Apoſtles of Chriſt what paines they endured appeares. 2 Cor. 11. 23. *In labours abundant, in ſtripes above meaſure, in priſon many times, in death often.* How they were reſiſted in their Miniſtery, whipped like vagrants, reviled, ſtocked, turned out at townes ends like miſcreants, ſee Acts 3.15.& 4.18 5.28.13.46. And after, what violent torments they indured in their Martyrdomes, the Eccleſiaſticall ſtory ſheweth. And at this day the labout and ſufferings of godly and faithfull Miniſters is like the labour and ſorrowes of a woman in travell. For when we travell to bring forth ſome Children to God out of the common track of the world, how are we often oppreſſed, contradicted and oppoſed by time-ſervers, and libertines? How abaſed and rejected by the multitude? What heavy ſtrokes and laſhes endure wee from the tongues of the baſeſt? What ſlaunders are raiſed, and impudently caſt out againſt us by Papiſts and Atheiſts, and inhumane wretches, who fight againſt us with nothing but witleſſe lies and falſehoods?

So as it is evidently true as Chriſt foretold his Diſciples, If they perſecuted me, they will you alſo, Joh 15.20. And as evident, that if Chriſt were on earth they would ſpare him no more then they doe us, He that refuſeth you, refuſeth me.

3. III. It is no small part of this travell of the Church, that her poore babes are so pained, and suffer with her, while she so hardly brings them forth.

For what child is there that can begin to looke into the light of this spirituall world, to receive the word of God, to embrace the faith by which Christ may be formed in him: but presently he is pinched with scornes and taunts, and heavily laded with shamefull indignities: even for desiring the sincere milke of the word, for the maintaining of that life with which he is newly quickned.

Neither can it be otherwise, seeing whosoever will live godly in Christ must suffer persecution. And whosoever will be a disciple of Jesus Christ must resolve to take up his crosse daily.

4. Foure maine hindrances of new birth. IV. The paine and travell of the Church is more sharpe and sorrowfull by reason of those mighty lets and resistances of this new birth, not only without by Devils and all sorts of wicked men; but even within and nearer us then they, and these are especially foure.

Naturall ignorance. 1 Naturall *ignorance*: what a let was it in *Nichodemus*, he must goe into the wombe againe, else cannot be borne againe. Joh. 4. 10.

Fleshly feare. *Joh.* 12. 41. 2 *Feare* of difficulties, losses, and that this birth would prove an enemie unto their credit, profit, or pleasure, and they see the prejudice and reproach cast upon such as are new borne.

Irresolution. 3 Too hasty and inconsiderate, and *irresolute undertaking* of this businesse, not casting the costs, and how many sad throwes and pangs they may sustaine; many therfore in liking of the good way have some pangs and remorse as if they would goe through the paine to the birth: But finding more difficulty then they expected, give it over againe: for so did many

who

who came to Christ, and were Disciples a while, but left him on the plaine field. Joh. 6.

4 The *presence* and *love of sinne.* *First*, The presence of sinne: there is another monstrous and adulterous birth that hinders, begotten by the unlawfull copulation of Satan and the corrupt will: Satan being the Father, and our naturall corruption the Mother of this issue, and these struggle with us and get us by the heele, and make the case so difficult, as that the Saints cry with *Paul*, Rom. 7. *Oh miserable man that I am, who shall deliver me &c.* *Secondly*, love of some speciall sinne or sinnes, which makes all Gods ordinances inefficacious; *Judas* his covetousnesse, *Demas* embracing the world: or a secure heart which lets all doctrine runne out. Heb. 2. 1. not cherishing or retayning it to an holy conception and birth. Love of sin.

Now what mervaile is it that there be no small labour to our Mother, when our selves are not onely so helplesse to our owne birth, but such hinderers of it?

Object. Esay 66. 7. Sion shall bring forth before her sorrowes and payne come on her, and therefore brings her children without paine.

Sol. The Prophet speakes not of the same thing, but of a sudden and unexpected deliverance and restitution of the Church, which before seemed utterly barren and forsaken. And hath respect to the miraculous propagation of the gospell by the Apostles of our Lord Jesus, which should be so sudden and unexpected, as if a woman should be delivered before her paines be upon her; for, how miraculous was it, that the Gospell by so *few* men, in so *short* time, and by so *base* persons in all outward respects should be published to the whole world: and that all people should be by their outward calling brought

to

to the unitie of faith: So as this which is ſpoken in a ſpecial reſpect cõcerning an outward calling, & by an extraordinary power of God, infringeth not this doctrine cõcerning the inward calling and converſion in the ordinary courſe of it, which is not done without much reſiſtance; As neither that of the Apoſtles was.

And this concernes the Miniſters; and Miniſtery, and ſheweth 4 things.

Vſe. 1. The dignity of the Miniſtry.

Firſt, the honor and dignitie of the holy Miniſtery, in that it is the onely inſtrument appointed by God, for the bringing forth of Gods children. Never was a deſpiſer of the Miniſtery yet borne of God, or a ſonne of the true Church; no birth without this immortall ſeed.

The end of the Miniſtry.

Secondly, the end of the Miniſtery muſt be to bring children to God. To forme Chriſt in men, Gal. 4. 19. and faſhion them new creatures like unto Jeſus Chriſt. The ayme of a true Miniſter is not how many livings he may get and hold, how much money he may lay up, how high he may climbe, how idle he may be and ſtill keepe up his credit; But how many ſoules he may be under God a father unto; How he may imprint in mens hearts, the gracious image of Jeſus Chriſt, that in the day of his reckoning he may with boldneſſe and comfort ſay; *Behold, here am I, and the children that thou haſt given me*, Eſay 8. 18. And whoſoever aymes not at this, or at any thing more, miſſeth his worke, and perverteth his calling, his reckoning ſhall tell him ſo: wee muſt therefore frame our doctrine, that it may be for the plainneſſe & ſoundneſſe as Chriſt by it may be formed; the play of wit, nor prophane ſtrong lines, nor frothy ſtraines of ſtrange languages, will not doe it. The Prophets, nor Apoſtles, nor our Lord himſelfe never preached ſo.

Thirdly, the duty of a faithfull Miniſter conſiſteth

in

in two things. 1 To reſolve on paines in his calling, as knowing he cannot bring men to Chriſt without paines and labour. An idle Paſtor that gives up the paines of his calling, is like a yong mother that wold faine have children without paines and ſorrow in bringing forth.

2 To love dearely perſons wonne to the faith. For he that knowes the ſorrow of winning and begetting any to Chriſt, cannot but love them as his owne children. And therefore hath Gods providence annexed much ſorrow to the birth, that the child might bee ſo much more tendred and loved of the Mother, as ſhe hath dearely bought it. And ſo in this ſpirituall birth it is true. And a ſpirituall Father may rebuke and ſharply reproove his children begotten by his paines, for juſt faults, and this is fatherly love; but he that ſhall reproach the whole ſeed of Chriſt, and nip and blaſt goodneſſe in them, and the more they proſper in grace, the more ſpitefully ſhall ordinaryly diſgrace them; I doubt whether ſuch a one be the Father of any of their ſoules. How doth a Mother, yea a tender nurſe rejoyce in the health and proſperitie of the child, and grieve even unto death if the Child thrive not, nor proſper. And who wold abide a nurſe whom nothing ſo much grieveth as the thriving and growth of the child?

Fourthly, The *comfort of a faithfull Miniſter*. Howſoever his ſorrowes and paines be as ſure and inevitable as the ſorrowes of a woman in travell, yea and as ſharp too. Yet

Comfort of faithfull Miniſters.

1 The are alſo *ſhort* as theirs, a little while will put an end to their paines.

2 They are in the end *ſweet* and turned into joy, as theirs Joh. 16 21. A woman as ſoone as ſhe is delivered remembreth no more the paine *becauſe a man-child is borne*. Their labour and paine paſſeth away

away and is quite and quickly forgotten, but the joy is lasting and eternall, and none can take it away.

Wee must consider that if we be rejected of men, so was the chiefe builder, and the Master builders the Apostles themselves.

If we speake words of truth and wisedome out of the booke of God, in the name of God, out of the place of God, some dare say we will lie as fast as a dog will runne. If our innocency were as bright as the sunne, some dog will barke against us. The servant is not above his Master. Our Master, as innocent as he was, some few said he was a good man, but many that he was a Devill, and was a very vile man. Well, this is the comfort of faith, it shall breake out of all clouds and darknesse, and shine in the faces of all adversaries one day. For, as it frets the enemie that he cannot withhold Gods gracious blessing from his faithfull servants here; So much more shall it breake their hearts, that they cannot resist the glorious light of it hereafter.

Vse. 11. And secondly, to the people of God, to be willing to submit themselves to the sorrowes of the new birth. No infant can avoid the difficulties of birth, nor no child of God can shunne this.

Quest. What are these sorrowes?

1 Resolve therefore of sorrowes from within, to undertake the paines of true repentãce, sound sorrow for sinne, mortification, selfe-deniall; renounce the pleasures of sinne which are but for a season. As *Moses*, as that of Christ, If any will be a Disciple, let him deny himselfe. Is not here a paines and difficulty to renounce the wisedome of the flesh, a mans owne corrupt will, his affections and passions, which must be stockt up roote and branches, his owne naturall inclinations, which are nearer to him then his skin,

his

his owne habits and bosome sinnes of long maintenance, to cut off hands, and put out eyes.

2 Resolve of sorrowes from without 2 Tim. 1. 8 be partakers of the affliction of the Gospell. Take up the crosse daily, and, after one, still expect another, Christ and his crosse are inseparable.

God might have severed affliction from the gospell; as he might if he had pleased severed paine and sorrow from the birth of a child; but would not. For,

Reasons why God would not sever Christ and his crosse.

First, his wisdome foresaw it stood more with his glory, to erect himselfe a Church in the world in despight of Satan and all wicked instruments. In no naturall thing is Gods power more seene, then in the birth of an infant in grace, the hazard and opposition is but the manifestation of his power.

Secondly, The Lord would stop Satans mouth who would accuse the Saints, as *Iob*, as if we served God for nought; when we are ready for Christ to endure all hazards, and deadly dangers.

Thirdly, The Lord tries the truth of his childrens graces, while they abide with him in affliction. Now we must resolve to goe through the paines of new birth, to difference our selves from, 1 Carnall gospellers, that like not the gospel, because it teacheth selfe-deniall. 2 Wicked men, because the power of it crosseth their whole course. 3 Polititians, who renounce it, because it requires a change, and they can endure no change, though for the better.

Travell in the meanes of grace. 3. Reas.

3 Resolve of paines and labour in the meanes of grace, in hearing, reading, praying, watching, fasting, and spirituall combate: for God brings forward his image in his owne meanes. Consider, for encouragement,

1.

1 The discription of Saints Rev. 7. 19. those are they that come out of great tribulation. Wicked are ever

ever going into great affliction: as jolly as they are, and as free as they seeme to be, but the Saints are ever comming forth.

2. 2 The worth of grace for which thou suffereſt; The leaſt is worth all thy ſufferings. Is knowledge worth nothing? Is the light of the ſunne ſo worthleſſe a thing? wouldeſt thou ſuffer any hard labour and peril for money, and a ſmall ſumme of ſilver: and wilt thou be at no paines for faith, more pretious thē gold: for hope, nor for peace of conſcience? are theſe worth no paines?

3. 3 The happy eſtate into which thou comeſt by ſuffering. Thou art borne to bleſſedneſſe. Bleſſed are they that mourn. All thy paine in ſuffering is not cōparable to the gaine of ſuffering. The momentany afflictions of this life are not worthy the glory in the life to come, looke not on the loſſe but on the gaine. Thou looſeſt friends, but haſt God and Chriſt, and his Angels neare thee. Looſeſt libertie of body, but haſt libertie and joy of Conſcience. Hazardeſt outward peace, but haſt peace with God, thy ſelf, and all creatures, ſo farre as they cannot hurt thee. See our Saviours argument, Mark. 10. 29.

And there appeared another wonder in Heaven.]

Now we come to the deſcription of the Churches adverſarie and oppoſite enemie, under the name and tipe of a *Dragon.*

To which deſcription is ſet a preface, as before the deſcription of the *woman.* Of which having ſpoken in the 1. ver. we here omit it, onely remember that by heaven is meant the Church of God militant; for, what hath the dragon to doe in heaven in proper acceptation.

The deſcription of the Dragon is by two arguments.

1 His

1 His *adjuncts*, being five.
2 His *effects*, which are two.

His adjuncts in the text are:

1 *Magnitude.*
2 *Cruelty.*
3 *Subtiltie.*
4 *Power.*
5 *Victory.*

His effects are
1 Against the Starres, he *drew downe with his taile the third part.*
2 Against the Woman, *stood before her to devoure her, &c.*

First, Of the dragon himselfe.

By the dragon what is meant.

Quest. What is meant by the Dragon?

Answ. 3 Things.

1. The Devill, for so it is expounded ver. 9. to be that old Serpent called the devill and Satan.

1.
Satan, called a dragon for 4 reasons.

Now the devill is called metaphorically a serpent or dragon.

First, By allusion to that story Genes. 3. because under this forme and representation he deceived mankind

Secondly, For his poison and malice whereof he is full, and by which he hath stung to death all the sons of men, as was shadowed by those serpents in the wildernesse, which slew all the Israelites that looked not up to the brasen Serpent.

Thirdly, For his exceeding strength and power to hurt & destroy, whereunto adde his feirceneſse and bloody cruelty against the Saints, which makes the dragon dreadfull, which is of all monsters the most fell and savage.

Fourthly, For his slineſse, subtiltie and craft, wher-

wherein he resembleth the serpent which is more subtill then all the beasts of the field, Genes. 3.1. and this is mentioned ver. 7. which deceived all the world. And this his nature is couched in his name, *draco*, cõing of a word signifying to *see peircingly*, for he is subtile acute and quicke sighted to discerne a far off his pray and advantage against us.

2. Instruments of Satan called dragons. Why.

2 By the dragon is also meant the instruments of Satans fury. For he worketh against the Church, by wicked men, and externall enemies, who are comprized under the word *Dragon*. And they having the same nature and disposition of the devill, have also the same name. Jer. 51.34. The King of Babell is said to swallow up the Church as *a dragon*. And Exek. 29.3. *Pharaoh* King of Egypt for his tyranny against the Church is called the great dragon that lies in the midst of his rivers. Psal. 74.13. thou dividedst the sea by thy power, thou brakest the heads *of Dragons*. (that is, the pursuing Egyptians) in the waters. And in the next verse he seemeth to call *Pharaoh* by the name of Leviathan; Which as it is the great destroyer of the sea, and swallowes up innumerable lesser fishes; so, he would swallow up all the Church before him; and was a terrour to all nations round about him.

Object. But here is mention but of one dragon; whereas of devils be many legions, and millions of fierce and wicked men and enemies of the Church.

The whole kingdome of the devill but one dragon. 3. Reas.

Sol. The whole kingdome of the devill may be said to be but one dragon:

Because. 1 It is a kingdome not divided against it selfe, al of it is but one corporation or societie: for, although they be severall in themselves, yet they all joine in mischiefe and malice against Christ, and his Church, as if they were but one and not many.

2. All

2 All the members of that kingdome resemble the nature of their head, which is the dragon: and all have one common worke, and are all fitly comprehended under one name.

3 As all the company of the faithfull beare the name of Christ. 1 Cor 12.12. So all the company of the wicked in whom Satan rules, is called by the name of the *Dragon* in this place And of the devill Revel 2.10 The *devill* shall cast some of you into prison: that is, the devils instruments, who all beare his name. And as well his instruments may be here put for himselfe; as himselfe for his instruments there.

3 Because this vision was properly of things and persõs after *Iohns* being in Pathmos, it seemes yet to be fitlier brought lower to some more speciall instruments who have imbatled themselves against the Church since Christs ascention; And then wee cannot more properly apply it then to the persecuting Emperours of Rome while it was heathen, who were speciall ministers and instruments of the devils fury against the Church, And all of them being many made but one dragon For, 3.

Heathen persecuting Emperours of Rome *dragons.* 3. Reas.

First, They were all one in fiercenesse and feritie of their nature against Christ and his Church; and put forth all their rage in maintenance of their idolatrie, and worshipe of the dragon, as 1 Cor. 10 20. led by the devill and ruled by his will.

Secondly, They were all one in place, one in judgment, one in succession, succeeding one another both in the throne and authoritie, and in the execution of it against Christ and this woman his spouse, with the crueltie rather of fell and fierie dragons, then of men that had retained but one sparke of humanitie or pittie within them.

Thirdly, All of them gave the dragon for their

armes: which doth not obscurely give us to understand, what enemie the Spirit of God would more particularly ayme at, and designe unto us. And shew that:

Doct. The enemies of the Church though they disagree never so much among themselves, yet all joyne against the Church: for they all make up but one dragon.

As against *David* rose up *Hadadezer* King of *Zobah*, and to his succours the Aramites of *Damesek*. 2 Sam. 8. 3. 5. & chap. 10. 6. After them Aramites and Ammonites and many enemies joyned as one man against him: so, against Christ the Sonne of *David* conspired Pharisees, Saduces, Herodians, Essus. Yea Christ himselfe was a signe of contradiction to all people: and so is his Church.

Luk. 23. 12. *Herod* and *Pilate* had their private quarrels among themselves, yet both agree and are *made friends* against Christ.

Acts 17. 18. Epicures and Stoiks were as contrary in their sects and opinions as blacke and white. One most strict in their way, the other as loose and libertine. One placed their happinesse in vertue and morall honesty; the other in volupteousnesse & brutish pleasures.

But as contrary as they were betweene themselves, they all band and joyne themselves against *Paul* and his doctrine. And all wicked tyrants and princes, whatsoever private quarrels are among themselves, yet all agree & band themselves against Christ. Psal. 2.

At this day, all the catholike countries, Spaine, Fraunce, Italy, Germany, whatsoever particular quarrels are among themselves, yet all are in holy league as they call it, against the poore Reformed Churches.

So

So of all heretikes, if they be never so hostile among themselves, yet all joyne against orthodoxe doctrine; And all worldly & evil men full of emnitie one against another, yet all agree against the profession of godlinesse and practice of pietie.

All wicked men united against Christ. 4. Reas.

1 Because of that irreconcilable enmitie put between the whole seed of the woman, and the whole seed of the Serpent. Genes. 3.15. and therefore be that spawne and seed of the serpent never so poysonfull one against another, nor will trust another, yet all will easily strike hands against the godly, as one man.

Reas. 1.

2 All darknesse is contrary to all light, and the whole kingdome of darknesse must fight against the whole kingdome of light, because all light reproveth all darknesse alike. Christ is an equall enemie to *Herod* as *Pilate*, and therefore here private quarrels shall give place, that they may joyne and befriend one another in mocking and condemning Christ.

2.

3 The policy of the dragon, who well knowes that united forces are strongest, and therefore holds all the kingdome of darknesse together for the overthrow of the contrary power, for if Gods kingdome should prevaile, downe goes theirs. It is the voice of them all, If we let this man alone, the Romanes will come to take our nation. It is the prudence of the captaine to keepe his band from mutiny, and Satan knowing that a kingdome divided against it selfe, cannot stand, labours to hold it in peace against the common enemie.

3.

4 The common corruption and consent of wicked and unregenerate natures, all are of the same poysonfull nature, all led by the same spirit that ruleth in the world. All their wils given up to the devill, to rule and move at his pleasure All their counsels

4.

and intendments against Gods people, mischieuous like the poyson of dragons. Deut.32.33. detestable to God, and dangerous to men. All alike flexible to sinne: for, by the infection of sinne, one wicked man can soone draw another: and all are as ready to such motions as gunpowder to take a sparke of fire. All their delights are the same in the ruine and spoile of the Church, so far as they can. They all *eat up Gods people as bread.* Psal.14. like dragons, who so hate mankind, as they devoure men, not for hunger, but for spight and hatred, taking great delight in eating his pray. So these delightfully oppresse the people of the high God.

Vse. 1. Unitie no note of the Church.

First, See how they are deceived that make unitie a note of the Church; Here we see the kingdome of the devill at unitie making up but one dragon, all the devils in hell are one in their aimes and ends, in their wils and endeavours against the kingdome of Jesus Christ.

All the wicked in the world, Jewes, Turkes, Papists, Atheists, Epicures, all disagreeing among themselves, yet all joyne in one against Jesus Christ. The world ever afforded a generall unitie against Christ.

How was unitie a note of the Church, when all cryed *crucifie him*, and were all with one voice against Christ So, when the whole world was an *Arian.*

2. What unitie and peace Ministers must preach for:

Secondly, See what is the unitie and peace wee must preach for, a unitie in veritie Eph 4. 3. *endeavour to keepe the unitie of the spirit in the bond of peace.* It must be *the peace of God that must rule in our hearts.* Col 3.15. It is an idle thing to call for and commend an unlimited peace, a carnall peace, a peace without, yea against grace and truth: the dragon can maintaine an unitie against veritie.

And

And the Scripture every where disclaimeth carnall peace Mat. 10 34. The Angels signe first *glory to God*, and then *peace with men*; but it is not for Gods glory to runne and combine with evill men, *follow peace, and holinesse*. And the kingdome of God is, first *righteousnesse* then *peace*, Rom 14 17.

Nay, it is an holy, and honourable contention, to contend for the faith, for truth in doctrine, in manners, against superstition, and corruption, and wicked men and manners: although the dragon will call it faction, & turbulence, and daunt men wth noyse of troublesome make-bates, as truly as *Eliah* was accucused to trouble all Israell, when he destroyed the Altars of Baal: Or the Angell might be blamed for troubling the water, for the curing of mens diseases.

Thirdly, As hatred of truth unites the hearts of all wicked men against it: So let the love of faith and truth unite our hearts for it, that we might serve the Lord with one accord and with one minde, and one mouth we may glorifie God.

3. Christians must unite themselves in the truth.

Reas.

1 Hereby wee shall prevent the dragon, who, while he will not suffer his kingdome to be rent in the maine: sowes tares of dissention, and division in the Lords field; As an old polititian, he knows how much it makes for his party, if he can raise a mutiny in the contrary army.

2 As there is not a greater benefit on earth then communion of Saints, so there is no greater damage and detriment to Satan and his kingdome, then when it is carefully and fruitfully preserved: hence he bestirres himselfe and prevailes with many who would be counted peaceable men, to live in open malice by seaven yeares together, to the scorning of many of Gods graces, for which they shalbe countable.

3 What a ſhame that men of wicked opinions, and lewd practices can cloſe and combine themſelves againſt God and his Sonne, againſt his truth and ſervants; and we that profeſſe the doctrine of grace and love, and in judgement hold the ſame truth, yet in affection, and converſation, breake one from another, as if we had no ſuch bands upon us, as wicked men, yea devils have? Do not birds of a fether fly together? Do not Atheiſts, ſwearers, adulterers, drunkards, theeves, and all wicked ones ſharpen their ſwords, whet their tongues, and dragons ſtings to revile theſe? Do not devils ſtand together againſt the truth? and ſhall we ſpeake as the dragon, do as the dragon, be not halfe ſo faſt for the truth as they againſt it? can no Chriſtian bands tye us, as faſt as malice and hatred of Chriſt doth them?

A great red Dragon.]

Now we come to the five properties of this dragon. The firſt of which is his magnitude or greatneſſe, which propertie is expreſſed for more terrour, ſeeing the greater the dragon is, the more dreadfull he is. Hee is *great* in foure reſpects.

Dragon called great in 4. reſpects.

1. *First*, In reſpect of the head of this dragon; Satan, who is the greateſt in all the world, for power, rule, dominion: in which ſenſe he is called Mat. 12.29. *The ſtrong armed man*, & Epheſ. 6. 12. *principalities & powers*, and *ſpirituall wickedneſſe in high places*, yea and more, he is called *The God of the world*. Some of the Ancients have compared him to *Behemoth*, Job 41. 33. *In the earth there is none like him*, nor any power to compare with him, and, *He is without feare of men.*

2. *Secondly*, In reſpect of the members, the dragon is great, both for

1 Multitude.
2 Qualitie.

1 For

1 For multitude ; All the numberleſſe number of wicked men, and devils; are the body of this dragon. The greateſt army that ever was gathered in the world, are now muſtred againſt the Woman, of all tongues, nations and ages.

2 For qualitie, They be great and potent inſtruments, for the dragon hath under his colours, the moſt , and moſt potent Monarchs of the world to fight for him: The moſt politicke Counſellers, and Achitophells to plot for him; the greateſt armadoes, and Armories, of warlike inſtruments and all mortall weapons to wound and kill for him : The greateſt Antichriſt and Cham of Rome, that ſervant of ſervants, and all his armies of Prieſts, Jeſuites, orders, Fryers, and ſiſters, to bleſſe and curſe as another *Balaam* for him : He hath great mynes and mints of gold and treaſure to commaund, to ſupply him with whatſoever may make him a great and moſt puiſſant adverſary.

Thirdly, In reſpect of head and members, he is great in reſpect both of the joint deſire, will and endeavour they have to hurt and waſte the Church, which is great and inexpreſſible. 3.

And ſecondly, of their joint power and authority to execute thoſe fiery and wicked wits, which is ſo great, ſo catholike, univerſall and unlimited, as no power in earth is comparable, and only the power of God ſuperiour.

Fourthly, The dragon is ſaid here to be great, in reſpect of the great ſeat and City, where this imperiall dragon raigned over all the Kings of the earth. Rome *that great* and *mighty Citie*, as it is called Rev. 18.10. 1 Great in ſplendor and beauty, as ſet upon ſeaven hils, for which ſhe is famous in all the world. 2 Great in power and authority. In Jeſus time having command over all the Kings of the earth; 4.

earth; the eye of the world, the Metrapolitan of all the earth. Queene of nations, and Mistresse of Monarchs.

The state of Gods people in this world, is beset with great & mighty enemies, as fierce and potent as dragons. Thus the Church complaines Psal. 44. 19. *Thou hast smitten us downe into the place of dragons, and covered us with a shadow.* Seing that the Church is to encounter with great dragons and enemies, not flesh and blood onely, which are mighty without and within us: but with principalities and powers, and these not only the members of the kingdome of darkenesse, but the head and Prince of all the wicked, even that wicked one, and then all the band led by him, among whom there is nothing in sight or expectation, but death and danger.

The Church is beset with fierce enemies and dragons.

Reas. 1. 1 The Church is described to be as a lilly among thornes. These thornes are sharpe and thicke about it, to hinder the rooting, and the prosperitie, and pricke the Lilly in the name and profession. And how weake a thing is a lilly to defend it selfe from the prickly thornes? And Christ sends out his servants as sheepe in the midst of wolves, weake and silly creatures in comparison of them.

2. 2 The world which alwaies lyeth in wickednesse, is no changeling, it is a very Egypt to the Israel of God: not onely oppressing them with cruell burdens and taskes: but a breeder of fell and hideous dragons, and most poisonful monsters, tyrants, hypocrites, heretickes; partly by secret traynes to infect and poyson holy doctrine and conversation, and partly by manifest assaults to sting and wound thē in their names, & profession, yea, & by tyranny & persecutiō to threaten with present death every moment. And as the Church was once, so it is ever, in

the

the world, as in a wildernes, the wicked inhabitants of which are as ſo many wild beaſts and dragons, among whom is no hope of truce or compoſition.

3 The Lord will have his Church thus beſet with great dangers; That 3.

Firſt, She may be throughly *tryed* and winnowed. Rev. 2. 10.

Secondly, Have experience of her owne weaknes, to be humbled.

Thirdly, Depend upon the ſtrength of God in her combate, to quicken prayer.

Fourthly, To take notice of the worke and victory of grace, with the iſſue of faith and patience, which can conquer ſo great enemies.

Fiftly, To make heaven ſweete after ſo many feares, ſorrowes, and ſufferings, when the enemies whom their eyes have ſeene, they ſhall never ſee more.

4 The Lord ſees often juſt cauſe in the Church and members to afflict them with ſuch fell dragons and ſcorpions: for ſeldome is the Church caſt into the place of dragons, but meritoriouſly & juſtly, ſeldome doe common calamities, by tyrants, come on the Church, but the ambition, covetouſneſſe, and contention in teachers, or elſe the earthlineſſe, ſecuritie, or luſtes, and looſeneſſe of profeſſours went before. 4.

Object. How ſtands this with Chriſts legacie? *My peace I leave with you* &c. And with his promiſe, *My peace none ſhall take from you.*

Sol. Chriſt never takes away *nec ſuam, nec a ſuis*: that is, neither his peace nor from his, for, his peace differs farre from all worldly and externall; and wel ſtandeth with worldly affliction; all that will live *godly muſt ſuffer perſecution.* And in the world (ſaith Chriſt) ye *ſhall have affliction*, but in me *ye ſhall have*

peace

peace: even at the same time. For not all the tyrants, nor torments of the world can shake out the sweet peace of God, and a good conscience, as in a cloud of Martyrs it might manifestly appeare.

And therefore first, the greater the enemie is, the greater care and watchfulnesse is required on our part: 1 Pet. 5. 8. Your *adversarie goeth about like a roaring Lion: therefore be sober and watch.* Ephes. 6. we fight against *principalities and powers*, therefore *stand in the armour of God.*

And though Christians thinke it too strict to be tyed to a constant watch, over their life, yet to give up, or be negligent in this watch, is but to agree with this enemie for thy owne destruction. The adversarie is great in power, in wrath, in watchfulnesse against thee, and thou hast no more assured meanes of safety then to set a watch about thy selfe, in all *times*, in all *places*, in all *companies*, in all *occasions*, over all thy *parts*, *gifts*, *affections*, *speaches*, *actions*, that thou maiest be able to defend them all with peace of conscience against all accusers, and defeate also so great and wrathfull a dragon.

Vse. II.

Secondly, Against so strong an adversarie, wisdome will seeke to procure the greatest helps and succors that he can.

Aids to be procured against the dragon.

1.

Quest. What aides may I procure?

Answ. First, All our help stands in *the name of the Lord.* Fly to God for protection: for God therefore doth suffer his Church to be beset on all hands with such multitudes of combined enemies and dragons, as that she hath no way left but to looke upward for Gods eye to watch her, and Gods hand to save her. As *Iehosaphat* 2 Chro. 20. 12. *There is no strength in us to stand against this great multitude, neither do we know what to do, but our eyes are towards thee.* Get God thy friend to take part against these great dragons.

Quest. How.

Quest. How.

Answ. 1 By *faith*, Iames 2.23. *Abraham beleeved God, and was called the friend of God.*

2 By *obedience* Joh. 15.14. Yee are my friends if you do what I command you. This covers a man with Gods protection, whereas sin layes Israel naked, as in the Calfe, and the wiles of *Balaam*. A man that hath so many enemies, had not need by sinne to make God his enemie too.

Secondly, Gods Angels are good aydes: who have charge over thee so long as thou keepest the way, by whose presence *Thou shalt walke upon the dragon, and tread under foot the young Lion and dragon*, Psal. 91. that is, overcome the strongest and greatest enemies. 2.

Thirdly, Among other parts of Christian armour, the sword of the spirit, the *sheild* of faith, the *breast-plate* of righteousnesse, and a good conscience; and there is great strength in the prayer of faith. Ephes. 6.18. And of the faithfull, Acts 12.5.7. as for *Peter* in prison: yea, prayer is able to muster an army of heavenly souldiers for our defence. 3. 2 Chro. 20. 15

If all wicked members, limbes of the dragon, be great enemies, we must be wise to avoid their societies, and combinations; whatsoever peace and favour they pretend, flye inward fellowship with them, as from dragons, whose propertie is to poyson a farre off before we see them. Trust not their flatteries and pretences, Genes. 49.5,6. *Simeon and Levi brethren in evill; and instruments of cruelty. Into their secret let not my soule come.* It had beene happy if in many passages of latter times, the Church had beene more shye and wary of the faire and treacherous pretences of Antichristian dragons, who use to pull on faire gloves on foule and carnall fists, and pawes; And who will trust him that cannot put off *Ve III.*

off the nature of a dragon, although he may speake as the Lambe?

Vse. 4.

The greater the dragon, the greater must our courage and resolution be. For, such potent and dreadfullen enemies are shadowed out in this title *great dragon*, not to terrifie or dismay us (as all Israel runne away at the sight of *Goliah*) but to animate and excite us to manly and stout resistance.

5 Grounds of courage against so great a dragon.

Iste Leo ob feritatem, Christus ob fortitudinem. Christus Leo ad vincendum, diabolus ad nolendum. August.

Quest, What ground of courage have wee against so great a dragon?

Answ. First, Wee have a great adversary, but wee have a good cause, in which we need not feare to dy, or maintaine unto death.

Secondly, As we have a great enemie, so we have a great and invincible captaine; heere is the Lion of Judah against the roaring Lion. Hebrews write that the Jewes painted a Lion in a great banner for their standert. Let us run under this standart of this Lion, and be safe. Little *David* under this standart trampled on the great *Goliah*.

Thirdly, Wee have great enemies, but as Numb. 19.8. God is gone from them, they are *bread for* us. *great*, but *naked* to Gods revenge, their sheild is gon. Great, but cowardly weake, and flying, to him that resists, Jam. 4 7. Great, but conquered, and boũd. Mat. 12. The stronger man hath disarmed him. He is the great Prince of the world, but ours is the Prince of peace, and mighty Lord of glory.

Fourthly, We have great enemies, but more and greater succours, then we have enemies, both with us and in us. They are spirituall wickednesses that are against us, but wee have the spirit of God and of grace with us. Wicked men seeme great and dreadfull dragons, and as great and unresistable as an hideous dragon by a weake woman. But let them combine in most forcible manner: all that strength is but

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as the ſtrength of reeds, in compariſon of that with the Church; ſee Ezeck.29.9.6.

Beſides, they are many againſt us, but more with us then againſt us. 2 King 6.16 and in us, greater is he *that is in us then* he that is in the world 1 Joh. 4.4. we have greater power in us then any without and againſt us. Phil 4.13. *I can do all things by the power of Chriſt ſtrengthning me*, and while we have all the might of his glorious power to ſtrengthen us, we are ſafe. Coloſ.1.11.

Fifily, Our enemie is gteat, but thence we are aſſured of greater glory and victory, as *David* the harder taske he had againſt *Goliah* the greater was his victory. The more difficult the war, the more honour is in the conqueſt. [*A red dragon.*]

It pleaſeth God in the Scriptures under divers colours to deſcribe divers things: As Revel 6.3.4. is a viſion of three horſes of ſeverall colours, which expres the ſeveral eſtates of this womā here in cōflict.

The *firſt* a *white horſe*, which colour noteth, in the Revelation, puritie, and innocency of doctrine, and manners, and figureth the virgin primative Church, upholding the puritie of doctrine and diſcipline of the faith, and worſhip appointed by the holy Apoſtles, before this white came to be ſpeckled and ſpotted with blacke errours, and ſtaines, in doctrine, diſcipline and worſhip.

The *ſecond*, a *red horſe*, ver 4 deciphering the ſame Church now red with martyrdome, and perſecution and effuſion of blood by tyrants.

The *third* horſe is a *blacke horſe*, noting the eſtate of the Church, now blacke and in ſad and afflicted condition by heretickes which had horribly mingled the truth of pure white and lightſome doctrine, with blacke darkeneſſe of hereſies and errours; For it were not hard to ſhew how in the firſt two hundred

dred yeares after Christ, the Church was blacked by the heresies of *Ebion*, *Cerinthus*, *Valentine*, *Marcion*, and *Basilides*. In the second two hundred, by *Photinus*, *Samosatonus*, *Sabellius*, *Arius*, and *Eunomius*, &c.

In the third two hundred, by *Pelagius*, *Nestorius*, and *Eutiches*, &c.

But this *red* colour of the dragon, lively pourtreyeth the feritie, cruelty, and bloody disposition of the dragon against the Woman the Church. The greeke word here used πυῤῥὸς is emphaticall, noting him to be a fiery dragon, fiery red, set on fire, and all enflamed with an hellish flame of wrath and crueltie against the Church of God.

Doctr. The fiery disposition of enemies of the Church.

Whence learne: The nature and disposition of the enemies of the Church (further then they are overruled) they are red and fiery dragons, whom nothing can content but blood and cruelty.

1 The head.

First, See it in the *head* of the dragon: *Satan quærit non quem mordeat vel frangat, sed quem devoret. Chrysost.* He is red, blood-thirstie, sanguinolent; as a thirstie man delights in blood and crueltie: affectedly red.

2. *Secondly*, He is *actually red*, imbrued with all the blood of the Saints, of *Abel*, and of the Prophets, Apostles, the Sonne of God himselfe: and all his holy Martyrs since his ascension. He is guilty and dyed with blood.

3. *Thirdly*, He is *anciently* a *red* dragon, *a manslayer from the beginning*. Joh. 8.44. Who hath slaine all man-kind not in body only, but in soule and body by our first fall.

4. *Fourthly*, he is *originally red*: yea the authour of all crueltie and blood-shed that ever was in the world, and all the homicide done by man upon man, tis the proper worke of the devill, in whose service homicides

cides are So Christ to the Jewes, Joh. 8. *his workes yee doe*, seeking to kill Christ.

Secondly, See it in the *members*, *Pharaoh* a red dragon, lying in his rivers, commands the midwives to kill all the Males, and makes a cruell bloody act, that every parent should drowne his owne child. *Haman* a red dragon sends posts into all provinces to kill, but not content with that, to root out and destroy al Jewes, young and old, children and women in one day, least any place should be left for pitty or humanitie. *Manasseh* a red dragon, shed innocent blood till he had repleniſhed Jerusalem from corner to corner. 2 King. 21. 16.

2 In the members.

Saul before his conversion, breathes out nothing but slaughters and threatning, as a dragon that slayes onely with his breath.

The like in *Antiochus*, and Antichrist (typified in him) practised wholly to destroy the mighty and holy people, Dan. 8. 24. And the same we see in *Herod* who slew all the male children under two yeares old.

Thirdly, See it especially in the *Imperiall dragon*, the bloodinesse and tyranny of those Romane Emperours was matchlesse, who poured out the blood of innocent Christians by thousands, and tenne thousands in their streetes and territories, like water.

3 In the Imperiall dragon.

For the first 300. yeares after Christ, were nine or tenne bloody dragons, that dyed themselves red in the blood of Christians, which they sucked out greedily, more like hell-hounds, then men, that had a drop of pitty or humanity left.

Nero began and slew upon them as a monster, as if they had beene incendiaries of the city, which himself caused to be set on fire only to lay it upon them; like our incendaries, and Romish powder plotters

After

After him, *Domitian*, who cast John the Evangelist into a furnace of scalding oyle, but when he saw he came forth unhurt, he banished him into the Ile Pathmos, where he writ this Revelation. *Euseb. lib. 3. cap. 17.*

After him, *Traian*, under pretence, that there must be but one religion in one Region, persued Christistians with fire and sword, and new devised torments to chase the name of Christian out of the world. He slew *Simeon Iustus*, and *Ignatius*, the Pastors, one at Jerusalem, the other at Antioch.

After him came *Antonius Verus*, who slew, with *Policarp* Pastor of Smirna, innumerable Christians.

What shal I speake of *Hadrian*, that in one Mount crucified 10000. Christians crowned with thornes, and darts thrust into their sides, in derision of the passion of our Lord Jesus.

Or of the last of these dragons, in one month of whose raigne were slaine 17. thousand Martyrs, and innumerable more condemned to mines and slavery worse then death.

In a word, the dragons were so red, as, the very story seemes to be written in blood; which tell us that no man could step his foote in Rome and not tread on a Martyr.

Three causes hereof. 1.

Fourthly, See it in the causes. *First*, God in his counsell hath just reason, for as he foundeth his Church in the blood of Christ, so he finisheth and perfecteth his worke in blood He advanceth his glory and maketh his power shine in working by contraries, and confoundeth the adversaries, when they see their wrath turned to Gods praise: and the blood of Martyrs, the seed and watering of the Church. *Pharaoh* shall see he cannot worke wisely enough; here is a more glorious world fetched out of a greater Chaos. *Julian* shall say *vicisti Galilæe.*

Secondly,

Secondly, So deepe and inveterate is the poyſon and malice of a dragon, that no lighter or ſmaller revenge will ſerve him then death. The ſame poyſon lighted upon Chriſt, he was judged unworthy either to live or dye in Jeruſalem. So the enemies of *David*, *when will he die?* and of *Paul*, *he is unworthy to live.* The rancorous poyſon of an enemie of God and grace is ſuch, as a ſmaller revenge will not content them. No whipping or mocking of Chriſt, but crucifie him. 2

Thirdly, The fury and feirceneſſe of the enemy is ſtill augmented by reaſon it findes fuell to feed it. Firſt, the light and grace in the godly which the more it encreaſeth and ſhineth, the more their malice and hatred burneth and boyleth againſt it. For; 3

Why did *Cain* as a dragon ſlay *Abel*, but becauſe his workes were good? 1 Joh. 3. 12. Why do the godly make themſelves a prey, but becauſe they refraine from evill? Eſay 59. 15.

Dragons can plead many cauſes. *Amos* is accuſed by *Hamaziah*, that he hath conſpired againſt the King. *Daniell*, by the envious princes, that he rebells againſt the Kings proclamation. *Ieremy*, if he exhort to go out into Babel according to Gods word and decree: that he is a confederate with the Caldeans. *Paul*, that he is a troubler of the City, and preacheth ſtrange doctrine: and pittie it is that hee lives.

But the true cauſe is, if the white horſe go forth, the red horſe will follow him at the heeles, Pſal. 38. 20. *Mine adverſaries hate me without cauſe. Nay, becauſe I doe the thing that is good*, that is cauſe enough to hate to death Pſal. 59. 3. *They are gathered againſt me, not for mine offence, nor for my ſinne.*

This doctrine may ſerve as a glaſſe, to let many ſee *Vſe. 1.*

their owne faces, and to what head they belong. There is a generation of men who are feirce, revengfull, and cruell hearted against the godly, who may here see what spirit they are guided by. The spirit of God is gracious, meeke, mercifull, gentle, but they are not led by him. His they are whose spirit they resemble in mischiefe and malice. Joh. 8. 44. *Yee are of your father the devill, for his workes ye do.* A naturall child resembleth his father, so do they theirs, who was a murderer from the beginning. As it was once, so will it ever be, Gal. 4. 29. *He that was borne after the flesh, persecuted him that was borne after the spirit,* and delighted in scorning the generation of God, and seed of the promise: these shew themselves a bastardly brood of *Ismael*: who have no part in the promise, no foote in the promised land.

Vse. II. To let us see whence that religion is that practiseth and teacheth all manner of fierceneſse and cruelty against the Saints; It is of the devill of the dragon, and is no religion of God. *Abraham* makes this aptitude, and forwardneſse to homicide a note of a false religion, and proper to Idolaters. Genes. 20. 11. *The feare of God is not in this place, and they will slay me.*

Hence it followes that the Romane religion cannot be of God, for,

1 Her head is that Abaddon, and Apollyon. The great destroyer of bodies and soules. Rev. 9. 11.

2 Her members resemble the head; for never were any more cruell and fiery dragons, and homicides, then the Antichristian zealotes, and popish Inquisitors, which for so many ages have destroyed the bodies of the innocent Saints with fire and sword: and innumerable soules with divelish and hereticall doctrines.

3 Her principles and positions are bloody and mischievous

chievous: and such as the Heathens and sanguinary Savages would be ashamed of.

4 Her proper colour is red, scarlet dyed, and drunken with the blood of the Saints, which noteth her an essentiall member of the dragon, fierie dragons are they, furious, and sulphurious: kindling blazing fires not onely against the bodies of men women and children, but laying their fire workes under ground, against the bodies of many kingdomes at once.

This is that generation of which Christ spake. *They shall thinke they do God good service in killing you.* And the more fierce any man is against good men the more of this leaven he doth discover in himselfe.

Pray to be delivered from these direfull dragons. Psal. 59. *Deliver me from the bloody man*; and of all plagues which we have deserved let us pray we be never stung with these fiery dragons againe, whose rage and fury knowes no measure nor mercy. We have by our contempt and slighting the ghospell of grace deserved most sharpe punishments. And if our provocations be so greate as wrath must come, Let us humbly desire to receive it from the hands of a father, that hath love and compassion, and remembers in justice mercy, and not from the hands of scorpions, and enemies that hate us to death; whom nothing but blood can satiate. Let us take words to us and say as Israell afraid of the Ammonites Judg. 10 15. *We have sinned, do with us as thou wilt, onely deliver us from the Ammonites.* And as *David.* 2 Sam. 24. *We are in a wonderfull straight, let us fall into the hands of the Lord, for his mercies are great, and not into the hands of men, whose mercies are cruell.* Walke wisely in the meane time, and cut them off advantages.

Vse. III.

Vse. IV. 3 Grounds of comfort.

To comfort the Church beset with red dragons, fiery and fierce men, implacable in their causeleſſe wrath: and as much hope of reconciliation as with hell it ſelfe, unleſſe God worke a happy change, and make them of Aſpes and Cockatrices, Lambes and ſucking Children,

1 Weeare to conflict with many red dragons: But we have a captaine in red garments comming from Bozra, who walketh in great ſtrength, mighty to ſave. Iſay 63.2. Firſt, His garments are red with his owne blood drawne by the dragon. Secondly, By the blood of his enemies, whom he treads in the winepreſſe of his wrath.

2 The enemies garments now dyed red in the blood of the Saints, ſhall at laſt be made red with their owne blood. As in *Hered, Nero, Diocleſian, Iulian, Iudas, Arius.* Take the counſell of *Pilates* wife, *Ha e no hand againſt the juſt and godly man.* There is a time when the great Angell that hath power over fire: that is, all the judgements of God, and revenges of his enemies, and much more over all fiery dragons, ſhall caſt them into the winepreſſe of the wrath of God, and their blood ſhall come unto the horſe bridles 1600. furlongs. Revel. 19.20. Let us leave all revenge to God, who wil avenge the blood of Saints in due time.

3 The time is not long but wee ſhall be freed from all theſe dragons and enemies. Cant. 4.8. *Thou ſhalt come with me my ſpouſe from the dens of Lions, and mountaines of Leopards.* Exod. 14.13. Thoſe your enemies whom your eyes have ſeene this day, ye ſhall never ſee more.

Seaven heads]

The third propertie of the dragon followes; which is his ſubtiltie and craft, ſet out by his *ſeaven heads.*

The

The *head* is the ſeat of prudence and policie: And the number of *ſeaven heads*, notes the manifold ſubtilties, and crafty deviſes of this Hydra: namely, The devill and his inſtruments: and under theſe ſeaven heads are comprehended all hurtfull arts, and all kinds of wicked imaginations and deviſes againſt the Church of God.

Others by *ſeaven* heads underſtand the ſeaven hills of Rome, where the dragon lived: Or the ſeaven heads, and kindes of governements in the Romane Monarchy. Which conſidered may lead us to that ſpeciall dragon here aimed at, whoſe throne was upon ſeaven heads or hills; and had ſeaven heads or ſeverall kindes of governement, which throne was yeelded by the dragon to the Antichriſtian beaſt. chap 13.2.

Which noteth unto us, that Satan and his inſtruments are as ſubtile, as cruell, againſt the woman the Church. For the dragon hath ſeaven heads, a number of policies and fetches to bring forward his miſchieves.

Doctr. The dragon is as ſubtile as cruell.

Of Satan himſelfe, the head of this dragon: *He is the old ſerpent more ſubtile then all the beaſtes of the field.* Geneſ. 3.1. A notable inſtance whereof we have in his firſt ſtratageme by which he overthrew all mankind. In which hell ſet all his ſeaven heads to worke. So as we may ſay by woefull experience, we are not ignorant of his enterpriſes. For

Firſt, He chuſeth a ſerpent the fitteſt and moſt inſinuating inſtrument. 1.

Secondly, Sets on the woman, the weaker veſſell, abſent from her husband. 2.

Thirdly, Sets on the man by the woman, the moſt fit and loving counſellour. 3.

Fourthly, Begins ſubtily, for God having forbidden but one tree, he asked if God have forbiden 4.

them every tree, and so wronged them.

Fiftly, In all his speaches and answers along, he speakes craftily, and Jesuitically, venting as many lies and Amphibologies as sentences: and yet so, as if they had proved false, he had a double meaning to himselfe. As,

1 *Ye shall not dye*, he might say, I meant ye shall not dye presently, but become subject to mortalitie.

2 Your eyes shal be opened. And so they were to their shame aud confusion.

3 Knowing good and evill. And so they did, but not as Gods; but by a miserable and experimentall knowledge in the want of good, and presence of evill.

4 Yee shall be as Gods. *Elohim* signifieth Angels or spirits, and so they were in the same state of condemnation with them.

So for wicked men, the limbes of this dragon, they are wise and subtle to doe evill. Jer. 4. 22. Luk. 16 8. *The children of the world are wiser in their generation then the children of light.*

And for particulers. How did *Balaam* trouble Israel with his wiles? For, whereas the King of Moab could not by power prevaile against them, nor by any sorcery or cursing hurt them; He by the care of Moabitish women, brought Gods wrath, and curse upon them, for corporal fornication first, and then for spirituall. Numb. 21. 1.

Achitophel his counsell was as the oracle of God, and spake rather like a God then a man; but all was against the Church.

Why God giveth good gifts to evill men that abuse them. 3. Reas.

Quest. Why doth the Lord give such good gifts to such evil men, and agents, that bend it against himselfe and his people?

Answ. God inverteth not the order of nature, for evill

evill mens abuſe, but over-rules it for juſtice or mercy, as his wiſedome ſees fit. As in the externall faculties of the body, ſo of the minde, he ſuffers the powers of nature to be put forth corruptly, as in fornication or adultery. He hinders not the naturall action, but orders it for his owne glory: ſo here.

2 He magnifies his own grace, who is good and bountifull to all, offering not onely common gifts, as the ſunne, raine, and naturall endowments, with wealth and honour to good and bad: but even the gift of his ſonne in the Miniſtry of the goſpell, to thoſe who abuſe it, and turne all his grace into wantonneſſe.

3 He makes the wicked inſtruments hereby inexcuſable, ſeeing *To whom much is given, of them much ſhall be required.* Luk. 12.48.

Queſt. But why are wicked men ſubtile againſt the Church? Why do wicked men contrive and bend their wils againſt the Church.

Anſw. Firſt, Becauſe they are of the ſerpentine ſeed, and ſpawne of the dragon. Acts 13. *Paul* to *Elimas. Oh full of all ſubtilties, and miſchiefe, the child of the devill.* Wicked men not onely ſerve prentiſhips to the old ſerpent: but as our Saviour is bold to tell the Jewes, they were of their father the devill. 3 Reaſ.

Secondly, They know they ſhall more eaſily prevaile and deceive, the more ſlilie and ſubtily they worke. Open enemies are ſooner prevented then ſecret, and ſatan hath ſubdued more with his ſerpents wiles, then his dragons force. And when he cannot prevaile with his Lions pawe, he puts on the foxes skinne, and goes to worke with his wiles and ſubtilties. 2.

Thirdly, God will have his Church every way tryed and exerciſed to ſhake her out of ſecuritie. How was Iſraell tryed. 3.

1. By *Pharaohs* policies to destroy the m, before his open force, for

1 He laid heavy taskes on them to weaken them from generation.

2 Cruelly oppressed them, by taking away the straw, and exacting the same tale of brick.

3 Slaying and drowning the male children as fast as they were borne; And after assayled them with all the power of his country.

How was *David* exercised and kept waking by *Achitophels* counsel, which made him apply God by prayer to turne his counsell to folly.

How was *Ioseph* and *Mary* exercised, by *Herods* subtiltie, who pretended to worship Christ, but intended to kill him.

Vse. I. *First*, By this we may take notice of the dragons wiles and subtilties which are as many as his heads. And because the knowledge of his plots and discovery of his devises is more then halfe the prevention of them, wee will spend a little time in laying open some of his stratagems, and secret traynes, laid out of sight, every way reaching to catch and circumvent us

These are reduced to three heads as they concerne.

1 Persons.
2 Actions.
3 Assaults.

1. *First*, The dragons subtiltie concerning persons is in two things.

Dragons subtilty in dissembling his person.

1 In dissembling his own person. 2. In taking advantage of ours.

First, Although he be a dragon and devill, and deadly enemie: he commeth commonly as a friend, and in the habit of a good counseller, and though he be a prince of darkenesse, he transformes himselfe into

into an Angell of light. 2 Cor. 11.14. that where he cannot force, he may allure.

Satan well knowes how the Gibeonites cloſed and gate within the Iſraelites, by diſſembling their perſons. Joſhu. 9.9 and ſo he gets in with us. To *Eve* though he appeared in the ſhape of a ſerpent, yet ſeemes to be more friendly to her then God could be, God knowes ye *ſhall be as Gods.* And he that came to *Eve* in the ſhape of a ſerpent, appeares to *Saul* in the ſhape of a Prophet, and *Samuel* himſelfe could not ſpeak better words, nor truer in the event then this counterfeit. 1 Sam. 2 8

He commeth to Chriſt in the perſon of a friend, Maſter pitty thy ſelfe, as if he had pitty on Chriſt: who kindled and ſtirred all the dragons in the world againſt him to ſting him to death.

And who can thinke but he is a friend of Chriſt, who can preach him to be the Sonne of God. Mar. 1.24. And who can preach the Apoſtles to be the ſervants of the living God, Acts 16.17.

The poore lambes of Chriſts fold are never in greater danger, then when the foxe preacheth. Of all other a preaching dragon is the moſt dangerous, who will winde us in by ſcripture, and by that which is the onely preſervative againſt ſinne, draw us into ſinne. As,

To abet coveteouſneſſe, & earthlineſſe, and worldlineſſe, and to binde a mans hands from doing good: he will put thee in mind of that Scripture, *He that provides not for his family is worſe then an Infidell.*

To harden and imbolden men in ſinne, he hath a plaine text; *Where ſin aboundeth, grace abounds much more.*

To an ordinary Sabboth breaker, he hath a comfortable text; *The Sabboth was made for man, not man for the Sabboth.*

To

To him that is not at leasure to repent yet, he can preach upon that text, *At what time soever a sinner repenteth*, &c.

To strengthen the libertine, and loose gospeller, that hates nothing more then to be tyed to the rules of godlinesse; he hath as direct scripture as may be, Eccles. 2.7.18. *Be not just over-much*: What can be more plaine against these nice and precise fellowes?

Beware also of a friendly dragon. The Crokadile shedds teares, but it is to shedd blood. To an angry man the dragon as a great friend askes him why he will suffer himselfe to be troden under foote: and tells him, if he suffer this or this, he shall never live in peace; as if he wished his peace and prosperitie, who never ceases to blow the bellowes of wrath and anger.

To a profane and carnall man, What need you trouble your selfe with religion? you have a charge, and looke to the maine chance. What? is it for you to suffer your servants to let their time and work to runne to sermons, as *Pharaoh* to Israel, Yeare too idle. And many are brought in mind, that if their servants be religious, they cannot possibly thrive. Heathenish Civilists scarce so heathenish.

Romish dragons insinuate into their proselytes, they lament the estate of their soules, and perswade like very good counsellours, to leave these heretikes, and come to the catholike religion; they can faine Crokadiles teares: calling heaven and earth to witnesse that they respect nothing in the world but to promote the truth, and save mens seduced soules. And it is nothing but the Catholike faith that makes them venture their lives and fortunes, and a great number more empty and windy words, and all to ensnare simple and unsetled persons.

Nay

Nay, and which is a deeper plot of the dragon, he can pretend peace, friendſhip, amitie, mariages, oaths, and what not, and all under pretence of peace, and cleake of friendſhip, that hee may ſlay and devour: as France in that horrible Maſſacre 1572. had wofull experience.

Nay, if need be hee can pretend religion, and ſupport of the Catholike cauſe, when he is digging and undermining, and laying barrels of powder, and iron barres, for the deſtruction of whole States and kingdomes. Here are religious Dragons.

A fooliſh and ſilly woman ſhall the Church be, to give any credit hereafter to the flatteries and fayre pretences of ſo often perfidious Dragons; who ſalute to wound, and never kiſſe but to kill.

Secondly, He takes advantage of our owne perſons, ſetting upon us when we are weakeſt. As, Satan aſſayleth us.

Firſt. In our ſolitarineſſe; He overcame *Eve* when ſhe was alone. *Cain* ſet upon *Abel*, when he had him alone in the field helpleſſe. *Dinah* being alone in the field, was ſet upon and foyled. And when ſet *Potiphers* wife upon *Ioſeph*, but when they were alone in the houſe? A Chriſtian man muſt never ſit alone, if he have no company of men, be ſure of the company of God and his Angels, and then he is never alone. 1. In our ſolitarineſſe.

Secondly, In our *ſoreneſſe*; as, *Simeon* and *Levi* ſet on the Sichemites, when they were ſore, and could not reſiſt; as in the terror of conſcience, & diſtreſſe of minde, If God lay on his little finger, now ſatan layes his heavy loines. Thou art an hypocrite, a diſſembler, haſt ſinned the ſinne againſt the holy Ghoſt. And many he prevaileth with to ſpeake in his language. Now to diſcover ſatans wile herein, is a part of the cure. 2. In our ſoreneſſe.

Thirdly, He aſſailes us in our ſleepe; For then we are In our ſleepe.

are weake and exposed to all danger. The envious man sowes tares while men sleepe. In sleepe *Iaell* easily slew great *Siserab* with a nayle & a hammer. And the dragon knowes how easie a conquest he obtaineth in our sleepe of securitie. *David* in his ease and rest, was soone cast downe; wherefore we must watch and pray.

4. In our nakednesse.

Fourthly, In our nakednesse, as,

3 Instances.

1. When wee are out of our way and calling. Israel by sin had made themselves naked to the darts of the dragon, and of God himselfe.

2 When wee are impotent and inordinate in our naturall desires, cares and corrupt affections. *Salomon* saith, *A man that cannot refraine his appetite, is as a Cittie without wals*, Prov. 23.28. naked and exposed to all dangers; and as a captaine, where the wales are lowest or weakest, there laies his battery: So the great dragon markes our inclination, and thrusts us downe the hil, where we are ready to runne headlong of our owne accord. And as he findes dispositions set, he baites his hook, and fits them with temptations, and objects fit for their ambition, or voluptuousnesse, or covetousnesse: and so findes strength enough in our selves to overthrow us. *Esau* by his *broth*. *Lot* by his *Wine*. *Iudas* by *money*. a roote of evil fel upon many temptations and snares. Hence are those many exhortations, to take heed that our hearts be not oppressed with surfeiting, drunkennesse, or cares of this life.

3 When wee are in idle or evill company we are naked and then the dragon hath us at advantage. When was *Peter* set upon? Not so long as he was in the company of Christ, and his disciples, whose presence might have bin meanes to uphold him; But when he runnes among the high Priests servants, and sits downe by a warme fire: Now he is fit to be wrought

wrought upon, he will now be brought easily to deny and forsweare his Lord.

Fiftly, In the day of our death which is most unfit for resistance, seeing now the body is sick, pained, and hath many other things to thinke upon, many feares, many terrors, many things to settle, &c. To teach us to pray before hand for the day, to die daily, to pull out the sting of death, bereave our sins of life before hand. 5. In our death.

Secondly, Concerning actions, we shal observe the dragons subtilties: II

1 In respect of good actions.
2 Of evill actions.

1 In good actions or duties he sets all his seaven heads on worke. 1.

1 To hinder.
2 To blemish.
3 To disgrace them.
4 To frustrate them.

First, Because there is nothing but it stands in the dragons way. He is restlesse in hindering all that is good: and the better it is, the more busy to prevent it. As, Satans subtilty in hindring good actions.

1 The greatest worke that ever was wrought was that of mans redemption. How craftily did he seeke to hinder this in *Peter*? *Master pitty thy selfe.*

2 The greatest duties that the Lord hath injoyned us, are those which we are to performe in his publique ordinances, as, preaching, hearing, praying, and all parts of publique worship. Hence he raiseth persecutions against the Church, to hinder these and disperse the Saints, Acts 11.19. And he can hinder the free passage of the gospell, and stop the Apostles themselves in the course of their ministry,

1 Thes.

1 Thes.2.18. But I speake not here of his force, but see how finely his heads can contrive it. He can pretend unitie, and peace, and order, decency and obedience, and every thing that is good to stop the course of the Gospell, and hinder it. So he did in Q. *Maries* daies.

He can hinder hearing of the word, and reading the scriptures, by undeniable reasons.

Why, doe not you thinke that men may be saved without all this preaching, and running to sermons? And is it not unreasonable to urge every common man, to know the deepe points which belong to Divines, to Church men, and booke learned men. but for private and unlettered men a little knowledge is best, and the heart may be good where the skill is but small.

Besides you have a calling to follow, a charge of children perhaps live of your labour: how can you spare time for such occasions? And who sees not that the world was better, when there was lesse preaching? men were more devote, lesse contentious. And one Sermon well learned is better then all this preaching: and many learned men wish there were more praying and lesse preaching: for so much preaching brings but preaching into contempt. Never were these seven heads more beaten, then in beating downe preaching, the onely hammer against the kingdome of the devill: and never were they more busie working in this subject in mans memory then at this day: never were his subtilties and wit more applauded, and more approoved then now.

Satans subtilty in shaking and holding out graces.

3 He strives subtilly against all grace, because it makes us like unto God; As in *Peter*, Satan winnowes to shake all grace out of our hearts: and to hold it out.

Especially

Especially those of faith, repentance, and holinesse.

First, Our faith is a sweet morsell to Satan, because we cannot resist him unlesse we be stedfast in faith. His incessant worke is, either to hinder us from attaining, or retaining it, for if he can hold off or wrest from us this sheild, he hath devoured us already: and this he can contrive nimbly. Of faith.

What seest thou in thy selfe worthy of the favour of God? a man of so many & so great sins, for thee to assure thy self of thy salvation, is boldnesse and great presumption.

Discernest thou not how many doubts afflict thee, how many crosses are upon thee? for thee to say thou hast faith, is but to feed a fancy; as if sinnes, doubts, and crosses, could not stand with faith in our Father.

Secondly, Repentance; for, this cuts him short of all. He cannot perswade that it is not necessary to salvation, where the word is taught; but he will firmely perswade not to repent yet, but deferre it till a more convenient time; for now thou art in thy youth, and pleasures of the world, or in the profits of the world for thee and thine: and these thou must now enjoy, and conveniently enough repent afterward. Old age and sickneſse is fitter for sad thoughts, and religious exercises are tedious and unpleasant. And God hath mercie in store, when ever thou returnest unto him, he will put away all thy sins, if they be never so many. And Christ hath store of blood, and merit, and thy sinnes cannot be so many or heynous as to exceed his merits. And therefore seeing thou mayest enjoy both the pleasures of this life, and of the other, refuse neither. 2. Of Repentance.

Thirdly, Holinesse and exercise of all good works and vertues; He can tell how to undermine all good duties, 3. Of Sanctification:

duties most subtilly.

Of sanctification.

1 Mountaines of feares, losses, crosses, and difficulties.

2 What need such care, and watch, and working, doth not faith alone justifie? You will live like a Papist, as if you were to be justified by your workes.

3 He can make one vertue or duty shake out another, for, he cã in hearing gods word, cast in a serious & good meditation (which were profitable at another time) to hinder hearing, to distract the minde, and make a man heare without profit. Or set him on reading, or praying (things good in themselves, and at another time) but now hurtfull and unseasonable.

4 He can cunningly make one of Gods decrees crosse another, whereas they are all dependant and strengthen one another. What needs all this strictnesse and study of holinesse, and all this businesse in mortification, sorrow, forgoing delights, change of life? If God have predestinated thee to salvation, thou shalt be saved without all this adoe: And if thou beest not ordayned to life, doe what thou wilt or canst thou shalt never be saved; as if God who decreed the ends, had not also decreed the meanes. But his seaven heads to a carnall man can by Gods election, overthrow sanctification, whereas the Apostle saith plainly, *He hath chosen us that we should be holy and unblamable.*

4. *Fourthly*, He can by one ordinance of God make void another as Acts 13.50. Devout women raise persecution against *Paul* contrary to Prov. 28 9. *He that turneth his eares from hearing the law, his very prayer is abominable.* These ordinances must not be divorced.

II If he cannot hinder good duties he will do what

what he can to blemish them, and this especially two wayes.

First, By thrusting them forward by evill meanes, and causing men to doe good things in an evill manner, and then all the grace of them is lost. He cares not if *Saul* sacrifice, so he reserve the fat beasts against the commaundement. *Peter* hath a care to preserve himselfe, but it must be by lying, and denying his Master. He hath a care not to offend the Jewes, Gal. 2. But if he do therefore dissemble and deale deceitfully with the truth: here is a good matter marred in the handling.

Thrusting on good things by ill meanes.

Iudas hath a care to be rich, but it must be with selling and betraying his Master. And now men must provide for their families, but with prophaning of the Lords day, lying, swearing, forswearing: they must seeke to recover their goods and health, bfit it must be by running to the devill, and by witches, as, *Asa* to the god of *Ekron*. Ministers must be hospitable, and keepe good houses, and live to the credit of the Ministry, but it must be by heaping up of coines without measure, ambition, and base arts of flattery, and opposing the truth of grace, which is the ladder many raise up to themselves to rise by. Servants would be liberall and charitable, but it must be by deceiving their Master.

Secondly, By propounding to good actions bad and unwarrantable ends: and now though the thing be done, yet all the recompence is lost. Popish persons doe a great many good workes, materially good, give almes, and fast, and found hospitals, and Churches &c. But while they doe all this to merit, all is lost.

Propounding to good actions bad ends.

Protestants, do duties in themselves good, give almes, part freely from their money to pious and charitable uses, come to Church, heare diligently,

speake feelingly, professe forwardly, uphold the Ministery carefully, if the end of this be to be seene or approoved of men, as our Saviour saith of the Pharisees almes, *verily they have their reward.*

Absolom is very civill, curteous, and pleasing in his carriage, but it is to undermine his Father, and steale mens hearts from *David.*

The dragon cares not how good thou either art nor how much good thou doest, if it be not for goodnesse sake.

What good the dragon cannot hinder he will disgrace.

III What good he can neither hinder nor thus blemish, he will openly disgrace and revile: for he rageth against goodnesse, so that he never ceaseth to cast false and scandalous reproches and imputations against it.

Whether the goodnesse be { personall or, sociall.

Whether personall.

I For personall goodnesse he can blacke and staine it, he can charge Christ himselfe that he casts out deuils by *Belzebub.* And Job, that he serves not God for nought, he is very devoute, but a very hypocrite; and *Annah*, that while she prayes within her selfe, she is drunke: *Ioseph* thinkes *Maries* conception of Christ to be adulterous.

He can and doth at this day make hatefull the very show of religion, under termes of puritie, precisenesse and hypocrisie.

He can scorne men for coming to Church, and carrying Bibles, as *Pharaoh*, *yee are too idle*, when Israel spake of worshipping their god.

He can scorne men for reading Scriptures, prayers and singing of psalmes in their houses: for are not these manifest markes of hypocrites and dissemblers? for to be zealous against sinne and corruption is, not to know what spirit he is of, or what he would

would have: nay, he hath his teachers to disgrace forwardnesse in religion, and warne men to beware of such hot courses, which onely a few haire-brained men take up.

Thus wee know heare and see this sect every where spoken against, which is the sect of Christ himselfe and the holy Apostles, who for all their holinesse could not avoid the rebukes of holy religion, Much lesse can we.

2 For sociall goodnesse, which is the practise of goodnesse in societie, Here above all the dragon shewes himselfe the *accuser of the brethren*: for as in the primative Church, he oppressed the truth with malicious reports and slaunders: that the poore Christians in their private assemblies were incestious, conspirators, sacrificers of infants; and putting out candles went promiscuously to all kinds of barbarous lusts: So also in latter dayes, the Priests and Friers in their railing Sermons *Anno* 1558 perswaded the people that the Lutherans of Paris assembled together to make banquets in the night; and putting out the candles, went together after a beastly manner. And the Sorbonists accused them, that they maintained that there was no God; no immortalitie of the soule; no resurrection of the dead; and denyed the divinitie and humanitie of Christ; and all articles of true religion. *Fox* pag. 927. Or sociall.

And at this day, as nothing is more fruitfull then the communion of saints, and holy societie, by brotherly fellowship, so nothing is more reviled, disgraced, censured.

3 The dragon can easily meete with godly Christians if they joyne in any good duty, though in their owne houses privately among themselves, in prayer, conference, repetition of sermons, and cry downe those as unlawfull combinations.

but let never ſo many combine, in drunkenneſſe, dycing, carding, ſwearing, from one weekes end to another, there is nothing made of ſuch neighbourly meetings.

Nay let hundreds and thouſands meet on the Lords day, at footbals, cudgels, fightings, there is no evill in ſuch meetings; the dragon that drawes them together, makes no complaint; and why ſhould wee marvaile that hee, whoſe induſtry is to hinder every thing that is good, ſhould ſo far prevaile in that which is contrary, and mightly buildeth up his owne kingdome?

Satans ſubtilty in fruſtrating good actions.

IV Hee hath notable deviſes to fruſtrate ſuch good actions and duties as he cannot hinder or interrupt: ſo as after ſowing of much ſeed, there is no reaping or joy in the harveſt.

Firſt, in generall he cares not greatly how many good things thou doeſt, how charitable, how devote thou art, how diligent and laborious even in that which is good; ſo he can keepe thee without the care of ſound converſion, and from ſerious repentance, for he knowes that all that is done before converſion is hatefull to God. That of thiſtles no figges can be gathered: that out of a reprobate ſoyle can nothing be yeelded, but noyſome weeds, and poyſonfull plants, what goodly ſhew ſoever they make; That before repentance the ſacrifice of a man is ſinne, and his very prayer is abominable: what cares he how much and often thou pray, ſo thy prayer be fruſtrate: But whiles thou regardeſt wickedneſſe in thy heart, hee knowes God will not heare thy prayer.

Neither cares he what good thou doeſt, ſo thou be proud of it, and ſay, Lord I thanke thee I am not as this Publican. If he can get thee to thruſt thy glory betweene thy actions and Gods glory he hath

fruſtrated

fruſtrated all thy expectation.

More ſpecially, if he cannot hinder thee from hearing the word, nor for ſhame barke againſt the action, he cares not ſo he may fruſtrate it, which he can do by many ſlights.

The word fruſtrate 3. waies.

1 If he can make thee receive it without *faith*; he knowes the word is unprofitable if not mingled with faith, nay hurtfull, for he that knowes his Maſters will and doth it not, ſhall be beaten with more ſtripes.

2 Without *love*; for if thou receiveſt the truth without love of it, God wil at length give thee up to ſtrong deluſions, 2 Theſ. 2.

3 Without *change* of heart and life; what cares he if thou heare every houre a ſermon, ſo all be put into a riven veſſell: If thou heareſt 20. yeares together never ſo diligently, if thou holdeſt thy ſinne, and abideſt a hatefull wretch, ſpitting poyſon againſt the word and preaching of it.

Secondly, He cares not how civilly and ſoberly thou liveſt, without open groſſe breaches of the law, thou art no drunkard, murderer, blaſphemer, theefe, ſodomite, all this pleaſeth him well if ſo he can make thee hereby reject the goſpell, for all this while *Thy righteouſneſſe doth not exceed the righteouſneſſe of the Scribes and Phariſees.*

Nay, if he can make thee ſtumble at Chriſt, he knowes no fall into hell is like that: it had been better thou haſt never heard of him.

Thirdly, He cares not greatly what a religious life thou makeſt ſhow of, what ſtrong conceit of faith thou haſt, how joyfully thou receiveſt the glad tidings of the goſpell: how reſolutely thou profeſſeſt the goſpell; if he can fruſtrate all this profeſſion.

Satan fruſtrates ſeemly profeſſion 3. waies.

Either *firſt*, by keeping thee from being beaten

downe by the law, for then all the foundation is deceitfull. Or *secondly*, by neglecting the meanes of faith, for then he knowes thou nourisheſt but a fancy for faith. Or *thirdly*, by making ſhipwrack of faith by corrupt conſcience, while he holds thee faſt in ſome ſinne or ſinnes, as lying, couſening, ſwearing, uſury, gaming, or deceitfull courſes, or looſeneſſe of life: for now bragge of faith, and ſay thou wilt never forſake the goſpell: I ſay thou ſhalt never hold it out, for thou canſt not favour it and thy ſinne too, which it favours not; In heart thou denieſt it, and eaſily wilt with thy mouth.

2

3.

Fourthly, He cares not how zealous and forward thou art for the time, and how many things thou ſuffereſt for the goſpell, ſo it be in vaine: ſome Magiſtrates are good and forward at firſt for a fit: ſome Miniſters are beſt at firſt, as *Saul*, *Iudas* &c. but after comes the bad wine, and the lees and dregs are in the bottome: and many remitting of their firſt loves, fall to looſeneſſe, contempt and ſpight of the way. Satan hath now fruſtrated all: true grace proceeds and holds out, now he knowes theſe were never good.

2. The dragon as ſubtill to thruſt on evill as to truſt out good.

II Now for evill actions the dragon ſets all his ſeaven heads a worke to thruſt them forward, and that eſpecially two wayes.

1 By making evill ſeeme good.

Firſt, Becauſe he cannot make them be good, he can make them to ſeeme good till they be acted. He can hanſomely apparrell them, and make them appeare next to vertues.

The eating of the forbidden fruit will make our parents as gods: extreme covetouſneſſe is but nearneſſe or good husbandry, wrath and cruell revenge is but manhood and ſpirit, unfruitfull waſting of our time is but good-fellowſhip and neighbour-hood.

Neutrality

Neutrality in religion, when a man is neither fiſh nor fleſh, hot nor cold, is to be moderate, diſcreet, and a wiſe man. To neglect the ſtudy, & preaching of Gods word, and to carry men from the ſimple truth to toyes, and froth of humane ſpirit and wit, is profoundneſſe and depth of learning. Revel. 2. 24. for how elſe came ſchoole-learning to baniſh the ſcriptures, for many hundred yeares, but under pretext of a deeper learning? To be earneſt and an hot purſuer of theſe hot & preciſe fellowes, is to be a good zealous proteſtant.

And to thinke they doe God good ſervice, in killing and burning his Saints, in ſtabbing kings, maſſacring Innocents and blowing up Parliaments, is to be a reſolute Catholike.

Thus skilfull is this ſeaven headed beaſt to wrap up all his poyſoned pills in ſome ſugered pretence, and perſwaſion or other: he can make them ſeeme neare allied to vertue and grace.

Secondly, If he cannot make them ſeeme good, yet he can ſo gild, and hide them, as they ſhall ſeem leſſe evill. 2 Or leſſe evill.

When a man in rude and wicked company hath made himſelfe beaſtly drunke and ſwiniſhly unreaſonable: it is no great matter, he would be loath not to be counted a good and kind neighbour and not diſgrace himſelf ſo much as not to pledge his friends health.

When he hath in anger and rage curſed, ſweared, rayled, and quarrelled with his neighbours, it is a fault indeed: but no man is a Saint, and it is in ſome mens nature to be more cholerick then others; and thus comforts and confirmes himſelfe; uncleanneſſe, fornication, adultery, great ſinnes againſt the fountaine of mankind are ſlighted: it is but a common error of youth, and age will mend it. Ordinary oathes,

by faith, troth, Masse, Mary, and by God himself, are but small sinnes; the custome takes away the sense, but not the guilt.

Secret sins which other men see not, he can make a mans selfe not to see them: and those which dig into the bowels he makes appeare but as the scratch of a pin.

Many sinnes are practised by the most and greatest, nay even good men and professors will card, and dice, and prodigally waste their time, and now they are priviledged sinnes and vanish into nothing.

III. Satan a most subtil engineir against the Saints.

The third head wherein we shall see the subtill working of these seavē heads against the woman is in respect of his assaults, which are most subtill: for never was there such an engineir so expert to winne and hold: as shall appeare in some instances.

I. 1 Stratagem is to intercept victuall from the Christian souldier.

His first stratagem or assault is to intercept victual from the Christian souldier: which if he can doe, he need nevet strike a stroke; well he knoweth that *where vision* (which is the Churches victuall) *fayleth, the people must perish.* In the siege of Samariah. 1. King 6. the famine made them eate one another. And in the siege of Jerusalem, the pittifull women sod their owne children for meate, and eate the fruit of their wombe a spanne long. Lament. 4. 10. And in that by *Titus* and *Vespasian*, more were slaine by famine then by the sword: and so this enemie bestirres himself to prevent victuall from us, which he can and doth many wayes, while one would thinke he intended no such thing, as,

1 By hindring preachers.

1 By hindering the preachers and purveiors of the Lords campe under pretence, as was aforesaid, of unity & the like: Or stirring up his preachers to preach against preaching, as too much, too often, or too plaine, and too vulgar, and is not *Ioabs* hand, the

the dragons hand in all this? did ever the ſpirit of God utter one ſyllable in all the bible againſt preaching? did not the Apoſtles rejoyce that Chriſt was preached any manner of way, even by evill men? And is that ſpirit Apoſtolicall that repines at much preaching of Chriſt, by good men? is not Chriſt lifted up in the preaching of the word? and is he a preacher from Chriſt that envies his exaltation?

2 By hindering men from comming to the Miniſtery, he can thruſt in a number of diſtractions, which negligence hath made urgent, and then perſwade very pleaſibly (as he did good *Martha*) that they ſhall doe very ill to ſit downe at the feete of Chriſt at ſuch times; they muſt leave that to ſuch bad huſwives as *Mary*, whom if Chriſt had not juſtified that ſhe had choſen the better part, ſhe had beene checkt at all hands.

2 By hindring men from comming to heare.

3 If he cannot hinder them from comming, he will come with them to hinder their hearing: well knowes he, that no man would looke for a devill in the Church; at ſo good an exerciſe: and therefore when men thinke him fartheſt off, he will be ſure to be neareſt. Now he cometh to ſteale away the word, not as other theeves to convert it to his owne uſe, but to prevent thine.

3 By hindring the hearing, being come.

Queſt. How doth he ſteale the Word from Men?

He ſtealeth the word 3 waies.

Anſw. Firſt, By thruſting in a world of worldly and wandering thoughts of profits or pleaſure which fill up the roome, and divert the mind from the word in hand; and here he mightily prevaileth, as by his owne ſubtilty, ſo by Gods juſt judgement, upon them who deny God, their heart, mind, & thoughts in his ſervice; the devill muſt have them.

Secondly, If bad and idle thoughts be repelled, he can thruſt in better thoughts and meditations, on which

which while the mind ſetleth, the buiſineſſe in hand is unprofitable to them: or he can while they ſhould heare, make them devout in praying, or diligent in reading, wherein how can they chooſe but thinke themſelves well occupied? but are circumvented by the ſeaven heads, who can overthrow good things, not by evill only, but by good.

3. *Thirdly*, By binding up their ſenſes, and caſting them aſleepe, leaſt they ſhould heare and beleeve. A fearefull ſinne of many who ſeeme to have taken ſome graines of ſome opiated helliſh confection to caſt them aſleepe.

Or, if he cannot ſhut and bind up their ſenſes, he can draw them aſide to outward objects, on this or that perſon or occaſion, and ſet them a tatling or gazing or ſome other unfit exerciſe, and all to divert the mind from the one thing neceſſary.

4 By intercepting it frō the heart and life. 4. waies.

4 If he cannot hinder them from reverent and watchful hearing: thē he caſteth about to intercept it from the { heart, and life.

1 He will call the word into queſtion as he did Gods owne voice to *Eve*: And ſo not mingling it with faith, he knowes it muſt be unprofitable.

2 Or if he cannot queſtion it, he deviſeth to make men fall out with their meat if every thing be not to their mindes, either it wants latine, and learning; or it is too tart and perſonall, it ſhall go hard but ſome diſlike ſhall fall on the man or the matter; *Iohns* auſterity, Chriſts familiarity, all ſhall be diſtaſted. Pipe or mourne to froward children all is one.

3 Or if they heare it with pleaſure and affection, then he will make them beleeve that to heare is enough, without all due meditation in the mind, or expreſſing the power of it in the life and practiſe: he

he cares not greatly if they chaw it a little, and turne it over their tongues by ſpeaking of a point or two, ſo as there it rot betweene their teeth, and ſtarve faith and good conſcience.

4 Or if they begin to practiſe or ſhew any fruit at all, then he hath ſome agent in a corner to adviſe him to be wiſe and be not led away by ſermons, he ſhall be noted for a favourer of ſuch as will be little for his credit. Thus *Elimas* ſought to turne the deputie from the faith. *Paul* ſpying him catching the word. *Oh full of all ſubtilty and miſchiefe, child of the divell.* Or by open ſcoffes and reproaches daunt them who are unſettled, from the profeſſion and practiſe of godlines. Thus Satan keepes infinite ſoules ſtarving and faſting ſo as they are never able to hold out in the incounter.

II.
2 Stratagem, to diſarme us. 2 waies.

A ſecond ſtratagem of Satan in his aſſaults againſt us, is in regard of our weapons, and here he attempteth two dangerous plots.

Firſt, To diſarme us, to keepe us naked, and deſtitute of armour. If a captaine can keepe his enemies from weapons, what needs he more for victory? The Philiſtims to hold Iſraell under their bondage. 1 Sam 13 19. left never a ſmith in Iſrael, who might helpe to arme them. And if Satan can keepe men naked without armour he hath enough to hold thē for ever under a helliſh ſlavery.

Queſt. But how doth the devill diſarme the Chriſtian?

Anſw. Two wayes.

By driving men to ſinne againſt God, ſo as now they are naked and deſtitute of Gods favour and protection. Exod. 32 25. Iſrael making a calfe was naked. And *Balaam* could not curſe or any way overcome Iſrael, but by entiſing them to commit, firſt, corporall fornication, and then ſpirituall, and this made

made a fearefull breach among them.

2 By perſwading men to put off or lay aſide their weapons or ſome part of their armour for a while. He knowes when we lie open in any part, and can there hit and wound us,as,he can eaſily perſwade to remit prayer; to be weary of faith, his ſhield,for the weakeneſſe of it; To crack a good conſcience and to ſtraine a little; to diſlike the profeſſion for the ſuit and ſervice of it; to ſlight the preaching or reading of the ſcripture, and ſo caſt away his word; or in time of peace and ſecuritie to ſuffer his armour to hang by the wals ruſtie and diſ-joynted,not conſidering that the adverſarie takes no daies of truce: nor the Apoſtles precept, *to put on the whole armour of God*: As good no armour, as not put on.

2.

How Satan turneth our own weapons againſt our ſelves.

Secondly,If he cannot get us to lay aſide our armor, then his next drift is to turne them the wrong way. If he cannot wreſt it from us, he will ſeeke to wreſt it againſt us:it was the glory of *Davids* victory that he tooke off *Goliahs* head with his owne ſword; and many times and waies doth Satan glory in ſuch conqueſts over us while wee little diſcerne him, For,

1 That he ever conquers us by our owne corruptions every man can conceive: which,what is it elſe then to fetch his weapons out of our owne armory?

As,our graces.

2 But,which we leſſe diſcerne,he beates us, and overthrowes our graces, not by corruptions onely but by our graces. As,if we be ſorrowfull for ſinne, he will have us ſwallowed up of ſorrow. 1 Cor. 27. 11. If wee be zealous,he will carry us ſo far as the Diſciples,who will call for fire from heaven;the fire that ſhould warme the houſe, ſhall burne it: If wee be humble, he can make us proud becauſe wee are humble: in maintaining our Chriſtian libertie,he can

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easily bring us to licentiousnesse: in hatred of our former prodigalitie, he can easily draw to more hatefullc ouetousnesse: and how easily shall wee thinke that to be a vertue, which is contrary to a former vice?

3 The Word of God, a principall weapon, he can easily turne in our owne hands against our selves. And Gods word. 2. waies.

First, Sometimes by hiding some part of it, which is as a breaking short our sword, so as it cannot reach to offend our adversary, or defend our selves. To embolden men in sinne, he alledgeth Ezek. 13. & 18. *As I live saith the Lord, I will not the death of a sinner*, but hides and breakes short the next words, *but that he repent and turne.* and 1 Tim. 2. 4. who *would have all men saved*, but breakes off the next words, *and come to the knowledge of his truth.* So, to bring Christ to presumption, he alledgeth Psal. 91. *He shall give his Angels charge and they shall keepe thee &c.* but breakes off the words *in all thy wayes.*

Secondly, Sometimes by inferring on words of Scripture diabolicall conclusions, as, *Christ died for al*, therefore thou maiest live in sin. *He that provideth not for his family is worse then an infidell*, therfore thou maiest be covetous, earthly, unjust in word & deed; a remedy worse then the disease; to avoid infidelity by a greater infidelity; for never can he speake truth but to deceive, and in nothing can he more plausibly hide his lies, then in words of truth, and most of all in words of scripture. Thus Satan foyles us with our owne weapons.

III. 3 Stratagem is to breake our ranks in our duties.

A third stratagem of this seaven heads is, they are very busy to breake our rankes, for thus an army is soone discomfited. This policy *Iosuah* used against the men of Ai. chap. 8. 20. he set part of the army before and part behind in ambush; who when they arose

aroſe, ſo troubled the enemies rankes, that being diſranked and confounded, they could not ſtir any way to eſcape; and thus dealeth the dragon. The rankes of Chriſtian ſouldiers are their callings; which are of two ſorts: generall calling of Chriſtianity: and the ſpeciall calling in which ſtation every man abideth.

If Satan can interrupt or hinder either of theſe, he hath drawne us from our wall and fort, and ſoone foyleth us.

1 Of our generall calling:

1 The duties of our *generall* calling are praying, reading, conferring, meditating and the like; in which we muſt ſtand continually, as the Apoſtle, *pray continually, in all things give thankes.* Set the Lord continually at thy right hand; if Satan can winne us to diſcontinue theſe duties at any time, he eaſily winneth his purpoſe againſt us.

Example in holy *David* 2 Sam. 11.2 he was wont in the afternoones to be praiſing God, praying, meditating in the ſtatutes, compiling holy pſalmes; But now he muſt have a nap; after that, he ſpies a woman waſhing her, hence was his adultery, and to hide that ſinne addeth the murder of his faithfull captaine *Uriah*.

2 Of our ſpeciall calling:

2 Our ſpeciall callings are our rankes, and if he can turne us out of them, which are our way wherein wee have the promiſe of Gods protection; he eaſily overthrowes us.

Idleneſſe is the devils pillow and anvell; an idle mind emptie of good, is fit to be filled with evill, whereas looke as a full veſſell can receive no more, ſo an heart filled with godly meditations, or an hand full of good exerciſes, leaveth no roome for ſatans temptations, nor leaſure for his deſignes or enterpriſes. We muſt therefore abide diligently in our callings, which are a ſchoole and exerciſe of many

graces

graces,as humilitie,obedience,patience, faithfulne, experience of Gods blessing,power,and providence, with daily exercise of the word, and prayer,to sanctifie them, all which are notable bulwarkes against the incursions of the devill.

IV.
4 Stratagem is to dissemble a flight.3.instances.

A fourth usuall stratagem of Satan is to dissemble a flight when he need not,when he doth not. Thus Judg.20.32. the Israelites after two foyles drew all the Beniamites out of the Citty by dissembling a flight,and by such as were laid in ambush (of whom the enemie was not aware)cut them off every one.So satan often dissembles a flight for his owne advantage; For,

First, He can and often doth depart from vexing and afflicting men at the command of the loosing witch, nay instead of hurting he will offer his help. But 1 To binde his servants more obsequiously unto him. 2 To draw the faith of men from God unto him, and reject dependancie on him, and the lawfull meanes, and so do homage to the devill; and is not this flight a mighty conquest?

Secondly, He will give a man leave to leave some sinne, so he can get him surer into another extreme: and then he thinkes this must needs be a motion of the spirit, because he concludes it cleane contrary to that which he tooke to be a motion of the flesh or divell.

Thirdly, After much struggling and resistance he departs and seemes to fly, but his flight is his sorest fight; For,

1 He departs but for a season.

2 Never but to renew his forces and assaults, to bring seaven spirits worse then before.

To bring us into the sleepe of securitie,as conceiving both, { weakenesse in our adversary. and strength in our selves to resist him.

V:
5 Stratagem, by light skirmishes get great advantages.

A fift ſtratagem of the dragon, he can greatly weaken the Chriſtian and much availe himſelfe by light skirmiſhes, and proveth moſt dangerous, when he ſeemes to intend leaſt danger, as,

Firſt, He will begin mannerly with one ſinne, and what great danger can be in that which is ſo neceſſary too as he cannot thrive without it? As, to lie or ſweare for advantage, or to take uſury to live by, to be a non-reſident, a gamſter, or a ſociable man, but he knowes: 1 One ſinne never goeth alone; one ſinne cannot keepe it ſelfe warme without another. 2 One ſinne ſuffered is like a hole in a ſhip, which will ſinke a ſhip of the greateſt burden, ſomewhat more ſlowly but as ſurely as if a whole ſide were ſhattered out. Let thy fraught of graces be never ſo rich, one raigning ſinne will wrack all. One *Agag* ſpared ſhall coſt *Saul* his kingdome, and his life; one dramme of poyſon is enough; one ſwine in a garden to roote up all; one dead flie ſhall make the whole box of ointment to ſtinke; and one ſin raigning and unrepented ſhall ſlay the ſoule for ever.

Secondly, He can eaſily prefer and get countenance to ſecret ſinnes, as, evill and wandring motions and thoughts to take up the mind by daies and months, with foule & uncleane deſires, and purpoſes, yea and practiſes and actions ſutable: For,

Are not thoughts free, and who ſees ſo much hurt in them as in the pricking of a pinne, *et ſi non caſte tamen caute*, He that cannot live chaſtly, yet if he can carry it cautelouſly and charely, all is well.

Motives to avoid ſmall and ſecret ſins.

But the dragon knowes, that,

1 If the foũtaine be corrupt, ſo are all the ſtreams, and this is a cõpedious way to poyſon all that comes from within.

2 That ſecret ſinnes are ſtronger ſnares to hold men faſter then more open and manifeſt: both becauſe

cauſe theſe are more eaſily contrived, admitted and continued in. As alſo becauſe theſe want thoſe reſtraints which uſually curbe open crimes even in bad men, as ſhame of men, feare of law, and ſting and terrour of conſcience.

Thirdly, He gets no ſmall conqueſt by holding men in ſmall ſins, which are ſo onely in compariſon of greater; why, Is it not a little one, and my ſoule may live in it? and, The offence, skarr, noiſe and punishment of a ſmall ſin cannot be great: whereas he knowes, that

Firſt, The leaſt and ſmalleſt ſin, let in, and allowed, will widen and make roome for greater, as a little villaine thruſt in at a window will ſoone ſet the whole houſe open to the whole crue of theeves and cut-throats.

Secondly, As a skilfull Apothecary he can diſperſe the poyſon of ſinne at firſt in ſo ſmal quantitie, as that the conſcience be not ſick. But it is that the practice of ſmall ſinnes may grow into cuſtome and habit, and that the conſcience may at length come to digeſt it, as meat and drinke with delight, becauſe of the ſweet taſte in the mouth. And then what delight hath God in him whoſe delight is in any ſinne.

The 6. ſtratagem of theſe 7. heads is, that the dragon gaineth no ſmall advantage by ſpreading falſe feares and terrors to diſhearten us in our combat, as valorous chieftaines raiſe up clouds of duſt, or kindle ſome falſe fires that in the ſmoake of them they may helpe thēſelves, and hinder their enemies. Thus Gideon Judg. 7. by 300. perſons diſcomfited a mighty hoſt of Midianites, by blowing every man a trumpet, breaking every man a pitcher, and holding up every man a burning lampe, by which policy they ſeemed as many bands as they were men, at which

The 6. ſtratagem of the 7. heads.

the amazed hoast fled worse afraid then hurt, had they stood their ground: Even so Satan to discomfit the Christian, spreadeth false feares and terrors in their mindes to make them forsake their ground; and these feares may be reduced to 2. heads.

Satan spreadeth false feares concerning mens estates. Foure instances.

1. Concerning their estates.
2. Concerning their actions.

I. *First*, For their estates, he terrifieth them with these suggestions, as,

1 That they never had truth of grace but all that ever they had or did was hypocrisie, and dissimulation, or presumption; all to make them out of love withgrace.

2 That God never loved them, for then he would not so afflict them, but dandle them as children; and this is to shake out the love of God from their hearts, which constrayneth them to duty and obedience.

3 Terrifieth them with their owne wants, ignorance, infirmities, unworthinesse, and feare of shamefull fals, as such and such of Gods servants, that seemed well rooted; his scope herein is to make them weary of all.

4 With feare of finall falling away, and withering if the sunne of persecution should arise, and thus causeth many to cast away their confidence, as if he that beganne the good worke would not finish it.

II. And concerning their actions. Foure instances.

II Concerning actions the serpent spreads many false feares to drive the Christian off them, as,

1 In religious actions he objecteth and urgeth the reproaches and many wrongs there waiteth upon forwardnesse; it is but to purchase generall dislike and disgrace, & expose himself to be a prey; and as many Lions and difficulties are in the way sufficient to cast off the sluggard, and no fewer losses of friends

friends, cuſtomers, takings in the trade, his credit, reſpect of great ones, and the like. Here not a few are circumvented.

2 In common and civill actions he perſwadeth men, that they cannot live by true dealing without falſehood in word and deed; and if they help not themſelves with lying, ſwearing, diſſembling, unlawfull gaines by uſury, and the like; they cannot trade or live; And hereby he holdeth many tradeſmen in the trade of ſinne; who account nothing evil which may bring them in the goods and profits of this life.

3 To hinder actions of mercy and liberality, he frighteth men with falſe feares, leaſt by giving, themſelves come to need, and ſo they wrong their family; as if God ſupplied not ſeed to the ſower, and as if he that watereth ſhould want raine. See Proverbs 11. 25.

4 To hinder actions of juſtice, eſpecially if againſt a great man; What know you what you doe? would a wiſe man raiſe a Lió, or take a Beare by the tooth? will you pull on your ſelves a needleſſe danger? thus is he skilful by falſe terrors to hinder any good; hereby he doubleth his ſtrength and winneth ground on our cowardlineſſe. Theſe things have I ſet downe, that wee might not be ignorant of his enterpriſes. 1. Cor. 2. 11.

Being to deale and to grapple with this ſeaven headed dragon and all the ſerpentine ſeed, we muſt learne that needfull leſſon of our Saviour Mat. 16. 16 *Be wiſe as ſerpents.*

Queſt. Wherein is the Serpents wiſedome?

Anſw. In 4. things.

1 The ſerpent is naturally wiſe to defend himſelf frō wrongs, to which end he wil wrap up his whole body about his head, to ſave and defend that from

Vſe I. Serpentine wiſdome is in foure things.

Nemo enim celerius opprimitur quam qui ribil aut parū timet: hoſtiſque ſtrenuitatem ignorat.

danger: So must Christians be most carefull of their own safety, by carefull respect of their head, namely, the faith and glory of Jesus Christ, and expose themselves to any dangers to save him, his glory, his holy profession harmeleſſe; as the holy Martyrs did

2. 2 The serpent or dragon who is the old serpent, and his seed, are very subtill to contrive evill: So Christians must be wise and politick to contrive and bring to effect that which is good. Rom. 16. 19. *Be wise concerning that which is good; but simple concerning that which is evill:* The object of Christian wisdome must be that which is good, and a good cause wisely handled is very gracefull, which made *Davids* face to shine even in *Sauls* envious eye; because he behaved himselfe wisely in his matters. Good *Rebecca* willing to save *Iacob* from *Esaus* fury, hideth her counsaile, by pretending another occasion; because the daughters of *Heth* were a griefe unto her; she would send him to Padan Aram to fetch him a wife; And so wisely prevented the intended mischiefe. Gen. 27. 41. And *Paul* used a speciall good policy for himselfe amongst his accusers, who discerning that some were Saduces who denied the immortality of the soule, and the resurrection of the dead; and that some were Pharisees that held both, he professed himselfe a Pharisee, and cast a bone betweene the two sects, and so slid away betweene them. Acts 23. 6, 7.

And thus Christian policy is as lawfull in our warre against this hellish and serpentine army, as are those prudent policies of the field in externall wars and martiall affaires, squared to the rules of Gods word, and to these cautions; 1 That nothing be said or done to prejudice truth; 2 Or Gods glory; 3 Or civil righteousnesse; 4 Or the speciall calling.

3 The

3 The ſerpent is ſubtile to contrive evill by evill meanes, and this is that wiſedome that is earthly, helliſh, ſenſuall and devilliſh, ſuch are the Machivilian policies and deſperate ſhifts to atraine wicked ends, by right or wrong, force or fraud, life or death; Thus *Ahab* and *Iezabel* cõtrived for *Nabothi* Vineyard, by hypocriſy and murther. Thus Papiſts will ſet up their religion by lies, equivocations, Spaniſh inquiſitions, gunpouder plots, and ſuch horrible torments as are likeſt and come neareſt to the torments of hell, whence both their religion and deviſes to uphold it are. Thus many Tradeſmen are wiſe to get wealth, by lies, oathes, circumventing and laying ſnares. 3.

But the practiſe of true wiſedome from above is, pure, peaceable, gentle, and by allowed meanes attaineth lawfull ends: the Serpents policy is ever joyned with iniquity: but Chriſtian policy muſt be accompanied with innocency, and contriveth good things by good meanes onely, and degenerateth into carnal counſaile, when, even in caſe of ſaving the life, unwarrantable meanes are undertaken: as when *David* to ſave his life fained himſelfe mad: *Peter* denyed his Lord; a Proteſtant to goe to maſſe with pretence to keepe his heart to God, or a Chriſtian for recovery of health or goods, to goe to the Witch. 1 *Sam.* 21. 14.

4 The ſerpent is wiſe to ſtop his eares againſt the charmer, and will by no ſweet and cunning notes be drawne out of his hold into danger; So muſt the Chriſtian be here as wiſe as ſerpents by bewaring of men Mat. 10. 17. Godly men muſt not commit themſelves haſtily to every one that can ſpeake thẽ faire, and ſinging ſweetly unto them; but carefully keepe them out of their ſnares; who are like ponds, the water is cleare enough at the top, but at the bot- 4.

tome foule and muddy. Let us remember our Lord was betrayed with a kisse; that the Apostles suffered most from false brethren who, crept in to spie their liberty.

Christians must walke as wisely as warrantably.

That enemies of grace can make faire weather when they are most stormy within, that the times are dangerous, the persons we have to deale with pernicious, the slights of the serpent mischievous, and if we deale not as wisely as warrantably, they will get beyond us; that it is the property of folly to poure out al his mind: but wisdome reserveth something for afterward.

2 But especially let us not be carried away with their whisperings and charmes that would draw us from our religion, sincerity, true worship; Let no Syren song draw us out of our hold, as those of Jesuites, Priests, Libertine preachers, nor prevaile so much with us as to taste any forbidden fruit.

Quest. How shall I get this serpentine wisdome to oppose the dangerous 7. heads.

Meanes to get this serpētine wisedome, 5.

Answ. 1 Get the feare of God, that is the beginning of wisdome Prov. 1.7. Psal. 111.10. and to depart from evill is understanding Job. 28. 28. Prov. 3.9.

2 Use the meanes appointed, seeke for wisdome, dig for it as for treasures Prov. 2.4. Minerals lie hid in the bowels of the earth, and are fetched out with labor and hard paines, wait at the gates of wisdome: that is worth nothing which is got for nothing: we must seeke it as silver, covetously, diligently, constantly.

3 Make the word thy counsellor, there thou meetest with the wisdome of the spirit, which overreacheth all the wisdome of the flesh; *David* hereby became wiser then the ancient, then his Counsellors, then his enemies Psal. 119. The serpent indeed hath

a ſubtilty of many turnings and windings, but in the ſcripture is πολυποικιλὸς σοφία a manifold wiſdome againſt all deviſes. It is a faithfull guide againſt all wandrings: it is as was the cloud in the wilderneſſe for our motion or ſtation; an unerring guide that leadeth us as wiſe men to Chriſt: it is the holy card to direct us in this troubleſome ſea, to eſcape all the ſhelves, and ſands, and rocks, to conduct us ſafely to the holy land.

4 Pray for wiſedome, ſo did *Salomon*: for heavenly wiſdome thou muſt go to heaven. James 5. If any want wiſdome he muſt aske it of God, the incouragement of the prayer is, 1 The promiſe of the ſpirit of wiſdome; grace, and ſpeech to prevent evils, and diſappoint enemies. Luk 21.14. 2 The promiſe that God wil turne wicked mens counſailes to folly, as *Achitophels* 2 Sam. 15.31. he will ſcatter their deviſes and bring them home on their owne heads.

5 Practiſe true wiſdome: the practiſe of true wiſdome increaſeth it. The dragon is ſubtile by long experience and practiſe, againſt which we ſhall well oppoſe this experimentall and practike wiſdome. Deut. 4.6. This is your wiſdome.

Queſt. How may we practiſe this Serpentine wiſdome.

Anſw. 1 In reſpect of God and the things of God, true wiſdome wil provide for it ſelfe the beſt things. In vaine is that man wiſe that is not wiſe for God and himſelfe. Prov 9.12. Sound wiſdome will provide the beſt eſtate for it ſelfe; Wiſe Virgins will prepare oyle as well as lamps, and the wiſe Merchant will be ſure to purchaſe the pearle, though it coſt him his whole eſtate: true wiſdome will firſt ſeeke the Kingdome and the righteouſneſſe of it, then other things: true wiſdome eſteemeth godlineſſe

Wherein is the practiſe of true wiſdome.

lineſſe the greateſt gaine, and is provident for it ſelfe.

2 True wiſedome is watchfull of it ſelfe; it will obſerve what evill it is moſt prone unto, and there fence moſt carefully; as Cittizens beſeiged doe the weakeſt part of their wall, and there keepe ſtrongeſt watches.

1 It knoweth the dragon watcheth all occaſions, and ſo it doth for it ſelfe; and ſeeing it knoweth Satan fitteth his temptations to every eſtate: it will obſerve it ſelfe, in proſperitie to watch againſt pride, in adverſity to watch againſt impaciency, it will obſerve opportunities offered and accept them for Gods glory, and the good of himſelfe and others.

3 In good duties it contenteth not it ſelfe, that they be done unleſſe they be wel done, and in a good manner by good meanes, to right ends, and in all right circumſtances, as knowing he muſt not onely do good, but be wiſe to do good.

Wee muſt not only do good, but be wiſe to do good.

2 It will do all the good it can, if it cannot do all the good it would, for ſo the dragon doth in evill.

3 It will be in leſſer duties and commands as conſcionable as in greater. Pſal. 119. 6. *When I have reſpect to all thy Commandements.*

4 In temptations to ſin. 1 It thinketh not it ſelf gotten ont of ſinne by running unto the other extreme. 2 It will abſtaine from evill and from the appearance of evill. 3 It will abſtaine from evill though good might come of it, Rom. 3. and ſo preventeth the tempter, who ever thruſteth on evill under the colour of ſome good by it.

Vſe. 3. Comforts againſt the depths of Satan. 5.

Comfort to the church not to feare the high reaches and deepe deviſes of the enemies, for,

1 The wiſe God taketh the wiſe in their craftineſſe

tineſſe, and breaketh the head of the crooked ſerpent and dragon of the ſea, Iſai. 27.3.

2 Though the dragon have 7. heads, our head is wiſer then them all; In him are treaſures of wiſdome and knowledge; dragons may hide their counſailes from men; but not from him who hath 7. eies to foreſee and prevent all miſchiefes from his Church, Zach. 4. He hath the 7. ſpirits of God. Rev. 5.6. that is a moſt abſolute wiſdome and power, to repell all the dragons ſubtilties. 2.

Ob. What is this to us?

Anſw. Yes, theſe 7. ſpirits are ſent into all the world. verſ. 5,6. 2 The head hath wiſdome for all the members, and underſtandeth not for it ſelf only, but for them. 3 He is made of God to us wiſdome as well as righteouſneſſe. 2 Cor. 1.30.

3 Though Charmers whiſper and buſily pull many from the truth, yet by this wiſdome of thy head thou maieſt diſcerne betweene truth and error; betweene the voice of a ſhepheard, and of a ſtranger. Let never ſo many falſe Prophets goe out into the world; thy comfort is, thou art of God and haſt overcome them. 3. 1 Joh. 4.

4 Though tyrants and antichriſtian powers ſhould draw thee before councells and conſiſtories, feare not what to ſay, in that houre wiſdome ſhall be giv̄e to thee, as the poore ſilly Martyrs, to cō̄found the mighty and learned. 4.

5 Though in the world thou art counted ſilly and ſimple, to croſſe thy ſelfe in the reputation of it, be content, let others be wiſe in the world, be thou wiſe by the word, ſo ſhalt thou be wiſe to ſalvation, when worldly wiſdome ſhall end in folly and damnation. 5.

And ten hornes]

Now wee come to the fourth propertie of this dragon

dragon namely his power and ſtrength called, here ten hornes: where conſider,

§ 1. What thoſe hornes be.
§ 2. The number of them.

1 1 The word horne properly taken is wel knowne to be that part of the beaſt wherein is his chiefe ſtrength and beauty: but in ſcripture it is commonly taken Metaphorically, and ſignifieth ſtrength, might, power, kingdome, glory; Sometimes in the *Creator*. 2 Sam. 22. 3. The Lord is the horne of my ſalvation, that is, my powerfull and glorious Saviour. Sometimes in the *Creature*, and thus great Provinces, and Princes, and thoſe mighty Kings and kingdomes which like beaſts with hornes, both defend themſelves, and offend and hurt one another, are uſually called by this name in ſcripture.

Dan. 7. 7. The fourth beaſt (by which ſome underſtand the Romane Monarchy, and others better, the Aſiaticall kingdome of the Selucidæ) was fearefull and terrible, and very ſtrong, It had Iron teeth and devoured and brake in pieces all before it, and it had ten hornes, and thoſe were ten kings that ſhould riſe ſucceſſively: and ver. 8. another little horne, that was Antiochus Epiphanes ver. 24. called little, becauſe he was yongeſt brother, and had no right to the kingdome, before whom there were three of the firſt hornes pluckt away; that is, 3. kings who had right before him, but all made away by him, that he might come to the kingdome. And the Beaſt, Rev. 13. 1 by which is meant Antichriſt, is ſaid to have 7. heads and ten hornes; herein agreeing with this dragon; both of them are monſtrous, and though they are divers beaſts, yet reſemble one another in great correſpondency, and thoſe ten hornes, are expounded to be ten Kings, vaſſals of Antichriſt. Cap. 17. 12. Here by hornes I underſtand.

I In *generall* the mighty power and ſtrength of the whole dragon, both head and members, that is, of Satan, and his inſtruments, againſt the Woman the Church in generall, thus. Zach 1. 18. The Prophet ſaw a viſion of foure hornes, and the Angell expoundeth it; ſaying, Theſe be the hornes which have ſcattered Iuda, Iſrael, and Ieruſalem, that is, the enemies which oppreſſed the Church, called 4. hornes, not in reſpect of number, as if there were no more, but of univerſalitie, becauſe they make waſte and havocke of the Church, in all the fowre coſts and regions of the world; as, Eaſt, Weſt, North, South. As;

What is meant here by ten hornes.

1 On the Eaſt of Judea were Moabites Ammonites, and Idumeans.

2 On the Weſt were Philiſtims.

3 On the South { Egyptians, and Ethiopians.

4 On the North, Syrians, Aſſyrians, and Babylonians. So the Church is beſet with theſe foure hornes.

II In *ſpeciall* the exceſſive power, and glory of the imperiall dragon, or Romane Emperours, who moſt of them were ſucceſſively armed with as much power as cruelty, to waſt and deſtroy the woman, that is, the firſt Churches and Chriſtians of the new teſtament; to which ſtory the Evangeliſt John in all this viſion hath ſpeciall reference, as wee have already in part ſhewed, and ſhall declare further all along as we come to the particular.

II.
Of the number of ten hornes.

The number tenne hornes, this may be taken two waies.

1 *Definitly*, and with limitation and reſtraint, to a certaine number, and ſo hath an eye either to the ten bloody tyrants, and perſecutions under thoſe Emperors

rors or to the ten Kings and kingdomes of Europe, which were under the Romane Empire, who made themselves vassailes to that dragon, and gave that power and hornes to him against Christ, and his spouse, this Woman.

2 Or rather, which I thinke the better, we are to take this number here indefinitly, for all those Kings and Princes and Captaines under them: who leagued and banded themselves against the Woman, which by the perfect number of ten, are noted to be exceeding many.

1 Because this number is often so taken in the Scripture, for an uncertaine but a very great number, Numb. 14.22. they tempted me ten times Job. 19.3. Ye have reproched me ten times, that is, very many times Rev. 2.10. Ye shall have tribulation ten dayes, that is, many dayes; a certaine time for an uncertaine; and the whole visible Church is described by tenne Virgins, that is, a numerous multitude of professors, Math. 25.

2 I take in the instruments and agents of Kings and Princes, because the horne properly ariseth from the head, and those instruments of violence and fury sent from their heads and Commanders are aptly meant also by hornes.

3 Because of the number here are but seaven heads; but ten hornes, not so many heads as hornes, and so there are more Executors then Princes, more Instruments then Captaines and heads and Generals, and the title aptly bringeth them in all.

Doct Hurtfull men to the Church are as hurtfull beasts to men.

The Church of God is among the wicked as among so many horned beasts of great power and place to hurt and oppresse: See Psal. 22.12. Many Buls have compassed me, even mighty buls of Bashan and vers. 16. doggs have compassed me; as a fearefull Hare beset with a kennell of doggs is in great danger

danger: ſo the weake Woman here beſet with fierce and ravenous beaſtsand :verſ.21. Save me from the Lions mouth and from the hornes of Unicornes. Hence Dan.7.the calamitie of the Jewes is from the foure Beaſts; that is, thoſe great Monarchs and Rulers, deſcribed under the name of ſundrie beaſts, which with ſtrong hornes fought one againſt another, but all againſt the Church: and every where tyrants are called in Scripture Lions, Beares, Unicornes, Wolves, for their cruelty in themſelves, and for the oppreſſion of the people of God.

Mat.10. Our Saviour forewarneth his diſciples of their condition; *I ſend you as ſheepe among Wolves*; and theſe have force and power far above the ſheep. To come to the times here aimed at: how was the Church in the beginnings of the New Teſtament puſhed and goared with the hornes of theſe beaſts, ſuch as *Herod* the ſon of *Antipas*, who beheaded *John*; and *Herod Agrippa*, who ſlew *James* with the ſword, and perſecuted *Peter* delivered by an Angell, Acts 12. Such were *Felix* and *Lyſias*, and *Feſtus*, who uſed their hornes, power and places to perſecute *Paul* and Chriſtians in thoſe daies. And after theſe, how lamentably was the Church waſted by the Romane perſecuting tyrants, even thoſe ten Imperiall hornes, and other ſavage dragons, untill *Conſtantine*, who all imbrued themſelves till they were all red with the blood of many thouſands of Chriſtians!

In regard of the wicked themſelves, who all of them by nature are furiouſly and impetuouſly like bruit beaſts carried againſt grace and piety, and as little reſtraint have they in themſelves as furious beaſts unleſſe God by common grace reſtraine them, or by ſpeciall ſaving grace change them, and make them of Lions, Wolves, Beares, Cockatrices; Kids, Lambs, and harm- *Reaſ.1.*

harmles creatures. Isa. 11.6. For so there the Prophet stileth men in their nature, because their enemies are so cruell and sanguinary, more like beasts then men. Godly men go soft pace in the way of godlinesse, because they have a restraint in their reliques of flesh present with them; but wicked men, without restraint of grace, as bruit beasts, rush upon mischiefe, as the horse into battaile; If the godly walke they can run; if the Saints runne: they can fly; if the godly bee foot men: they are light horsemen.

Reas. 2. In the Church. 1. The sins of the Church often strengthen and sharpen and multiply the hornes of the dragon. Psal. 81.13.14. *O that Israel would have walked in my waies, I would soone haue humbled their enemies*: through the whole story of Judges so often as Israel sinned God gave them into the hands of oppressors. cap. 4.2, cap. 2.14 cap. 6.1.

2 The afflictions of the Church make the Enemies lift up their hornes when they see and heare of their troubles and foyles, when they see that their prayers and exercises of religion cannot help them, especially when they see God for their humiliation leaveth them as a prey in their hands, this maketh them exult as against Christ on the Crosse, *He trusted in God, let him deliver him*; want of grace, yea hatred of grace maketh them insult where they should pity; not thinking the same or worse things may befall themselves. Lam. 24,5. and 2. 15.

3 The continuall estate of the Church is to bee in the world as a wilderneese, wherein what can they looke for but to be environed with wild and furious beasts; that is, evill men, who for their disposition are as wild and fierce as Tygers, Lions, Leopards, Cockatrises, because both of their power and desire of hurting and making a pray and spoile of the Church.

The

The world, in which the Church is a ſtranger, affordeth to her natives all her aide and mighty meanes to furniſh them againſt the Church, which maketh them advance their horns on high, in pride and fury againſt the Church, for they have

Reaſ. 3. How the world addeth ſtrength to the hornes.

1 Carnall wiſdome, prudence, policy in martiall exploits; and whereas a good conſcience can go but one way; they can ſhift into a thouſand by waies which is their advantage.

2 They have multitudes, power and ſtrength of arme, and fleſh, wherein they boaſt and glory.

3 They have armories, defenced Caſtles, Citties, and can want no weapons of death againſt the Woman.

4 They have treaſures, revenues, wealth, large poſſeſſions, gold of India, which are the ſinews of warre.

5 They have friends, allies, confederates, holy leagues, auxiliary forces, and ſupplies, and in theſe they lift up their hornes, and are made very ſtrong and bold, for, thoſe that have no part in God, glory and pride themſelves in every thing, but God.

Queſt. But what doth the Lord all this while to ſuffer the dragon thus to exerciſe his rage and domineere over the Church? can he help all this, and will he not ſtep out for his Church?

Anſw. The Lord hath ſundrie good ends of this his providence. For,

The Lord ſuffereth theſe hornes for five ends.

1 He ſo ordereth the matter as that the Church muſt be conformable to her head, and the ſervants not above their Maſter; Chriſt himſelfe was in the wilderneſſe with wild beaſts, expecting the great dragon to ſet upon him, as he did in three horrible and helliſh temptations: and through his whole life he was beſet with theſe horned beaſts, among whom the

the principall was *Herod Ascalonita*; who as soone as he was borne, sought to slay him, and devoured all the Infants of Bethelem, hoping he had bin within his net: And *Pontius Pilate* the Romane President, who with the Scribes, Pharisees, and chiefe Priests, crucified and put him to death, and yet who can deny that he was the Son of his Love, and most deare unto his Father?

2 He doth it not to extinguish, but exercise; not to destroy, but trie their faith, patience, and graces: for grace is like gold, the oftner tried in the fire, the purer. Rev. 2. 10.

3 To acquaint them both with their owne danger, and so to stirre them up to a constant watching, as also to let them see their owne impotency and weakenesse, so to drive them out of themselves, to relie on his strength and power: who is onely able to overmatch these mighty hornes in mans eie.

4 To weane them from the love of this world to which wee are all naturally wedded; and to hye themselves through it as through a dangerous wilderneſſe. So *Davids* soule was weary with dwelling in *Mesech*.

5 To advance not onely the patience of God, suffering his enemies to rise to such a height; but also to manifest his great care, and provident eye over his Church, by whose almighty power this small flock of sheep is safe amongst a drove of wolves Lions, and a whole foxest of foxes and dragons.

Vse. 1. Take notice of the perpetuall condition of the Church and her dangerous estate, that wee may not marvaile or take offence at the tumults and hostile forces, raised against the Church at this day.

1 Let not the might and power of the enemies gathered against her dismay us, nor their great and puissant

puiſſant armies and Captaines ; nor that royall and imperiall forces are raiſed againſt this poore Woman utterly to deſtroy her; this is no new thing, that mighty hornes, and the higheſt of all humane power ſhould lift up themſelves againſt her, ſhe hath from the beginning beene acquainted with ſuch tryals.

Nor let us ſtartle at the multitudes of enemies & Princes, and armies, that ſtand about her ; it is not the firſt time that ten hornes at once have aſſaulted and puſhed her; nay, ſeldome ſhall yee ſee this Woman but in the midſt of theſe ten hornes, al ready to make a preſent ſpoile of her.

Neither let the fierceneſſe and ſavage diſpoſition of them againſt her be ſtrange to us : ſeeing they are the dragons hornes, dragons are guided by no law but by their owne fierce and truculent nature, flying upon their prey without all pity : but no cruell and truculent beaſt or dragon is ſo fierce againſt men, as wicked men are againſt the Woman : no law of nature or nations, no bond or tye, no reſpect of ſex or age ſtoppeth them, but pitileſly without all mercy, the dragons ſeize upon young and old, male and female, high and low, nocents or innocents, if they fall in their way; whoſoever profeſſe the feare of God and true religion againſt them they are gathered : See it in one example : *Haman*, becauſe *Mordecai* will not bow to him becauſe he was of another religion, getteth to the King, enformeth againſt all the Jewes, as having a law and religion of their owne contrary to the Kings : and it was not for the Kings profit to ſuffer thē : preſently without any courſe of law, no man being heard, nay no man complaining, but *Haman* privatly ſlandering; the King delivereth the whole nation men, women and children ſome 2. or 3. thouſand perſons to death and bloody bu-

chery al in a day(but that God prevented it)a thiefe or guilty fellon ſhal have a due courſe of law,& ſhal not be condemned unheard: ſometimes pity ſpareth a ſeditious and rebellious multitude that have deſerved death,becauſe they are many. After warre and hot blood,the moſt furious enemies will ſpare ſuch as are overcome,though they would have ſpoyled and not ſpared them in hot blood.

Witneſſe the moſt outragious and ſavage cruelty of Papiſts againſt *Magdiburge* this 1631.

In ſacking and taking cities the Conqueror often in humanity ſpareth women & children, when their lives are in their hands:But in this cauſe of Religion, theſe horned dragons put off all humanity, & cloath themſelves with barbarous & more then bruiſh cruelty; no humanity nor humility,no intreaty nor ſex, no age nor place can plead for one drop of pity;As in plentifull examples both old and new,might be proved, namely, the French Maſſacre, 1572. and our owne powder Treaſon.

Queſt. But what, ſhall the Church be devoured by ſo many and potent horns? how can a ſilly weak woman be ſafe among them?

Anſ. No: this Woman was never yet overcome by them, nor ſhall be, ſhe may be tyred, terrified, puſht, wounded by them; but not overcome: For,

2 Cor.4.9. and 6.9.

The Church cannot bee overcome by ten thouſand hornes.

1 The dragons great power is but limited and reſtrained: as Satan muſt not touch *Iobs* wife, and *Laban* againſt his owne evill intention is commanded, Gen.31.24. Take heed thou ſpeake nought to *Iacob* ſave good: So can they doe nothing againſt *Iacob* which is not good,or ſhall not be turned to good.

1 Becauſe their great power is limited by a greater.

Though their power be great,yet there is a greater and over-ruling power, which curbeth them both in the attempting, proceeding, and ending of their intentions. *Herod*, *Pontius Pilate*, and the Gentiles

tiles can attempt nothing againſt Chriſt, but what the hand and counſaile of God hath before determined to be done. Act. 4. 27. In the executiō this overruling power can blunt their hornes at his pleaſure, If *Eſau* be come forth with a band of men to revēge on *Iacob*, this power can turne their hearts to favour his brother: in the end they are over-ruled, for whereas they would make no end of puſhing and goaring, he will have them go no further then he pleaſe. And the rod of the wicked ſhall not alway lie on the lot of the godly.

2 The hornes of the dragon have great power, but being ſet all againſt God & his Saints, it cannot proſper Job. 9. 4. Who was ever fierce againſt God and proſpered? their power ſhall never effect all their wils, being ſo contrary to the will and counſaile of the Almighty: their will is to deſtroy and roote out the Saints of the moſt High, but his will and counſaile is onely to chaſten them: their will is not onely to deſtroy the perſon, but the faith alſo, & fortitude; but they can doe neither: for though they may prevaile againſt the perſons of ſome members, yet never againſt the perſon of the Woman the whole Church, and thoſe that are overcome of them in reſpect of life, are never in reſpect of faith, the gates of hell cannot prevaile againſt that: ſo as though they be ſlaine they are never overcome.

2. It is ſet againſt God.

3 Although mighty hornes are raiſed up againſt the Woman, yet hath God raiſed up for her a more mighty horne of ſalvation. Luk. 1. 69. Even the horne of *David*, ſtronger then they all, the greateſt enemie of the Church is but as *Antiochus*, a little horne to him.

3. The woman hath a more mighty horne of ſalvation.

Ob. But here are ten hornes, what is one horne to ſo many?

Anſw. Chriſt our Lord and head wants not a ſufficient

ficient number of hornes to encounter the dragons ten hornes, Rev. 5. 6. the Lambe hath 7. hornes: though the dragon seeme to exceed in number, yet doth not; for the number of 7. is a number of perfection, and argueth in Christ perfection of power, which is not in the number of ten, whether it be taken definitly or indefinitly in the dragon, and there is not one of these 7. but is stronger then all the dragons ten. And besides, whereas the dragons hornes are confined to his heads, which they exalt and carry aloft; our Lord Jesus hath many hornes, comming out of his hands, Hab. 3. 4. that is, Omnipotent in all his works, especially in his battailes against the dragons ten horns, for he hath atchieved an admirable victorie over principalities and powers, and made show of them openly as a triumphant Conqueror on the Chariot of his Crosse; and at his ascension professed that all power in heaven and earth was given to him.

4 God hath 4. Carpenters to scatter the 4. hornes.

4 Although the dragon hath his hornes and agents every where, so as the Dove of Christ knoweth not where to set her foot to rest safe from them; for there be 4. hornes which scatter Judah in all the 4. quarters of the world, Zach. 1. 20 yet vers. 21 God hath 4. Carpenters or workmen with tooles and axes to strike off these hornes, that is, as the dragons hornes are in all quarters to scatter and wast the Church: so the Lord hath every where instruments to batter them: although the Lord could do it with any one instrument, or by never a one; yet for the full consolation of the Church, he described them to be as many, and in as many places to resist, and suppresse them.

5 Though these hornes of the dragon be many and powerfull, yet God doth often turne them one against another, as the Midianites swords were thrust into

into their fellowes sides : and shall at length easily and certainly breake all their hornes lifted against him and his Church, as in *Haman*, *Herod*, *Pharoh*, *Judas*, *Iulian*, *Zenacherib*; A proofe how he brake in pieces the Antichristian horne in our Fathers daies; some persecutors died suddenly, as *Annanias*, some with their guts falling out, as *Judas*, some with lothsome excrements finding unnaturall waies, by the mouth & nostrils, some brake their necks, some became frantick, none escaped without repentance, though for a while they held up their heads and hornes aloft.

1. Turneth them one against another.

Quest. But what meanes may this Woman use against all these hornes for her safty?

Answ. 1 She must know as all humane power cannot resist those mighty hornes, and therefore must utterly dispare of her owne strength, for wee fight not against flesh and blood; but against spirituall wikednesse also in high places, nor against weaklings but against the strong man armed, Luk. 11.21. Who is resolved to keepe his hold; against the Prince of the world, yea the god of the world, and not against one enemie or two: but ten horns, an infinite army of principalities and powers, with all his aids and abettors, which are the great and innumerable worldly hornes, all at his command against the Church, and her Head Jesus Christ: What is the world but Satans armorie? and our adversaries are not more puissant, and numerous, as wee are few in number, weake in our selves, weaker in our sinnes, utterly unable to resist their hornes, and assaults, *Impar congressus*, as *Saul* to *David*, he is a man of war and the other a stripling; therefore we must despare of our strength.

We must despaire of our strength.

2 Fly to the strength of God which wil make us conquerors : acknowledge that salvation is the

And fly to the strength of God.

Lords; the dragon hath his ſtrength from earth, the Woman hath her ſtrength from heaven, by prayer. *David* comes to *Goliah* in the name of the Lord and foyleth him: ſo let us diſparing of our ſelves be ſtrong in the Lord, and in the power of his might, Epheſ 5. 10. wee ſhall be able to doe all things through the help of Chriſt ſtrengthening us. Phil. 4.13. Coloſ. 1.11. we are ſtrengthened through him. &c.

As alſo confederate with God.

3 The dragon is ſtrong by humane confederacies and alliance; we muſt confederate with God by daily renewing our covenant by faith & repentance; ſtrengthen our league and union with God, who will give us victory through our Lord Jeſus Chriſt. 1 Cor. 15.57.

4 Leane upon the promiſe of God who hath undertaken to breake for his Church all the hornes of the wicked. Pſal. 75. 10. Even all theſe ten hornes ſhall be broken; diſtruſt not the promiſe but believe and be ſafe; faith will be an honourable victory for it apprehendeth the power which brought Chriſt ſafe from the wilderneſſe, and wild beaſts, and ſhall bring the Saints ſafe through all

Vſe II. Enemies not to lift their hornes ſo high. Foure Reaſons. I.

An admonition to the enemies Pſal. 75.5. *Liſt not up your hornes high.*

1 what are they in nature but ſavage beaſts and dragons; nay the wildeſt of the beaſts retaineth more goodneſſe in his nature then the wicked man doth in his; Chriſt was more ſafe in the wilderneſſe among wild beaſts then in the world among wicked men; the beaſts in the wilderneſſe acknowledge their Lord and hurt not him; But if hee come among wicked men, *Iudas* will betray him, the Jewes will accuſe him, *Pilate* will condemne him, the common ſouldiers will crucifie him: *Daniell* was more ſafe among the Lions, then among his enemies: ſo was

Paul

Paul too, who had better escaped the beasts at Ephesus then the men; *Lazarus* found the dogs more pittifull then *Dives*. The beast knoweth and feareth those that doe him good: but these, worse then beasts, neither know nor acknowledge God nor his people, from whose hand and for whose sake they hold all they have.

2 What are they in Gods account? 2.

Obj. He favoureth and prospereth them.

Sol. Though they seeme to cary all before them, and are men of place and power, and all men stand in awe of them, yet in Gods account they are but beasts amonst men, their strength and power but as the raving and pushing of horned beasts.

3 How are they crossed in their owne account! they shal never have their wils against the Woman, nor shall never destroy her faith and fortitude: their intended mischiefe shall effect her good: By tearing with their teeth they would utterly devoure her, but as *Ignatius*, let wild beasts teare and grind her it is but to make fit bread for the Lords table. 3.

4 Though now Papists and Antichrists hornes be lifted up, God seeth and suffereth, and smileth, he seeeth and hath let his servants see their day comming; the sins of the Church do a little while put it off, but Gods word is as a hatchet lifted up to knocke both the head and hornes, and the strong arme of God shall make good his word, and ere long these tenne hornes shall hate the whore and make her desolate. see Revel. 17. 16. 4.

And seaven crownes on his heads]

The 5. and last propertie by which the dragon is described is by his great conqueſt & victories, together with his high rule and authoritie which he exerciseth and usurpeth in the world against the Church.

By crownes or diadems is meant 1. in generall, the whole kingdome of darkneſſe which Satan by the greatneſſe of his power uſurpeth, not upon inferiours and vaſſalls onely: but upon the chiefeſt Monarchs, and potentates of the earth, whoſe crownes after a ſort become his crownes.

2 The many victories and great conqueſts, which partly by fraud, and partly by force, he hath carried away amongſt earthly Princes, and carnall profeſſors, for who weare crownes but Conquerors?

By ſeven crownes what is meant.

3 Here eſpecially is meant the ſupremacy or ſupreme majeſty of the Romane dragon or Empire, ſubduing under it the Princes, provinces, nations, by innumerable victories, but eſpecially prevailing againſt the Church, and primative Chriſtians, as ſo many Conquerors.

Doct.

The number of the crownes are 7. according to the number of his heads, and all his 7. heads are crowned becauſe his ſubtilties have ſo often prevailed.

The dragon uſurpeth and exerciſeth kingly authoritie and regall power in earth by which he often prevaileth againſt the Woman the Church. This our Saviour teacheth, both in the ſtyle that he giveth him, and alſo by the ſtate which he aſcribeth unto him; for as great Princes have many great titles which declare their might: So hath the dragon; he is called Joh. 14. 30. ἄρχων, the Prince of this world; and Epheſ. 2. 2. the Prince of the aire, Epeſ. 6. 12. κοσμοκράτωρ, the Lord of the world, and 1 Cor. 4. 4 ὁ Θεὸς τοῦ αἰῶνος τούτου, the god of this World. And his eſtate is deſcribed no leſſe magnificent, then his titles; for he hath not οἰκίαν, a houſe, but αὐλήν, a Court like a Prince, not only his palace in hell where he commandeth the inferiour devils, but one erected here on earth in the hearts of wicked men: Nay he hath

Luke 11. 21. Φυλάσσῃ τὴν ἑαυτοῦ αὐλήν.

hath not onely a Court but Βασιλείαν, a Kingdome, Math. 12. 26. If Satan be divided his kingdome cannot ſtand; thus the Scripture ſpeaketh of him as a crowned King and great Monarch.

Queſt. But wherein doth the dragon exerciſe his Princedome?

Anſw. This kingdome of the devill is partly ſpirituall, partly corporall.

1 He rules and playeth Rex chiefly ſpiritually and inwardly in all the children of diſobedience, acting and moving them according to his pleaſure. In al unregenerate men all the dragons heads are crowned, for, 1 He hath conquered and ſubdued their perſons, their minds by ignorance, their wils by rebellion, their harts by hardneſſe, their whole man by luſts.

1. 2 Tim. 2. 26. εἰς τὸ ἐκείνου θέλημα. The dragon exerciſeth Princedome. 1. Spiritually. Three wayes.

2 He ſetteth up his edicts, his will is their law, and they are moved at his pleaſure, as ſlaves and captives. 2 Tim. 2. 26. and how juſt is it that they who will not be ruled by the will of God in his word to ſalvation; ſhould be left to the will of the devill to deſtruction; his ſervants are they whom they obey.

3 As a crowned King is not content to rule according to his owne will, but his ſubjects muſt take up armes in defence of his title, and whenſoever he commandeth, muſt fight his battels: So doe and muſt unregenerate men give up their members weapons of unrighteouſneſſe and fight for ſinne againſt grace; and are ready as voluntaries to maintaine abet ſtrive for and defend the luſts of ſin, and beare weapons againſt heaven and Jeſus Chriſt in whoſe name they are baptized: & this is the forlorn eſtate of any wicked man; that his perſon is in the power of the devill, and he being a ſlave, his whoſe life is a homage to the dragon, and his whoſe power and ſtrength warreth againſt God his Creator. Now the dragons

Rom. 6. 17.

Rom. 6. 13.

dragons heads are crowned, and he set upon his throne.

2. Corporally. II Outwardly and corporally the dragon useth Kingly authority, thrusting on his counsailes by secular power and prevailing with wicked Kings and tyrants to execute all his bloody edicts against the Woman, and therefore is called ὁ ἰσχυρός, the strong man; not onely because he is admirable strong in himselfe, but because he commandeth secular powers and getteth their forces and weapons drawne against the Church, hence is he said to have σκευη, & ὁπλα, vessels, and instruments, and armour, that is, as *Chrysostom* interpreteth, wicked mē & Potentates that fight as leaguers and confederates with him. If this great Centurian bid *Cain* rise up and slay his owne naturall brother, *Cain* must and will doe it; against all laws of God and nature. If he command *Pharoh* to slay the seed of the woman, and oppresse the Woman her selfe, hee is in pay under the Devill, and must doe it: If hee command *Nero*, *Domitian*, *Trajan*, and the rest of the crowned heads (at whom our text aimeth) to shed like fearce and sanguinary dragons, the blood of the Christians, till the streets of Rome ran with blood, as Jerusalems did in *Manasses* time: they readily give their crownes to the dragon, and execute all his designes. If he command Popish Princes and Captaines to persecute with fire, and sword; with bloody Inquisitions, Massacres; with force and fraud, the holy religion of God; these slaves and tyrants must and will give their crownes to the dragon, and the beast, and in savage manner make no end of effusion of Christian blood, but would barbarously wish (as one of them) to ride their horses to the bellies in the blood of Protestants. Thus the dragons heads are crowned in al those Kings and Princes, that are enemies

nemies to the Church, and exercise their power in peace or war against her.

From Satans malice and contrariety to Christ and his Kingdome, and all he claimeth, as in these particulars.

Reas. 1. The dragons power contrary to Christs. Sixe instances

1 If Christ be Lord of all, the dragon will claime all. Math 4. All these things will I give thee, for they are mine: Dare he so before Christs face challenge his right, and will he not behind his back?

2 If Christ have a kingdome of light which tendeth to gather the elect and destroy the wicked: The dragon hath a kingdome of darkenesse cleane contrary, which tendeth to destroy the elect if it were possible, and to gather all the wicked to him in his owne damnation.

3 If Christs kingdome be ample and large from East to West, and from sea to sea, Psal. 2. 8. and 72. 8 The dragon will compasse the earth, Job. 1. and getteth the harvest of the world, leaving but a few gleanings for Christ.

4 If Christ require spirituall worship, being a spirituall King, the dragon will require the same, Math. 4, If thou fall downe and worship me; And that which he could not obtaine of Christ he winneth of all the wicked in the world, who worship the beast and the dragon, Rev. 14. 3.

5 If Christ call his kingdome inwardly by his spirit and without by the ministry of Angels and men: So will the dragon rule and move his subjects, partly by inward motions and suggestions, and partly by wicked angels and wicked men, who are all bad agents and factors for him.

6 If Christ ordaine power, and authority, and raise up Kings, and give them crownes and scepters; that as they rule by him so they should rule for him; and for the upholding of his title and kingdome:

The

The dragon in ſpeciall deſpight of this ordinance prevaileth with them to bend their power againſt Chriſt and his Church from whom and for whom they received it.

Reaſ. 2. Satans ſubtilty in getting his heads crowned.

Is from the ſubtilty of the Dragon, who knoweth it is the greateſt advantage to his kingdome if he can get all his heads crowned; for his experience hath taught him three things.

Firſt, that if he can get in great ones, hee gaineth in them all their inferiours, who follow the motion of the great wheeles: If *Reboboam* commit adultery, *all Iudah will ſacrifice under every greene tree.*

Second, that his kingdome being of this world, as himſelfe is the god of the world, ſo his kingdome ſtandeth by ſecular power, and worldly meanes; well he knoweth that truth needs no ſecular arme, for it hath a ſtronger power and arme for it; but falſhood needeth worldly power and policie to uphold it: if his heads be not crowned they cannot long prevaile.

Third, if he can get his diabolicall edicts once crowned, they ſhall paſſe almoſt unqueſtioned, and that generally; and bee they never ſo unlawfull and wicked againſt Gods pure worſhip, againſt Gods holy Sabbaths; yet they ſhall prevaile not onely againſt the wicked, who ſhall ſhew themſelves good ſubjects in their blinde and impious obedience; but eſpecially againſt the godly, who ſhall bee purſued with all the wrath of ſuch ſuperiours, as rebels, ſeditious, diſobedient to Rulers and Princes; as *Daniel*, againſt whom they could picke no quarrell, but in the matter of his God.

Reaſ. 3. The ſinnes of the Church often crowne the dragon.

From the deſert of the Church: for her ſinnes crowne the Dragon, God in juſtice appointing them to be the rodds of his wrath, by whom hee whippeth his owne children: for whereas the promiſe

is,

is, that the Church, obeying the commands of God, he will make her *the head, and not the tayle*, and shee shall bee *above* and not *beneath*. By her disobedience her *adversaries become chiefe*, and those that hate her in affections, and those that oppresse her in action, get the staffe into their hand; and have power as crowned Dragons over her. Lament. 5. 5. and especially, cap. 1. 5. *Deut. 28. 13.*

From the justice of God against the dragon himselfe both head and members, that they may runne on headlong to their perdition: For, the more power and greatnesse they have, the more they grow in malice and madnesse against the woman; and the more victories they attaine against the Church, the more they exult and triumph, and sooner rise to their height, and fill up their measure that the Lord may awaken himselfe, and rise up as a Giant, and pursue and breake them, and cast them as rodds into the fire as he hath ever done. *Reas. 4.*

Note the good service that every wicked man and enemy of God and his Saints doe in the world; he is of no other use and service, then to hold the crowne upon the Dragons head. For, as every good subject must stand to the death to uphold the crowne and dignity of his lawfull Prince: So doe these rebells, and revolters from Jesus Christ uphold the crowne and dignity of this usurper. *Use. 1.*

Object. God forbid there should be any such, we are all Christians, &c.

Sol. Yes, the Dragon hath a number of good subjects that strongly and mightily uphold his crowne, while they will protest and professe the contrary. *Rom. 6. 20.*

Quest. But how may we know them? Signes of such as uphold the dragōs crown and dignity.

Sol. 1. He is free from righteousnesse, that is, *de facto, non de jure*; he will have nothing to doe with that, let grace wooe him and perswade him, it can prevaile

1 Enemies to the motions, and perswasions of the Spirit.

prevaile nothing at all, let the Spirit of God perswade him to humility, obedience, conscience: he is an enemy to the Spirits motions and perswasions; but let the Dragon instigate him with wicked motions, and cogitations, hee is a ready agent: as *Judas* rejecting the good motions of the Spirit, the devill entred into his heart to betray his Lord; and it was soone done. Let the word perswade him to change his master; and of the slave of the Dragon, become the Lords free man; Hee resisteth the word, the Spirit of God, which inspired the holy Prophets, and Apostles, moveth us to speake the same word, and the wills of beleevers to obey it: But the Dragon moveth them to scorne, and contradict our doctrine, and so resist the holy Ghost, as *Steven* telleth his adversaries: and why? because we light not candles to the Sunne, nor confirme the Kings word by some of the guard, nor prove the truth of Gods Spirit, by men and humane spirits, Eph. 2.2. These sonnes of disobedience walke after the Prince that ruleth in the aire, and being of impure cogitation, and conversation, how is it possible but they should judge amisse of the truth? *Whose eyes the god of this world hath blinded*: Can a blinde man judge of colours?

2 Walke according to the course of the world.

II. *They walke according to the course of this world*, Eph. 2.1. Frame themselves in religion and manners to the times, to please men, can sweare, drinke, scorne, raile, speake filthily, sing beastly songs: for of so wicked a Prince, all the servants are extremely wicked, the spirit that worketh in the children of disobedience, moveth, and acteth in them, as the soule in the body, there is no service of sinne commeth amisse: and when the devill ceaseth to draw his slave from evill to worse, wee may hope better things of them.

They

III. They are beleevers of lyes, 2. Theſſ. 2. 10. They that are carried away by the effectuall working of Satan, or given up to beleeve lyes; carryed away with Prieſts, Jeſuites, Seducers, to beleeve all falſe doctrines contrary to truth, as tranſubſtantiation, ſalvation by merits, purging of ſinne by penall workes, and humane ſatisfactions, worſhippings of Angels, Saints, images, croſſes, and a million of dotages, being carryed about with flattering teachers to beleeve lies.

3 Beleevers of lies.

IV. Perſecuting of godly men, and miniſters, there Satans throne is, and there the dragon is crowned, Revel. 2. 13. Good ſubjects will not indure him to be ſpoken againſt which they love well, therefore they hate godly preachers, and cannot abide to heare the abominations of popery, and Antichriſt to be detected; but our Preachers, ſay they, lye as faſt as their dogges runne: theſe uphold the dragons crowne, and reſiſt the crowne and dignity of Jeſus Chriſt, what ever they prate to the contrary.

3.
4 Perſecutors of godly men.

In beholding the battell of the woman, againſt ſo many crowned adverſaries, learne not to eſteeme of a Church by externall ſplendor, pompe, wealth, or glory; which is a note of the Antichriſtian Church. Here wee ſee the Dragon hath ſeaven Crownes, Dan. 11. 31. 36. *Antiochus* a wicked man, that ſhall magnifie himſelfe againſt all that is called God, and ſpeake marveilous things againſt the God of gods, yet hee ſhall proſper, and have armies ſtand on his part; and Antichriſt typified in *Antiochus*, who magnifieth himſelfe above all that is called God, and hath on his head written names of blaſphemie, hath his armies ſtanding with him, *Italy*, *France*, *Spaine*, and many crownes, to thruſt forward his Antichriſtian lawes, and decrees. It is true, wee grant there is an internall ſplendor and glory of the Church, conſiſting

Vſe II.
True Church not alwayes diſcernable by externall ſplendor.

consisting in the ornaments of faith, charity, patience, and other vertues, as also in the purity of sound, and wholsome doctrine: and this splendor, because it constituteth the true Church, it can never want; and yet even in this it may be greater, or lesser, as the doctrine is more carefully preserved, or otherwise.

But that outward splendor, and glory, which consisteth in peace, wealth, and multitudes of professors; this may be hid, oppressed and obscured; for,

Reas. 3 1 This maketh for the good and safety of the Church, sometimes to be hid, and obscured, for hereby God preserveth his Church, which were it all and alway knowne, all the hornes, and the crowned Dragons would assault it at once to destroy it utterly.

2 The greatest glory and splendor of the Church, is that which appeares not to the eye of flesh, but to the eye of faith, which is patience in afflictions, and constancy in faith, this is her victory 1. Joh. 5. 4.

3 The greatest splendor of the Church, is not that which the world can afford her, but that which she hath frō Christ, & in wch she is likest unto Christ, who had small rest or reputation in the world, *Fulget Ecclesia non sua luce, sed Christi lumine, & splendorem sibi accescit de Sole justitiæ:* As the Moone shineth from the Sunne, *Ambr. Hexam. Lib.* 4. *cap.* 8. Christ himselfe had neither forme nor beauty externall to be desired: and the Church his Spouse is glorious, but *within*; and the eye of faith can espy glory in ignominy, Christ crowned on the Crosse, and a glorious shining and victory of faith through the bolts and chaines of beleevers.

Vse III. The Church not inferiour

Not to disesteeme the Church and Kingdome of Christ, as if shee were under hatches, or inferiour

to

to thoſe crowned enemies, which riſe againſt her; or diſabled to make her party good againſt them: Here conſider the Church, 1. in her perſon, 2. head, 3. eſtate.

toher crowned enemies.

1. The Dragon hath ſeven crownes on his heads, but yet a Dragon ſtill: but this Woman is a crowned Queene, as wee have heard, *ver.* 1. not of noble only, but of divine deſcent; and crowned, not by men, with a crowne of Gold and Pearles; for ſo high is her eſtate, as ſhee treadeth all ſuch traſh under her feet; but by God himſelfe, with a crowne of twelve Starres, the doctrine of the twelve Apoſtles, which is more durable, precious, glorious, and invincible, then all the crownes and kingdomes of the world. 1. They be crownes corruptible and fading; This is unwithering: 2. In them much unrighteouſneſſe in getting and holding; This a crown of righteouſnes: 3. they are dead or dying crownes; This is a crowne of life, Revel. 2. 10. which no death commeth neare; which all the kingdomes in the world cannot put off for one day.

1. Not in her perſon.

2. Conſider the Church in her head, and there we ſhall ſee her farre more victorious then the dragon, for all his 7. crownes: indeed the dragon is called ὁ ἰσχυρὸς παδωπλισμένος, Luke 11.21. but in the next verſe Chriſt is called ἰσχυρότερος αὐτοῦ, a ſtronger then he. And be it that this ſtrong mã hath a ſtrẽgth above all men, as namely of all the wicked angels; yet it is but ſtrength created: the woman hath in her head a creating ſtrength; for, Eſay 9.6. the Prophet calleth him *el Gibbor*, the ſtrong God.

2. Not in her head.

The dragon is called κοσμοκράτωρ, the Lord and Prince of the world; but Jeſus Chriſt our head is above and beyond him in infinite degrees, for hee is παντοκράτωρ, the Lord of all, and heire of all things, Rev. 1 8. the dragon is potent, but our Lord is omnipotent:

potent: The dragon hath many crownes and kingdomes, but they are all ſhaking, and ſhall bee ſhaken to pieces; one of them prevaileth againſt another, and one of them is eaten of another, but on Chriſt his crowne ſhall ever flouriſh; his kingdome is unſhaking, an everlaſting kingdome, all the crownes on earth, and all the gates of hell cannot prevaile againſt the happines, neither of the head nor leaſt member.

3. Not in her loweſt eſtate.

3. Conſider her in her loweſt and moſt afflicted eſtate, which is moſt queſtionable, even in that ſhe is more than a conquerour, Rom. 8. 37. Looke at her at worſt, and then ſhe is crowned; what if with a crowne of thornes, a crowne of perſecution and Martyrdome; as *Iob* called his ſuffering his crowne.

1. What other crowne can the Saints expect, ſeeing their Lord Chriſt wore no other, and yet even then was he overcome?

2. God is more graciouſly preſent with them, as their crowne, and they are now more glorious than if they had a crowne of gold. If a man had ſeene the three children walking in the fiery furnace, and a fourth walking with them like the Sonne of God, was not this a more glorious ſight then to gaze upon *Nebuchadnezzars* golden crowne? faith can ſee the faith of the Saints conquering and tormenting the tyrants, while they torment them, as Chriſt on the croſſe tormented the devils, while they tormented and crucified him.

3 The conſolations of Gods Spirit are never ſo neare, warme and ſenſible to the Saints, as in their ſharpeſt trials, for the *Spirit of glory and of God reſteth on them*, crowneth them with mercy, and ſuſtaineth their hearts with ſuch cordials and comforts, as all other crownes cannot procure.

1 Pet. 4. 15.

4. The conqueſt and victory even in Martyrdome and ſuffering is a moſt glorious crowne, while by faith

faith and patience they triumph over all adverſities, and overcome moſt when they ſeeme moſt overcome; now Chriſt hath crowned their graces by their fiery trials: crowned his owne victory in them, and alſo their perſons, lifting them up to ſit with himſelfe in his owne Chariot of triumph. A ground of patience and contentment eſtabliſhing the godly minde, whether it looke without or within it ſelf. *Vſe IIII.*

1 Without it ſelf, while it beholdeth the proſperity and advancement of wicked men, that their wicked deſignes proſper for a time, and prevaile, and that miſchief is ſo nimble & quicke, marvaile not ſeeing it hath all the power of hel and the world to put it forward; many hands make light worke. Pſal. 37.7. *Fret not thy ſelfe for him that proſpereth in his way, &c.* If a man would compact with the dragō as they do, hee might thrive in the world, and be preferred as they. Every corporation preferreth his own citizens, and were they of the world the world would love hir owne. Neither let godly men be diſcouraged to ſee the increaſe of the wicked, never was the dragon ſo victorious; numbers fall to Atheiſme, numbers to Popery, multitudes to carnall policy and ſelfe-ſeeking. God ſuffereth the dragon to crowne all his heads, and prevaile againſt thoſe whoſe names are not written in the booke of life. Rev. 13 8.

2. Within, the godly minde beholding his owne abaſement and oppoſition in the world; how little of Gods worke he can doe, how little thanke he hath for that he doth, what reproaches and wrongs hee muſt pocket and put up for doing his duty, might make him weary and faint if he did not apprehend the true cauſe of all, namely that hee muſt ſtrive againſt many crowned adverſaries, principalities and ſpirituall wickednesſes, wicked Princes, and worldly Potentates, and wicked perſons, who com-

monly can get the edge of the lawes,& of the ſword directly bent againſt the kingdome of Chriſt and his members. It were hard if ſome of theſe ſeven crownes could not fetch in a godly man: for of the innocent Sonne of God himſelf,the Jewes could ſay, *We have a law, and by that law he muſt die*, John 19.7. If they can finde none, it is eaſie for crowned dragons to make one, as againſt *Daniel*, and *Haman* againſt the Jewes, and *Pharaoh* againſt the Iſraelites. And the Saints muſt not be diſcouraged,though they are to ſtrive with unreaſonable men,that are not guided by truth,humility, charity,or Chriſtianity; but by fury,railing,pride,pretences of law, threatning, and violence;the dragon will ſhew not his hornes only, but his crownes to.

Vſe V. Wee muſt learne to ſit and hold the crowne on Chriſts head.

See wee the wicked of the world giving up their crownes to the dragon, and with all their ſtrength and power,and authority,ſetting their crownes on the dragons head; wee on the contrary muſt learne with all our power to ſet up and uphold the Crown and Scepter of Chriſt in our ſelves and others, for as all the limbes of the dragon reioice to ſee him crowned and domineere to the ruine of the Church; ſo let all the children of Sion reioyce in their King, Pſal 149.2. Shall the Papiſts triumph and glory whē the Antichriſtian forces prevaile againſt the reformed religion, and ſhall not wee when the woman prevaileth againſt the dragon?

Queſt. How may I uphold Chriſts Crowne and Scepter againſt the dragon?

Anſ. 1. Caſt down thy Crowne at the feet of the Lambe,and worſhip him that ſitteth on the Throne, as the Seniors, Rev.4.10. this is done by 2 practices.

1. Caſt downe thy crowne at his feet.

1. If thou deny thy ſelfe, and diſclaime whatſoever is in thy ſelfe,as being void of all power and ſtrength to attaine any thing that is good.

2. If

2. If thou aſcribeſt all power to God and Ieſus Chriſt of creation, and providence, of preſervation, yea of finall victorie againſt all enemies, whom hee will make his footſtoole, and ſet his feet upon their neckes and crownes, as *Ioſhua* did.

II. Alow thy heart for his throne and chaire of ſtate, that in it he may ſit and command: and beware of reſiſting his perſon or entrance, or peaceable poſſeſſion in thy ſoule. Pſal. 24. open thy gates that the King of glory may enter; avoid whatſoever would hinder his peaceable entrance, or cõtinuance; eſpecially in foure things. 2. Set up his throne in thy ſoule.

1. Infidelity; for Jeſus Chriſt is no way received but by faith, *Iohn* 1. 12.

2. Impenitency; he dwelleth no where but in an humble and contrite ſoule.

3. Raigning ſinne, which are as iron gates and percullices to keepe out Jeſus Chriſt out of his kingdome, and hold the ſinner in rebellion againſt his Soveraigne and King: where any ſin raigneth, there Chriſt cannot raigne; and as no man can ſerve two contrary maſters, being enemies; ſo no man can bee ſubject to two kings, enacting contrary lawes.

4. Idolatry; what communion betweene Chriſt and Antichriſt, 2 *Cor.* 6. 15, 16.

III. Take the oath of allegeance to Jeſus Chriſt to ſubmit to his lawes willingly: *David* tooke this oath, Pſal. 119. 10. *I have ſworne, and will performe to keepe thy righteous judgements:* A ſeeming ſubject is moſt pernicious; ſuch as the Pope and Jeſuites have catechized to refuſe the oath of allegeance to our Soveraigne, they are among us, but not of us. Such ſubjects to Chriſt are wicked men and hypocrites, Chriſtians onely in name and profeſſion, are counterfeit; are in the Church, but not of it. 1 Joh. 2. they want all the notes of good ſubjects; which are, 3. Take the oath of allegeance to Chriſt.

1. To know and attend to the lawes, and word of his King: the word of the Law and the Gospell, is the municipall lawes of this kingdome, called the word of the kingdome; a good Christian will attend to the word preached, as a good subject to his Kings Proclamation.

2. To obey his lawes, yeelding obedience to the whole law, in true indeauour, so did *David* have respect to all the Commandements, *Psal.* 119.6. and also faith and repentance to the Gospell.

3. Neither this by constraint, but as a willing people, *Psal.* 100 of unwilling, made willing; drawne by the Father, as the sheepe of Christ, to heare his voyce and follow him.

4. Resist the dragons incroachments upon Christ.

IIII. Resist the Dragons incroachments upon this Kings kingdome: know the enemies, the Devill, world, sinne, Pagans, Papists, Heretiques, Atheists; they would pull thee from allegeance to former slavery: furnish thy selfe with weapons against all the enemies of the kingdome, which are the word, faith, hope, love, righteousnesse, patience; especially prayer against the kingdome of darkenesse, and the proceeding of the enemies of the Church: *Hester* must stand up and intercede for her people: let us not faile at this time. Shal the Pope injoyne a fast for the prosperity of the warres against the Church, and wee shamefully neglect it?

[*And his tayle drew downe the third part of the Stars.*]

Having spoken of the five properties, by which we have heard the Dragon described, wee come to the second part of the description, which is by two effects.

The former against the Starres of heaven, in this verse.

The latter against the woman, in the next verse.

For the meaning, every word is mysticall; wee must

muſt ſtand a while in the interpretation, in which are foure things to be conſidered.

Firſt, what is meant by the Starres of heaven?

Anſ. Fondly doe the Papiſts underſtand here by the dragon, Lucifer, drawing downe with him in his fall many Angels, which they ſay are meant by Stars of heaven, not attending the ſcope of the place: for I reade not in all the Scripture where Satan is called Lucifer: *Calvin* cals it a groſſe ignorance, to father Satans name upon *Iſa.* 14. 12. but it is called by this name, *Rev.* 12. 10.

1. Theſe Starres fell to earth after *Iohns* propheſie, whereas they fell before mans fall.

2 Theſe ſtarres fell in the Church, when the battell was pitcht againſt the woman, but Satan fell, and his angels, before there was any Church in the world, or before there was any mention either of Chriſt or his Church.

3. Thoſe fell with the dragon, theſe caſt downe by the dragon.

4. Theſe ſtarres were caſt downe by the dragon to the earth; from myſticall heaven to myſticall earth: but thoſe Angels were caſt downe by GOD, from heaven into hell, where they are reſerved in chaines of darkneſſe to the judgement of the great day, and both taken in their proper acceptation: But this place is an alluſion to *Dan.* 8. 10 where *Antiochus Epiphanes* a type of Antichriſt, is ſaid to caſt the ſtarres unto earth and tread upon them: where he calleth by the name of the *Hoſt of heaven* thoſe whō our Euangeliſt calleth the ſtarres of heaven, that is, the Miniſters and Paſtors of the Church, called by this name, as we have declared verſe 1.

Iude 6.

Paſtors of the Church called ſtarres, why.

1. As they are ſet in their orbes by God, and receive their light from the Sunne, and move in their certaine order and ſtation; ſo are theſe ſet in their ſeverall

verall ſtations, to keepe the watch of the Lord by a perpetuall decree, ſo long as day and night ſucceed one another.

2. As they ſhine in the darkneſſe of the night, ſo doe theſe give light to the Church in the darke night of this world; partly by doctrine and partly by holy example. Matth 5.14 *Ye are the lights of the world*, and the light of the ſtarres is not for themſelves.

3. As ſtarres are eminent and in high place above the earth, ſo the Paſtors and Teachers are in eminency as ſtarres of heaven, both in themſelves in reſpect of divine and heavenly light and gifts of wiſdome and knowledge, eſpecially of ſanctitie and heavenly converſation; as alſo in reſpect of the high regard and reverent reſpect which faithfull Paſtors have amongſt true beleevers: for as they have the higheſt place in the Church of God; ſo, walking worthy their place, they have the higheſt place in the hearts of beleevers. Now theſe ſtarres ſet by God in their orbs, ſhining in ſo high place, are ſaid to be drawne downe, and throwne to the earth.

II. The ſecond thing in the meaning is, How the ſtarres are ſaid to be caſt downe to the earth?

Starres fall from heaven to earth, Three wayes.

Anſ. To fal frō heaven to earth, here is not to be taken literally, but it is in matter of religion to fall frō a heavenly profeſſion and hope, to carnall and earthly counſels and courſes, and then the Paſtors are ſaid to fall from heaven to earth, when they fall backe in their 1. judgement, 2. affection, 3. practice and converſation.

1. In Iudgement.

1 Then in judgement they fall and faile, when the light that was in them is turned to darkneſſe; when they turne away from divine and heavenly truth, to errours, lies, mens fancies and traditions, to doctrines of libertie, to pleaſe carnall mindes, and turne from ſubſtance to ſuperſtition.

2. When

2. When in affection they change the love of the word into the love of the world; they affect the winning of wealth and eaſe, above the winning of ſoules: in ſtead of minding divine ſtudies, to ſave themſelves and others, now they minde earthly things: in ſtead of the love of Chriſt which they ſeemed to profeſſe and expreſſe in feeding his Lambes, now they are carried with ſelfe-love, ſeeking and feeding themſelves only: here is a lamentable fall of ſtarres from heaven to earth.

2. In affection

3. When in practice they exchange their godlines with gaine, their piety and ſanctimonie into earthlineſſe, covetouſneſſe and worldlineſſe; their converſation which ſeemed, and ſhould have beene in heaven, into earthly, fleſhly, and unfruitfull courſes: This is a woefull fall of the ſtarres, which have loſt their ſtation, as pernicious to the Church, and to thẽſelves as if the ſtarres in heaven ſhould fall upon the earth.

3. In practice.

III. But how, or by what meanes could the dragon caſt downe ſuch excellent men, that ſhined by the light of holy doctrine, and converſation, as bright as the ſtarres in the heavens.

By the dragons tayle what is meant.

Anſ. By *his taile*: by which word are there implied all thoſe baſe artes, & wicked inſtruments, & meanes by which the dragon caſts down the ſtars, and theſe are three, which the word moſt expreſly implieth.

Cauda eſt, 1. Naturalis pars animalis. Exo. 4. 4 *2. Metaphorica,* Deut. 18 15. *pro ignobili, imbecilli, vili.* 3. *Myſtica,* Apoc 9. 10. *& in hoc loco.*

1. By force and tyranny: Dragons have more force in their tayles than in their jawes; and therefore this is a figurative ſpeech, befitting the nature of a dragon, when by the rage of perſecution and bitter war, and wrath, by their fire and ſword, and curſed cruelty, the dragon forces many of the Paſtors, who had ſhined, and ought ſtill to have done in their places, to fal frõ their ſhine frõ their doctrine, holy profeſſiõ, holy converſatiõ, firſt to corrupt & earthly doctrine, then

then to corrupt and earthly life and behaviour, such as other men of earthly mindes and professions, have undertaken and expressed.

2. By flattery and insinuations, by which, as by a dragons tayle the Pastors were beaten downe: for as dogs do use to fawne and flatter their masters with their taile; so the dragon not by open force onely, but by secret fraud and insinuation assaileth the stars; namely by many faire promises, and sugred perswasions, making offers of wealth and preferment, favor, and what else the world can bestow on her favorites; by which meanes hee drew many ambitious, pompous, and covetous teachers from their former study, and care in propagating the truth, and from their diligence and labour in advancing the salvation of men unto earthly studies and cares how to build their owne houses, and feather their owne nests, not caring that Gods house lay waste.

3. By poyson and infection: much poyson lieth in the taile of a serpent, the dragon poysoned a great number more with heresie, and poysoned opinions, against the truth of Christian religion, for which end he daily stirreth up heretikes, and false apostles, and false teachers, who being furnished with all arts to deceive, draw a number of the starres away, from sound and heavenly truth, into the apostasie of earthly and impious doctrines, cleane contrary to the Scripture, and to the person, natures, and offices of Jesus Christ. Thus the Prophet *Isay* 9. 15. saith, *The false prophet which teacheth lies, is the taile:* calling him so in foure respects.

False Prophets called the Taile in 4. respects.

1. For baseneſſe and contempt: let them beare themselves aloft in conceit of their wit and learning, and others admiration of them.

2. For their base flattery and playing the parasites, and fawning upon patrons and Princes, as dogs

on

on their maſters with their tailes, for a bone or a cruſt.

3. For their inconſtancy and mobility, as a dogs taile wags and moves eaſily on this ſide and that, ſo they in their doctrine and converſation are here & there, and buzzing every where for an advantage.

4. Eſpecially for their poyſonfull and hurtfull diſpoſition and effects, for as venomous beaſts hide their venome in their tailes, by which on occaſion they doe much hurt and miſchiefe; ſo falſe and corrupt teachers, by eloquence, ſophiſtry, and baſe ſhifts hide the poiſon of falſe and erronious doctrine, by which they infect and taint the Church of God: for which cauſe, *Iſa* 59.5. falſe doctrine is compared to the *egges of Aſpes*, which if they bee eaten bring moſt preſent death; and broken, ſendeth forth a Baſiliske: that is, is moſt pernicious, both *Autoribus*, to thoſe that invent and deviſe them; and alſo *Auditoribus*, to thoſe that receive and digeſt them: it bringeth eternall deſtruction to both as certainly as if they ſhould eate the egge of a Baſiliske, which is moſt deadly of all ſerpents, ſlaying men onely with her ſight and poyſonfull vapours that ſparkle out of her eyes.

The beſt interpretation of a propheſie is the accompliſhment of it.

In the times next after the Apoſtles, at which the ſpirit of God here more expreſly aymeth, how the imperiall dragon beſtirred himſelfe, and how many ſtarres he drew down, ſtories are not ſilent to relate.

1. Infinite numbers by *perſecution*, as *Euſeb. lib.* 8 *cap.* 3. when wicked *Diocleſian* commanded the Chriſtians oratories to be demoliſhed and laid even with the ground, the Scriptures to be burnt, the Biſhops to bee caſt in priſon, and compelled by torments to renounce Chriſtianity, and offer unto Idols; many ſuffered death conſtantly: *Sed alij infiniti animis præformidine perculſi facile poſt primum impetum prorſus*

prorsus tandem succubuerunt.

In the seventh persecution under *Decius*, we read of *Serapion* and *Nichomacus*, who through their tyranny renounced Christianity; and *Cyprian de lapsis lib. 2 cap. 8.* mentioneth *Evaristus* a Bishop in *Afrike*, and *Nicostratus* a Deacon, who made shipwracke of faith, and as starres fell for feare from heaven to earth.

In that fourth persecution under *Antoninus Verus.*

2. Many starres were throwne downe by the *flattery* and *faire perswasions* of this imperiall dragon. How faithfull *Policarpe* was by *Irenarchus Herodes*, and his father *Nicetas* taken up into the Chariot, going to judgment, and perswaded to favour himselfe and his old age; and sweare by the Emperours good fortune, which he resisted, appeares, *Euseb. Hist. l. 4. cap. 15.* And *Plinie* in an Epistle to *Trajan* Emperor, enformeth him that he had a Libell containing such names as were wonne from Christianity, and content to doe sacrifice with incense, and wine to the gods, and to *Trajans* Image, & to blaspheme Christ: And how infinite a number were won from Christianity, in the last persecution under *Diocletian*, were easie out of stories to recite.

Revel. 6. 5.

3. Many more were throwne downe with the *poysonfull taile* of the dragon, namely of heresies and false doctrines: for the horse which was *white* for integrity of Apostolicall doctrine, was not only *red* by bloody persecutions of tyrants against Christians; but was shewed to be *blacke* for the mournfull and sad estate of the Church, by reason of many and mighty heretikes, who all of them by all their wit and strength obscured the light and truth of Scriptures, and shooke asunder with the foundation of religion the faith of many: every yeare of the first three hundred producing some monstrous heresie or other; amongst which that damnable Arrianisme had

had ſo poyſoned all the world, as it ſeemed but one Arrian; and ſo prevailed againſt the ſtarres, as there were ſcarce five Orthodox Biſhops in the world, & *Athanaſius* the chiefe of them ill intreated and baniſhed; yea ſo poyſonfull was the taile of the dragon, that the ancient fathers that lived in thoſe times, neare the Apoſtles, had almoſt beene drawne away, and hardly eſcaped. Witneſſe *Ireneus* inclined to Chiliaſts, or Millinaries: *Tertullian* a Montaniſt, *Origen* caried away into many foule errours, much diſcommended by *Ierome*, &c.

Fourthly, in the meaning: Is the number of the ſtars caſt downe by the Dragon, not all, but a third part; an indefinite part put for a great number, that ſeemed holy men and zealous, and ſtood in the firmament of the Church in great ſhining and brightnes, were caſt downe with the Dragon.

Queſt. Why did hee not caſt downe all?

Anſ. Not all; becauſe he cannot caſt downe any of the elect or fixed ſtarres: it is impoſſible to ſeduce any of them.

All the ſtarres not caſt downe: Three Reaſons. *Eccleſia eſt cor mundi, primum viuens, & ultimum moriens.*

Secondly, not all: for then hee had caſt downe the whole Church dependiug upon them; for there muſt be a Church ſo long as the world continueth.

Thirdly, not all: becauſe many of them were held in Chriſts right hand, Chap. 1. 16 and none of thoſe can hee caſt downe; for none can take them out of his hand. But a third part, becauſe they were not upheld by Chriſt, but left unto themſelves and their owne ſtrength, and to temptation; and ſo, ſoone by the power of the Dragon caſt downe: for no man ever ſtood long againſt the Dragon by his owne ſtrength: Commit thy ſelfe in tryall to Gods hand and power: pray with *David, Uphold me Lord, and I ſhall be ſafe.*

The chiefe ayme of the Dragon is againſt the Miniſters

The chiefe aime of the dragon is to cast down the starres.

nisters and faithfull Pastors of the Church, that hee may throw downe to earth the starres of heaven.

It is true, he is fierce and furious against all godly mẽ, of all cõditions, & scorneth not a cõquest against the weakest and meanest Christian; but his speciall malice is intended against godly Ministers, such as in higher places, as in their orbes, shine as starres in piety, faith, fortitude, and sincerity of doctrine and life.

1 Kings 22.21 He offereth himselfe to be *a lying spirit* in the mouth of *Ahabs* Prophets; and striketh downe with his taile 400. at once: Zach. 3. 1. *Satan stood at Ioshuas right hand* to hinder him and resist him in his Ministery.

Luke chap. 22. verse 31. the dragon desired *to winnow the Apostles as wheat*: how he resisted the Apostles in all their Ministery, appeareth in the whole Storie of their Acts, and in their Epistles, 1 Thess. 2. 18. we would *have come to you once or twice but Satan hindred us*.

How the starres were cast downe by imperiall dragons, we have shewed: in after ages how the starres were cast downe in the church of Rome according to that prophesie: Revel 6. 13. they should fall as the leaves of a figtree shaken with a mighty winde.

How many starres in the Romish church were cast downe.

When their pompous Prelates, Cardinals, Patriarkes, and Popes, forsaking and giving up their office of preaching, became earthly Princes, studying policies and lawes, and imployed themselves not in Pulpits, but on seats of justice in disciding mens civill inheritances, and in matters of state; yea, and whereas they should have laboured and confined themselves to the Gospell of peace; not onely maintained, but also often in person acted civill warre and blood-

bloodshed, and leaving the simplicity of the servants and Ministers of Christ, they take on them the state and pompe of Princes, in Princely Palaces, Princely revenues, Princely diet, Princely attendants, Princely pleasures of hunting, hawking, dicing, &c.

Now the starres are falne from heaven, and from their heavenly function to earth, viz to the seeking and enioying earthly pleasures, profits and imployments, in which no secular man can bee more busie. Carnall things are all they care for, and all they savour, and now they are become like other worldlings, called the *Inhabitants of earth*; and our owne experience giveth too many testimonies to this truth, in which the dragons taile hath prevailed to draw away many shining starres, men once of learning, zeale and industry, but now through their owne worldlinesse, greedinesse, ambition, or though their owne feare, flattery, or threatning of times, are growne mere politicians and worldlings, scarce retaining any savour of their former zeale and grace; perhaps zealous against nothing more than grace and zeale.

Reason.

The dragon is therefore more especially furious against the starres, because of their shining and light of grace above others. Where grace is more abounding, there the dragons envie more aboundeth; the more bountifull Gods hand and eye is, the more envious is his; the richer the booty is, the more audaciously will the thiefe adventure for it. A starre of the sixt and smallest magnitude in respect of place and gifts, if hee shine faithfully shall not escape the dragons assault; but his chiefe ayme is against the starres of the first & second magnitude, since the Apostles, his taile is most stirring against them, as *Luther, Calvin, Beza, Perkins*

Perkins, men in their times of incomparable light of learning and ſanctity, and yet how now caſt downe and darkned by the dragon?

Luke 10. 17. *Reaſ.* 2. Becauſe God hath ſpecially appointed the function of the Miniſtery to batter the kingdome of the dragon, 2 Theſſ. 2 laſt. Ioſhua 16. 10. and to advance the Scepter of Chriſt. It is no marvell that ſeeing they moſt hinder his purpoſes, & kingdome, that hee by all meanes hinder, croſſe, and caſt them downe, as *Moſes* by *Iannas*, &c.

Reaſ. 3 His univerſall malice to mankinde, who, he being the prince of darkneſſe, would keepe in a perpetuall night of ſinne and darkneſſe, and therefore with the uttermoſt of his power would withhold from them all the ſhine of the Sunne, Moone and Starres; he can afford them no light at all of holy doctrine, or holy example: If he can change the light with darkneſſe, how great is that darkneſſe?

Reaſ. 4. His deſpight to God, whom he would have moſt diſhonoured by his chiefe and next ſervants, of whō he juſtly expecteth moſt honour and ſervice; if hee can bring it about, none ſhall betray the Sonne of God, but his owne Diſciple, and none ſhall ſo much pull downe the kingdome of Chriſt, as the maſter builders that ſhould ſet it up

Reaſ. 5. The hight of the ſtarres: his policy hath taught him, that if he can caſt them downe hee throweth many downe with them; if he can winne *Aaron*, he is ſure of all the people to make and worſhip the Calfe; they are *Leaders*, if he can miſlead them, hee miſleadeth a multitude in every one of them: they are *Shepheards*, if hee ſmite them with his taile the ſheepe are ſcattered: They are *Standardbearers*, if he can caſt downe the Standard the bands are ſoone defeated. Cedars fall not alone but many ſhrubs are cruſhed with their fall Beſides, hee knoweth their fals

are

are more ſcandalous, more exemplary; and that they who in goodneſſe will neither follow rule nor example, will make their example in evill a rule ſufficient. Beſides, he knoweth that as a man falling from a great hight ſeldome riſeth againe, or not without great hurt; ſo theſe falling from holy and heavenly doctrine to humane conſtitutions, to externall ceremonies and worldly contentments; ſeldome or never riſe to any good ſervice, but prove greateſt enemies of all.

Uſe. 1.

To teach the ſtarres watchfulneſſe againſt this ſly, buſie, wrigling taile of the dragon, which maketh the lives of godly Miniſters very troubleſome.

Q. How may wee prevent the hurt from them?

How the ſtars may prevent their caſting downe, by five practices.

Anſ. 1. By preparing for perſecution and triall, 2 Tim 2.3. ſuffer afflictions as a good ſouldier of Jeſus Chriſt. Act. 20.24. *Paul* was ready to goe to Jeruſalem though nothing but bonds did await him. The ſtarre keepeth his place be it never ſo much beſet with cloudes, and windes, and tempeſts; forecaſt then, the firſt in any ſtorme againſt the Church, is the ſincere preacher, he is in the foreward and face of the enemy.

2. Love not the world, deny thy ſelfe, let the world be crucified to thee, & thou to the world, elſe wert thou a companion of the Apoſtles, as *Demas*, or an Apoſtle or Diſciple at the ſide of Chriſt, the taile of the dragon will caſt thee to the earth; why elſe did learned men change with the times?

3. Eſtabliſh thy ſelfe in the truth, and ſee thou beeſt well grounded and able to hold the truth againſt errours, falſe doctrine, hereſies, which are a part of the taile of the dragon; look into the hereſies and errours of the time, as phyſitions ſtudy the nature and deſcribe the work of poyſons, not to teach them, but to teach how to avoid them. So hereſies of

Popery must be studied not to be received and supped up, but to be damned and refuted. Many reade Popish bookes and erronious schoolemen, and are turned into that they reade, as poyson drunke turnes the body unto it selfe.

2. Settle thy selfe in love of truth, else maist thou easily be given up to strong delusions; see 2 Thess. 2. 10. and Marke 10. 21.

4. Content not thy selfe to be well read and seen in the Scriptures, nor to shine in light of knowledge and pure doctrine, nor in seemely, sober and civill conversation, but labour especially to make thine owne Election sure, for the dragon can cast downe none of the elect, no not the weakest of them, whereas he prevaileth against strong Cedars of most excellent common graces, who are called to the meanes, but not of purpose, Rom. 8. 28.

5. Pray unto the Lord to uphold thee, for what art thou to him, whose taile can cast downe the *third part of the starres*? if his taile be so huge, what is the bigneſse and strength of his bulke? or what is the silly woman or any of her sonnes to such a monster? pray therefore that Iesus Christ would take thee in amongst the starres, into his right hand, the hand of protection and safety, the hand which is stronger than all, out of which hand the dragon cannot take them.

Vse II.

Prayer for our Ministers how prevalēt.

To hearers, learne hence to pray earnestly for their Ministers, and afford them all the strength they can against this monstrous dragon, whose incessant labour is to throw them downe, for prayer is a strong bulwarke; a guard of men cannot make them so safe as the prayers of Gods people: *Peter* Acts 12 by this meanes was saved from the dragons taile, when in likelihood an army of a million of men could not have rescued him; this made the Apostles every

every where beg prayers of the faithfull. Faile thou in this, and thou ſinneſt againſt God in *ceaſing to pray for them.*

2. Thou makeſt thy ſelfe guilty of the troubles of thy teacher.

3. Thou art often denyed comfort in the Miniſtery, and they that ſhould ſpeake to the hearts of Gods people, ſpeake often to grieve and gall them, becauſe thou prayeſt not for them to ſpeake as they ought. Eph. 6.20.

Vſe III. Take no offence to ſee many learned men, once zealous preachers, fall *ex orbe in orbem,* out of their orbe and heavenly motion to the world and ſecular affaires: It was before propheſied by Chriſt, Matth. 24.29. and Rev. 6.13. *Starres fell unto earth as a fig-tree caſts her figs in a mighty winde:* the bluſtring ſtorme and winde of temptation ſhake many a fig-tree, and ſtripeth them of their unripe figges and unſound fruit; when we ſee ſuch woefull ſights wee may ſay to thē as *Abſalon* to *Thamar,* defiled and defloured by *Ammon, Hath Ammon met with thee?* 2 Sam. 13.20. ſo ſurely the dragon hath met with them, hee ought them a ſpight and payed them, a piece of his taile hath light on them and ſmitten them to the earth. And much leſſe marvell if many which ſeemed good and zealous hearers, and ſhined in the firmament of the Church, as ſtarres of leſſer magnitude, have fallen from their beginnings, as weary of the good way: for if the dragon caſt downe ſo many teachers with his taile, what heaps of common profeſſors in the viſible Church may we conceive he throweth downe from heaven to earth?

Vſe IIII. To the reſiſters and oppoſers of godly Miniſters & good Preachers; what art thou that createſt trouble, and art caſting downe the ſtarres ſo farre as

lyeth in thy power, but a piece of the taile of the dragon? Such as *Alexander* the Copperſmith, and *Elimas* that reſiſted *Paul*, called by him the *childe of the devill*. And what art thou doing but eaſing the dragon, and ſaving him a labour? art thou afraide the dragons taile connot caſt downe ſtarres enough without thy helpe? or what a needleſſe labour art thou about, ſo long as the dragon is alive?

Vſe V. Comfort to the ſhining ſtarres. 4. Grounds.

To comfort the bright ſhining ſtarres, and faithfull Miniſters in their troubles and oppoſitions.

1. In regard of their adverſaries; who are they that fight againſt the light, but mẽbers of the kingdome of darknes? let a godly man ſhine as a bright ſtar in his orbe, who be they that oppoſe & ſeek to caſt him downe, but Papiſts and favorites of them, ſwearers, Atheiſts, unclean and of filthy life and tongue? what marvell if ſuch ſpit poyſon, what other to bee expected? A Pot boyles over with ſuch liquor as is within.

2. In regard of their ſafety, which is in Gods faithfull promiſe of foure things.

1. His *preſence* with them, *I am with you to hide you from ſtrife of tongues*, Pſal 31.20.

2. His *aſſiſtance* in their calling, ſo farre as is neceſſary hee will take their part and rebuke the dragon, as in *Ioſhua*, Zach. 3.2.

3. His *protection*, he will take them into his right hand, Rev. 1.20.

4. *Remuneration*, that they ſhall ſhine more and more till they ſhine *as ſtarres in the kingdome* of Glory, Dan. 12.3.

Doct. II. The dragon cannot caſt downe all the ſtars but only a third part. Rev. 8.4.

The impotency of the dragon, hee cannot throw downe all the ſtarres, but onely a third part, ſo as two third parts remain ſtill in their orbes & ſhining. Whẽ the firſt Angel blew the Trumpet, that is, when the Goſpel was preached by the Apoſtles, *haile*, and

fire

fire and *blood fell* as ſtormes, that is, perſecutions and perils, contradiction, exile and ſlaughter by the ſtubbornneſſe of the Iewes againſt them; and by this fire of perſecutiō the *third part of the trees were burnt*; that is, the Apoſtles & excellēt teachers of the Church compared to fruitfull and floriſhing trees, for their greennes ſhadow & fruits, a great part of them were afflicted, ſlaine, put to deadly torments, *but not all*, the dragon could ſcorch but a third part. Verſe 8. When the ſecond Angel blew his trumpet a *great mountaine*, that is, the Romane tyrants, ſo called for their *hight*, *power* and *ſwelling pride*, burning with *fire*: that is, of fury and fierceneſſe againſt Chriſtian religion: was *caſt into the ſea*, that is, many people of the world ſubiect to the Romane power and Empire: and *the third part of the ſea was turned into blood*, that is, many thouſand Chriſtians were oppreſſed and conſumed with the fire of the burning mountaine, but onely a third part. And *the third part of creatures* dyed, that is, faithfull Chriſtians ſlaughtered and murthered: & the *third part of ſhips*, that is, the Churches, whoſe Paſtors are her Pilots, and theſe planted by the hand of the Apoſtles themſelves, oppreſſed and ſubdued. Now this fierce dragon would have turned all the ſea to blood, killed all living creatures, the life of whoſe faith was manifeſt in ſound profeſſion; would have deſtroyed and ſunke all ſhips and Pilots, all viſible Churches and Paſtors, but *could onely a third part*. Verſe 10. When the third Angel blew his Trumpet there *fell a great ſtarre*, that is, the Romane Biſhop; for by ſtarres are meant teachers *called abſinthiam or wormwood fell from heaven*, that is, falling from purity of doctrine, and declining to taſte the bitter morſels of pride, ambition, preheminence, and of humane doctrines and deviſes it fell into *the third part of RIVERS*,

& made them bitter,& many dyed of thē; that is, the ſame corruption tainted and imbittered the third part of Paſtors & Biſhops, by whō as by rivers, the ſweet waters of heavenly doctrine ſhould and have flowed & have bin derived unto others;but now by that exāple were tainted with groſſe ſuperſtitiō, errors,heriſies,earthlines,carnal pompe and pleaſure; But not all, *onely a third part*, for many upheld in themſelves and in others the ſincerity of holy doctrine and example.

Verſe 12. When the fourth Angell blew his Trūpet,*the third part of the Sunne, the Moone and the Stars were ſmitten with darkneſſe*,and the *day* waſmitten, & the *night* alſo,viz. a grievous night of darknes,either of Idolatry & ſuperſtitiō,as ſome,or of perſecutiōs, as others,darkned and obſcured the cheife ornamēts of the purer Church of Chriſt: the *Sunne* the Scriptures, the *Moone* the doctrine borrowed thence,the *Starres* the Miniſters, the *day* that is the joy and comfort of the Church in enjoying her happy Sun, and the *night*, it reached even to thoſe without the Church,being as in the night; but the dragon could not darken all the Sunne, all the Moone, and all the Starres,but *a third part onely*.

The fift Angel blew his trumpet, Rev.19.1. the Antichriſtian *Locuſts*,riſing out of the *ſmoake* of Popiſh rites and traditions are commanded to hurt no *tree* or *graſſe*,that is, no Paſtors or priuate Chriſtians, which are ſealed in their foreheads.

Cap.9.15.When the ſixt Angel blew his Trumpet; the *foure Angels*, not by nature, but by office: ſome inſtruments approved of and appointed by God for the execution of his judgements;they muſt ſlay onely the *third part of men*,of Chriſtians,and can goe no further. Thoſe ſixe Trumpets thus explaned have notably proved the point in hand, namely the dragons impotency.

God

God for his glory will not ſuffer the dragon to breake in ſunder his order, whereby he hath appointed to teach and call men by ſuch as are called and ſent, Rom. 10. 15. the Miniſtry is Gods ordinance, not mans; and God will uphold it. *Reaſ.* 1.

2. The whole government and bleſſing of the Miniſtry belongeth to Jeſus Chriſt, who hath undertaken to furniſh his Church with Paſtors in all ages, for the edification of his owne body, till wee all meete in one perfect man, Epheſ. 4. And looke what was the Office of the High Prieſt, a ſingular type of Chriſt, in the old Teſtament, the ſame is the Office of Chriſt in his Church. The High Prieſts was to looke to the lights in the Sanctuary, and to ſupply them with holy oyle, that they might never goe out; and now though the dragon be never ſo deſirous to put out all the lights, yet he is too weake for Jeſus Chriſt in his care and calling. *Reaſ.* 2.

3. The neceſſity of the Church ſuffers onely a third part, but not all the ſtarres to be throwne downe, for the harveſt of the elect muſt be gathered in all ages, and therefore labourers muſt bee ſucceſſively thruſt forth: So long as the Lord keepeth houſe hee muſt have ſtewards to diſpoſe his myſteries, and allowance to his family; ſo long as hee hath a flocke hee will have ſhepheards to tend it, and will not ſuffer them all to bee ſmitten at once, for then all the ſheepe ſhould be ſcattered; ſo long as hee hath a Vineyard he muſt have dreſſers, ſo long as he hath a field he muſt have husbandmen, ſo long as the ſhippe of the Church is on the troubleſome ſea of this world, he will not ſuffer her without Pilots to bring her ſafely to ſhoare. *Reaſ.* 3.

4. Chriſt cannot be ſo forgetfull of his neare relation with his faithfull paſtors, as to ſuffer the dragō to throw them downe all at once; heis their Lord, *Reaſ.* 4.

and they his servants, who is able and willing to aide them in their faithfulnesse; he is the Bridegroome, and they friends of the Bridegroome, wooing and adorning his Spouse; they are preferred before others in nearnes to Jesus Christ, as having μεσιτειαν Θεου καὶ ἀνθρώπων, a mediation betweene God and man, especially resembling Christ; yea and are Coworkers with God and Saviours, Obed. 21. of men, and stand in the stead of Christ, 2 Cor. 4. 20. Christ will looke to their standing, as to his own.

Mediators not meritorious as Christ, but ministeriall. *Nazianzen.*

V. Because of the manifold and sundry wayes by which the Lord usually seeth to defeat the dragons projects, that they shall not cast down all the stars; as,

Reas. 5. Many wayes the Lord can and doth defeat the dragon. 7. Instances.

1. He having undertaken to supply his Church, the dragon cannot throw downe one but he raiseth another; if not in the same place, yet he pricketh down his faithfull servants here and there, so as such as wil know them, may by their paines have recourse unto them. If God take away an *Elijah*, hee raiseth up for him an *Elisha* with his spirit doubled upon him, 2 King. 2. 15. If *Herod* take away *Iohn*, Christ the Bridegroome himselfe standeth up for him: if the Iewes take away Christ, there are twelve Apostles succeed him; and they being departed and taken away by the dragon, a succession of infinite Pastors is raised for them, with whom the Lord Jesus is present unto the end of the world.

2. When the dragon is most fierce, he hath a secret chamber to hide his servants in, till the storme be over, Isa. 26. 20. In the storme raised by *Ahab*, he hath an *Obediah* to hide a 100 of them, a third part, from *Iezabels* rage. If Christ the babe be hunted in Iury, he shall be sent into Egypt.

3. He can withhold the dragon even by that which he most pursueth and hateth: God can make the reverence and holines of a man, which they above all things

things perſecute, binde their hands; as all men held *Iohn* as a Prophet, and *Herod* feared him and the Iewiſh dragõs would often have aſſailed Chriſt himſelf, but feared the people, that admired his holines and goodneſſe. They that went to apprehẽd Chriſt came without him, ſaying, Never man ſpake like this mã.

4. He can and doth often make the dragons themſelves protectors, as *Claudius Lyſias*, a heathen, to ſet a ſtrong garriſon about *Paul*, when forty mẽ had ſworne his death, Act. 22. 27. Hee can make *Pilates* wife and *Pilates* ſelfe plead for Chriſt; and King *Achiſh* protect *David* againſt *Saul*.

5. Hee can make the dragon quarrell with himſelfe, and ſo for a time divert the fury from the ſtars; he can make the Mideanites turne their ſwords one againſt another; he can ſend an evill ſpirit betweene *Abimelech* and the men of *Shechem*, and a fire ſhal goe forth from *Abimelech* and conſume the men of *Shechem*, and from the men of *Shechem* to conſume *Abimelech*, Iudg. 9. 20, 23. And thus when wicked men fall out among themſelves, the godly eſcape betweene them, as *Paul* between the Sadduces and Phariſes. When a mans *wayes pleaſe the Lord he maketh even his enemies his friends*, although often againſt their owne intentions. Act. 23. 6. Pro. 16. 7.

6. Hee can make them ſafer in the dragons paw or mouth, than if they were at large and liberty: the three children were ſafer in the furnace, than they were out of it; *Daniel* ſafer in the denne than in the Court; and *Ieremy* 38. 28. was ſafer in priſon than they that were at liberty, for when they were caried away and ſpoyled, he was preſerved in ſafe cuſtody for the future ſervice of the Church.

7. He can and doth make the dragon ſtorme and rage to ſee and ſay as *Pharaoh* did, that the more he oppreſſeth them, the more they riſe and encreaſe.

This

Vse. I. This serveth to dishearten and confound the enemies of God and his Church, they *cannot worke wisely enough* to cast downe all the starres, all the power of earth or hell shall not effect their desires; they take crafty counsell against Gods secrets ones, Psal. 83.3. *Gebal*, and *Ammon*, and *Amalecke*, &c. but God with whom is wisdome and strength, overthrowes their devises, that never did they, nor shall see all their hearts desires.

Vse II. To comfort the Church of God against the dragons power, they must know his power is limited and restrained, so that two third parts are still saved: the power of God, which is the onely wall and fence against the proud and raging waves of the sea, that they overflow not all the earth, Psal. 104.9. hee restraineth and breaketh the proud and swelling waves of the dragon, saying, Thus farre shalt thou come and no further; thou shalt not meddle with my remnant, my third part, these I hold in my right hand, and thou shalt not plucke them thence.

No prevailing against the Saints, till,

Feare not then the threats of dragons what they can doe, what they will doe against the starres, they can doe nothing, but,

1. God permit

1. What God wil permit them to execute for the sinnes of the Church, which cast downe more starres than all the dragons.

2. Gods time is come.

2. Nor till Gods time be come Christ cannot bee stoned, apprehended till the houre of the power of darkenesse be come; nor any member,

3. Their work be done.

3. Not till the worke be done in that place for which God sent them: *Paul* being in *Corinth* resisted and blasphemed, shooke his raiment, and said, Your blood be upon your owne head, and purposed to depart thence, (the case of many a good Minister) but God comforteth him by a vision, and promiseth his presence with him, and biddeth him goe on, for hee

he had many people in that city to call; till the worke was done he must not goe; and so he stayed a yeare and sixe monthes more, Acts 18. 9.

To stay the hearts of godly men when they see true Ministers shining as starres cast downe by the dragon, as of late in forraine parts where the dragon hath prevailed; espie here the dragons malice, who will do as much spoile in the Church, as God permitteth him to doe: but though he may prevaile against some, yet he cannot against all, God wil uphold two third parts to witnesse against the dragon; that is, so many as shall serve his providence in the salvation of all his Saints, wheresoever scattered in the world; So long as any are to bee saved by being brought to the faith, the word of faith must bee preached. *Vse III.*

Ascribe all the glory to the power of God and his Providence, if we enjoy the shine of any starre, or see abroad any shining starre standing in his place. It is no thanke to the dragon, or the enemies who weary themselves in casting about to cast them all downe, and would, if the Lord did not uphold thē to the Churches neede: I have heard the railing and feare on every side, but *the Lord is with me as a mighty Gyant*, Psal. 136. 9 he made the stars for the night, he taketh special care of them; men may call them at their pleasure, hee calleth them all by their right names? *Vse IIII.*

Ier. 11. 19. Acts 18. 10. Ier. 20. 11.

Obiect. What need we care for them seeing God is so carefull.

Sol. Provoke not God to remove them.

1. See the neede of starres for illumination, warmth, moisture, refrigeration; by them discerne seasons of grace; guide thy course on the sea of this world: starres were made not for ornament onely, but for use, heate, influence.

Starres needfull in a darke night.

2. Make

2. Make use of their light, some hate the light, as of commets, portending evill to them, and blesse themselves from them.

3. Reioyce in their light constantly, not as the Iewes did in *Iohn*, that counted him a light for a season; men receive Preachers as new Starres or Commets, gaze a while, but care not how soone they be wasted.

The second effect by which the dragon is described, is by his mischievous attempt against the woman, as the former was against the starres; this effect is set downe,

1. By his action, he *stood before the Woman.*

2. His intention, to *devoure the childe when it was brought forth.*

I. In his action observe two things.

1. What it is to stand before the woman.

2. How he standeth before her.

1. To stand before the woman is an allusion to the ancient Story both of the dragon standing before *Eve* the woman, that is, the mother of the world and of the Church, to seduce her; as also of *Pharaoh* called the dragon of Ægypt, watching the destruction of the male children of the Church, so soone as the mothers should bee delivered of them; to which places out of doubt the text hath reference. This standing before the woman implieth two things.

The dragon standeth before the woman.

1, His readinesse and nearnesse, as one at hand, narrowly watching & observing to assault and destroy the blessed seed.

2. His instance and diligence in the purpose, hee departs not farre, nor long, but standeth, and abideth, proceedeth and persisteth in his mischievous purpose and intention against the Church and members; he standeth still, but not idle.

2. How

2. How, he *ſtandeth before her*, and that is two wayes.

1. By fraud and ſecret trechery, he layeth traines out of ſight for her hurt, and by flattery ſeeketh to bring and lure her into his ſnare.

2. By open force and violence to ſubdue ſuch as by ſecret traines he cannot allure.

II. His intention, to *devoure the childe*, hee ſeemeth to doe nothing leſſe, but the Spirit of God uncaſeth him, & ſheweth us the true end of all his coũſels and indeavours. Let the dragon diſſemble never ſo much friendſhip (as to *Eve* in eating) his minde is murderous, for hee ſtandeth not afore us to abridge us of our liberty, or goods, or outward comfort onely, but his direct aime is to compaſſe our death and deſtruction of ſoule and body.

Queſt. But what had the child done, or when ſhould he devoure it?

Sol. He watcheth the deſtruction of it before it be borne, if the woman miſcary not, in bringing forth ſome abortive birth; then he beſtirreth himſelfe to deſtroy the young and tender birth, ſoſoone as it taketh breath in the Church. Where in the dragon note three things.

Satan aſſaults the childe in the birth. 3. Reaſons.

1. The groundedneſſe and ſetledneſſe of malice in the nature of the dragon, who out of his wickedneſſe unſtirred and unprovoked, carrieth deadly wrath againſt the children of the Church. There is a naturall enmity and antipathy betweene the *ſeed* of the dragon, and the *ſeed* of the woman; for what can the childe doe againſt him before hee is borne?

2. The policy of the dragon, who will not ſuffer the womans children to grow up to ſtrength and ſtature, but will oppreſſe them even in the birth, or as ſoone as they are borne; while they are tender and leaſt able to reſiſt: hee knoweth the fitteſt time to blaſt

blast grace is *in herba*, in the cradle, in the beginnings.

3. The implacablenesse of this savage dragon, whose pittilesse disposition nothing can move; not infancy, not tendernesse, not innocency, not causelesnesse, nothing can pleade or prevaile for a drop of compassion; nay, these rather cause and stirre up his wrath, and kindle his rage and fury more against them; and this is the enemy with whom we have to deale, whom Gods spirit hath thus graphycally and punctually described, that we might stand so much the more watchfully and preparedly against him.

Doct. The dragon hindreth good things in their beginning. 5. Reasons.

So soone as any childe commeth to bee borne of the Church, Satan watcheth by all means to destroy him. 1 Pet. 5. 8. Satan as a roaring Lyon seeketh whom to devoure. The principall businesse of Satan in the world hath ever been to take out of the way, and to destroy *vijs & modis*, by secret fraud or open force all that should bee spiritually begotten of the Church, especially such as should stand up to maintaine the religion of Christ. How *Herod* the dragon stood before the woman seeking to slay the childe Iesus so soone as he was borne, appeareth Mat. 2. 16. hee could not hinder his holy *conception*, his *quickning*, *birth*, but his hope is to devoure him being borne; the same fury he sheweth to the members; and to come to that our text aimeth at, how the dragon by the heathen Roman Emperours and bloody Tyrants *Nero*, *Domitian*, *Trajan* and the rest did by most cruell Edicts, torments, and unheard of punishments and persecutions, stand in the whole Empire with the greatest vigilancy that might bee to swallow up whatsoever Christian should be borne in the Church, utterly to extirpate all Christians, and extinguish the Christian faith, is manifest in every leafe and line of that bloody Story. But especially the dragon,

gon by thoſe tyrants watched and obſerved moſt diligently, leſt any defender of the Chriſtian faith either in Magiſtracy or Miniſtery, ſhould ſpring up; in ſo much that if any Preſident or Governour was more moderate or leſſe rigorous againſt Chriſtiãs, he was preſently devoured by the dragon, as a favourer or childe of the woman.

His inceſſant labour to hinder the glory of God; for whereas the glory of a King is the multitude of his ſubjects; he cannot abide that Gods glory ſhould bee increaſed by the increaſe of the ſubjects of his Kingdome. *Reaſ.* 1.

He is the Arch-tyrant, and head of all tyrants in the world, and ſetteth up and holdeth up his kingdome by tyranny and injuſtice; and as *Attaliah* could never thinke her ſelfe ſtable in her uſurped authority till ſhe had ſlaine all *the Kings ſeed*, 2 Kin. 11.1. ſo this monſter of tyrants, and ſcourge of the world, thinketh his kingdome can never bee ſure and ſtable if he kill not all the *Kings* ſeed, the ſonnes of this woman the Church. *Reaſ.* 2.

His extreme hatred of the true religion; the true ſervice of God amongſt the Iſraelites was an abomination to the Ægyptians, and therefore like dragons they oppreſſed them. The dragon never ceaſeth to hinder or corrupt the purity of Gods worſhip, or to perſecute whom he cannot hinder: Let Iſrael but talk of going to worſhip in the wilderneſſe, the helliſh *Pharaoh* preſently begins to rage, to augment the burthens and never ceaſe his unjuſt vexation, till himſelfe ceaſe to be. *Reaſ.* 3.

His incurable envy of the happy eſtate of man, not onely that of *Adam* in Paradiſe, whereof he quickly ſpoyled him, but eſpecially that which in the ſecõd *Adam* we are reſtored unto, for this maketh him even ready to burſt for envy, that whereas himſelf is caſt *Reaſon.* 4.

cast down from heaven his first habitation, & everlastingly reprobated from *God*, from his favour, presence, place of glory, without all hope of mercy; boũd in chaines of blacke darkneſſe to *the judgement of the great day*; mankinde ſhould by vertue of a Covenant of grace be elected and raiſed to a fee ſimple of eternall glory, purchaſed by the Sonne of *God*, ſealed by his Spirit, and apprehended by the faith of every beleever.

Reaſ. 5. How many wayes Satan windeth himſelfe to keepe men in their naturall eſtate

His earneſt deſire and ſtudy to hold men in the ſtate of nature, for he knoweth there hee hath them ſure enough; but if there appeareth any change, hee beſtirreth himſelfe, and teareth and vexeth the parties from whom he muſt needs depart; as in the inſtances of the Goſpell. This appeareth in that,

1. So long as men are in their naturall eſtate, hee knoweth they are out of the favour of *God*, enimies to *God*, and *God* to them; but in the beginning of their change they become friends to *God*, and no ſooner can *God* befriend a man, but Satan taketh him for his foe and enemy: no ſooner canſt thou have peace with *God*, but warre with Satan.

2. In the ſtate of nature a man fighteth ſtoutly againſt grace and righteouſneſſe, all his members are *given up as weapons of unrighteouſneſſe* for the devill and ſinne; but now in the beginning of this change he taketh the Lords preſſe-money, renounceth his old Captaine, fighteth under *Gods* Standard whom the dragon moſt maligneth: and now no marvell if Satan advance his flags of defiance againſt him, becauſe hee ſtandeth on the contrary part.

3. While a man is in the ſtate of nature he knoweth he is a ſlave to ſinne and a bondman to the Devill, ruled at his will, under an heavier bondage than Iſrael under *Pharaoh*; but let him deſire once to get out

out of this thraldome, *Pharaoh* did never ſtorme ſo much againſt Iſrael as the dragon will againſt him. The Iaylor is quiet ſo long as he is ſure of his priſoners, but let any of them ſeeke an eſcape, or to break priſon, then he beſtirreth himſelfe, and loadeth that party with fetters, and uſeth him with all rigour: ſo doth the dragon ſo ſoone as ever hee ſeeth one begin to ſtirre in his converſion.

4. In the naturall ſtate hee knoweth a man goeth merrily to hell, in which way he never diſquieteth him, as *Iacobs* ſonnes going into Ægypt found no let; but if he ſet his face or foot towards the Land of Promiſe, he ſhall never want enemies or difficulties, no more than they did.

Seeing Satan ever ſtandeth before the woman, as *Pharaoh*, to ſurprize the infant in grace, even in the birth; wee ſee how neare wee are alway to danger, and what need wee have ſtill to ſtand upon our watch; for ſhall Satan ſtand ſeeking to devoure us, and ſhall not wee ſtand in a watchfull reſiſtance? it is the Apoſtles inference, 1 *Peter* 5.8,9. Your Adverſary ſeeketh to devoure, *whom reſiſt, ſtedfaſt in the faith:* for why hath the Spirit of God thus deſcribed our enemy and his enterprizes againſt us, but that we might make our advantage of it, and not being ignorant of his wiles might bee ſo much the more watchfull? What man that knoweth there lyeth a potent enemy before him who watcheth to murther him, will not bee watchfull to ſave his owne life, and defeat his enemy? or what needeth an enemy any other weapon than his adverſaries ſecurity? as appeareth in *Iael* againſt *Siſera*, whoſe ſafety had beene in the watch of himſelfe.

Uſe. 1. Satan deſireth no ſharper weapon then our owne ſecurity.

But in this watch obſerve theſe Rules. In watching againſt Satan obſerve three Rules.

Rule 1. See thou ſtand in thy owne ranke and watch-tower; thou haſt a promiſe of ſafety onely *in thy way*, the ſureſt fortification is diligence in the generall and ſpeciall calling, whereas idleneſſe is the devils pillow and Anvile.

Rule 2. See thou ſtandeſt armed at all points, ſeeing Sathan ſtandeth armed before thee, never lay off any one piece of ſpirituall armour. Men in peace hang up their armour by the wals till it ruſt and take duſt; but buckle it faſt to thee as having ſtill an enemy before thee ſeeking to diſarme thee as hee did Iſrael, whom hee made naked by the Calfe, and by *Balaams* wyles laid them naked to Gods vengeance.

Rule 3. Becauſe no ſtrength elſe is comparable to his that ſtandeth before thee, but the ſtrength of the Captaine; ſtand in his ſtrength, and bee inſtant in prayer and ſtrong cries for his helpe. If a man were in the hand of theeves, meaning not onely to robbe him but to cut his throate, how would hee cry for helpe? This is our continuall eſtate, and therefore we have neede to pray continually: the holding up of *Moſes* hands in prayer is the ſtrength of Iſrael, and ſo is it the victory againſt the ſpirituall *Amaleck*.

Vſe II. Note the ground of the dragons malice, and of the quarrell of the wicked men, no other cauſe but that they are children of the Church, or otherwiſe cauſeleſſe in them. *Pharaoh* killed the Iſraelites Infants cauſeleſſly, *Aſſur* oppreſſeth Iſrael *without a cauſe*, *Iſa.* 52.4. *Iohn* 10.32. For *which good worke* doe yee ſtone me? they pretend blaſphemy; ſomething done or not done by them: No the quarrell is more ancient, more grounded, more inward than any thing done by them; they know how *Eſau* ſtriveth with *Iacob* in the wombe before birth;

it

it is malice bred in the bone.

A wicked man will raile on a good man hee never saw nor knew, and if a wicked man knew that a childe in the wombe would prove a good man and sonne of the CHURCH, hee would hate it before the birth. The just wrath of the dragon against *David*, *Psa.* 35.19. and against the Sonne of *David* in *Iohn* 15.25.

Use III. No calling or condition can secure a good man from opposition.

Never set thy selfe to any good course but expect the dragon to stand before thee, make account of all his malice, and whatsoever opposition the world his armour-bearer can molest thee withall; no condition or calling can secure thee; for,

1. Let a Magistrate set himselfe faithfully for the Lord to uphold the pure worship of GOD, and zealously stand for GOD, for good causes, and persons;

Now the dragon is grieved that a man is come that seeketh *the wealth of Israel*, *Nehemiah* 2.10. now stand before him *Sanbellet* and *Tobiah*, and with these many complices conspire against *Hierusalem* to hinder him, and hence he thrusts into the ordinance as many disaffected persons to true religion as he can.

2. Let a Popish Preist breathe out fury and rage against the truth, and revile all the generation of them that seeke GOD, and cast them in bonds and trouble: He thriveth and is in as great credit as *Saul* was in that way, but let him once see a light shining round about him, and being converted, faithfully preach the Gospell, which hee persecuted; now the dragon standeth before him, inwardly buffetting him with temptations, and outwardly setting a number of dragons and generation of Vipers to sting him with whippings, impriso-

nings, ſtonings, and all deadly perſecutions; and what godly Miniſter can avoid the winnowings of the dragon?

3. Let a private man ſit as Iſrael in Ægypt, and favour the Ægyptian Idols, hee may enjoy the fleſh-pots and favour of Ægypt; but let him once ſpeake of the true ſervice of GOD, and of departing from thoſe men and manners, *Pharaoh* that dragon, and all his people perſecute them with all barbarous cruelty: Be thou never ſo private, if thou giveſt thy name to God, and take upon thee with the profeſſion, the practiſe of ſound religion: Looke now what way thou canſt, thou ſhalt finde the dragon before thee; Begin to build thee a ſpirituall houſe for the LORD, and looke for as many dragons to ſtand before thee as *Nehemiah* had in the repairing of the walles of IERVSALEM.

Here are two worthy queſtions.
1. How I may know the dragon ſtandeth before me?
2. How I may ſtand before the dragon.

How a man may diſcerne the dragon ſtanding before him.

1. To know that the dragon ſtandeth before thee attempting any good, thou ſhalt diſcerne it,
1. By ſecret fraud, or,
2. By helliſh and open ſlanders.

By both theſe here he ſtandeth before the woman; by both he ſtood before the ſeed of the woman, as well in *Peters* friendly perſwaſion, Maſter pity thy ſelfe, as in *Iudas* in betraying him; and thus alſo againſt all her ſeed; as for example.

1 So long as hee can he will oppreſſe cunningly and craftily as a very good friend, diſcouraging the practice of piety, hiding his hornes; for ſo long as he can he will not be accuſed of open tyranny; See it in ſome inſtances.

1. Hee

1. He commeth to a man loking towards religion, telleth him it is too heavy a yoak for him, & it will not be for his eaſe to undergoe ſo ſtrict a courſe, as will make his life but uncomfortable, & ſtrip him of all his liberty; why ſhould you not favour your ſelf? as if the dragon whoſe intention is to devoure, did above all deſire the eaſe and comfort of a mans life; but Chriſts counſell againſt the dragon is, to beare his yoak for it is eaſie and light, and all the wayes of wiſedome are the wayes of pleaſure. Now the dragon is before thee.

2. But what if you ſhould ſet your hand to the Plough and looke back, were you not in farre worſe caſe than before? better you had never knowne the truth than to forſake the holy commandement; as if the dragon were an enemy to Apoſtaſie and backſliding; but the dragon is apparently before thee, in that he would have thee caſt off all care of religion by that argument whereby Chriſt ſpurreth and inciteth it.

3. Hee would have him ſhew himſelfe a wiſe man, and not ſet himſelfe againſt a ſtreame; doe Rulers and rich men ſo? and why ſhall hee joyne to a few poore and ſimple men that are every where contemned and condemned of indiſcretion, perhaps of hypocriſie? as if true wiſedome were not tied to the perfect way, whether many or few, great ones or meane ones walke it it; for Chriſt ſaith, that for the moſt part the poore receive the Goſpel; and the Apoſtle, that not many rich; Now is the dragon before thee.

4. He will have him ſhew himſelfe a peaceable man; oh the peace of the Church is to bee tendred, and turbulent ſpirits are dangerous, which ſtand upon ſuch nice points, & buſie themſelves with things above their reach; a peaceable man will take things

as he findeth them, and will doe what he may whē he cannot doe what he would; as if the onely make-baite in the world were so set for peace, or as if his whole drift herein were not to separate peace from truth; which last God hath magnified above all things, and therefore above peace.

5. Hee hath a great care of his good name, hee would not have him by any means undertake or goe on in any course that should savour of curiosity, or by which they should be counted singular, for then he were undone and could never recover the disgrace and reproach of it; as if himselfe were not the author and devisor of all reproaches cast upon the way of God, and the accuser of the brethren: but the dragon standeth before thee to hinder selfe-deniall, which is the first thing to be done of him that will be a Disciple.

6 He would have him a good husband and thriving in the world, not any where to interrupt his calling or takings by reading the Scripture, and hearing sermons on the weeke dayes, or by such strictnesse on the Sabbath, as not to serve his customers then as on the weeke dayes, as if hee did not intend in al this, that by winning the world they should lose their soules. And surely lamentable experience sheweth, how that the dragon by such sugred words and perswasions stood before numbers, who have looked backe and runne backe to the filthinesse of the world, and now imbrace such a course as may be fit with the grace of the times, the favour of men, the furtherance of their outward estates, and their owne ease.

II. But if by fraudulent and underhand meanes he cannot break off good beginnings, he turneth him to open and hellish slanders and accusations, in which hee sheweth his blackenesse against all sorts; for,

1. Let

1. Let a godly Magiſtrate perſiſt in his zealous care to reforme abuſes, the dragon ſtandeth before him as before *Moſes* and *Aaron*, and ſaith, You take too much upon you, and perhaps writes a letter of accuſation as did *Rehum* and *Shimſhai* and their companions, againſt *Iehoſhua* and *Zerubbabel* and his Captaines to the King, Ezra 4.9.

2. Let a Miniſter proceed in his faithfull performance, ſuppoſe him a Prophet, *Amos* himſelfe ſhall be accuſed by the dragon, *Amazia* that he preached againſt the King, and the Land is not able to beare his words, Chap. 7.9. and *Ieremy* is a factious and turbulent man, contentious with the whole earth: ſuppoſe him an Apoſtle; *Paul* and *Silas* muſt bee brought before the Governours, and exclamed on as men troubling the City; exclamed for preaching ordinances not lawfull to be received, and teaching men to worſhip God contrary to law. Suppoſe him the moſt ſhining light in the Church, the dragon not able to reſiſt the light of God in him, will fall to plaine railing, as the Pelagians called *Auguſtine, Cultorem dœmonum, Auguſt. contra Iul. lib. 3. cap. 18.* Acts 16.20. 18.13.

What execrable and horrible ſlanders the Popiſh dragons have ſpewed out againſt our Churches in generall, and the famous ſpeciall inſtruments of Gods glory, *Wickliffe, Hus, Luther, Calvin, Beza, Tindal*, were as infinite as hatefull to recite, and when Satan ceaſeth to ſtand before the woman, ſuch horrible reproaches of godlineſſe ſhall ceaſe, and not before. And what marvell if it be ſo with the ſervants when if our Maſter Chriſt himſelfe ſhall caſt out devils, the dragon dare ſay, *It is by Belzebub the prince of devils.*

3. Let a private man hold out the light of grace with courage and conſtancy, the dragon ſtandeth before him and proclaimeth him factious, contentious,

schismatical. If he see his actions beseeming his profession, he chargeth him with pride, with hypocrisie as *Iob*; & the graces & gifts of God which he cannot deny in his servants, he can disgrace & obscure, with as dangerous a mistake as *Hanun* did the servants of *David*, whose charity had bin their owne security.

Quest. It being thus, how may wee hold out in any good beginnings, and withstand the dragon?

Ans. Practise sixe rules.

6. Rules to withstand the dragon. *Rule* 1.

I. Learne a point of Christian wisedome and experiēce, never to trust the flatteries of the dragō, seeing the Spirit of God hath detected his flatteries & faire promises to be but pretences for our destruction. The Romish dragons insinuate into their Proselites as winding serpēts; they lamēt the state of their soules, and perswade like very loving Counsellors to their religion; and to leave the heresie of the Protestants; they can faine Crocadiles teares, can call heaven and earth to witnesse that they respect nothing in the world but to promote the truth, and save simple mens seduced soules, and it is nothing but the Catholike faith that maketh them venture their lives and fortunes; and a number more windy and empty words, in all which the dragons stand before the woman to devoure her children; And which is a deeper plot of the dragon, he can pretend peace, friendship, amity, marriages, oathes, and what not? and all, that under cloake and pretence of peace hee may slay and devoure, as *France* in that horrible Massacre 1572. had woefull experience. Hee can pretend zeale, religion, and support of the Catholique cause, when he is digging and undermining, and laying powder barrels and iron barres for the destruction of three whole States & Kingdomes A foolish woman must she be that will give any credit hereafter to the flatteries and faire pretences of such per-

perfidious dragons, who ſalute not but to wound, and with *Iudas*, kiſſe to kill.

Never begin any thing that is good but with full reſolution to ſtand to the defence of it againſt the dragon, and the better any duty is, be ſo much the more prepared for Chriſtian combate. *Rule 2.*

Be ſure thou ſtandeſt on a ſure ground and warrant for that thou doſt, ſeeing the dragon that ſtandeth before thee will ſift thy action throughly, both for thy calling and commiſſion, and for the matter, that it bee juſtifieable; and for the manner, if it bee done well, and for the end, if it be good and direct. Remember, in every thing, that thou ſtandeſt in the eye of thine owne conſcience to obſerve thee, in the eye of the dragon to accuſe thee, and in the eye of God to judge thee. *Rule 3.*

Stand ſtill before God in undertaking any good courſe, not for direction onely but for aſſiſtance; hee muſt begin and he muſt perfect; doe thou begin and goe on in him and with him, get his ſtrength with thee & for thee, which is onely able to uphold thee; ſo the two Olives, Rev. 11.4 *ſtand before God the ruler of the whole earth.* *Rule 4.*

As the dragon ſtandeth in ambuſh to reſiſt and kill the firſt motions in grace, ſo ſtand thou on thy guard to reſiſt his firſt motions againſt it; give no place to the dragon; let him ſeeme never ſo reaſonable to begin with, his concluſions will bee impudent and important; thus thou ſhalt beate him with his owne weapon. As hee hateth the firſt ſhew and ſprout of grace, ſo hate thou the firſt motion and riſe of temptation, where hee begins his aſſault, begin thy reſiſtance. *Rule 5.*

Stand couragiouſly and with comfort, knowing that, *Rule 6.*

1. If thou ſtand to him hee cannot ſtand to thee, reſiſt

resist the dragon and hee will flee.

2. As he standeth to destroy, so thy captaine standeth before thee to save and cover thee.

3. When hee stood before Christ thy head, he was defeated and confounded, & his power so broken as thou standest before a conquered enemy, and now hee may stand before thee who art a member of Christ, to molest and trouble thee, but never to deprive thee either of conquest or crowne.

4. The Christian standeth now not afore the dragon as a single man, but as incorporated and one with Christ, and partaker of his glorious victory.

[*So shee brought forth a manchild.*]

In this Verse the Euangelist returneth to the woman, and sheweth how the dragon was disappointed of his purpose, both in respect of,

I. The woman, who is described,

1. By her birth, in this verse.

2. By her fight, in the next.

II. Her Issue described by three Arguments.

1. His sexe { masculine / generous } *a manchild.*

2. His Office, to *rule the Nations with a rod of Iron.*

3. His height of advancement, hee was *taken up to* { *God* and / *his Throne.* }

Meaning.

It must a while stay us to enquire who this manchilde was that was now brought forth, seeing there are sundry and divers opinions, and the true opening of this point will helpe us all along this vision into many proper and comfortable points, which have not beene till of late so dived into by the common streame of interpreters. Most have thought that by this man-child must be meant *Christ*,, and some take it of Christ *personally*, in perso born into the world; some of Christ *mystically* brought into the world, begotten

begotten and brought forth in beleevers hearts. To which I grant, that as there are few paſſages and phraſes in this divine propheſie which doe not look back to ſome former hiſtory, paſſage, or propheſie (as hath beene and might be further plentifully noted) ſo doth this verſe and viſion looke backe to the birth of Chriſt perſonally into the world, and lively repreſenteth it in many particulars; as,

Some alluſion betweene Chriſt and the man-childe.

1. This woman bringeth forth a manchilde; In fulneſſe of time GOD ſent his Sonne made of a woman.

2. The dragon here watcheth to ſlay the childe ſo ſoone as ever he was borne; ſo did *Herod* ſeeke to kill the babe ſo ſoone as he was borne.

3. As *Mary* by divine admonition flyeth into the deſart of Ægypt to ſave her ſelfe and the babes life, ſo this woman flyeth into the wilderneſſe with Eagles wings, the place prepared by God, to ſave her ſelfe and her ſeed.

4. As *Mary* ſtayed in Ægypt almoſt foure yeares, till *Herod* was dead; ſo this woman ſtayeth in the deſart 1260. dayes, which is almoſt foure yeares, for 1460. dayes is juſt foure yeares, the time of her danger.

5. As *Herod* that dragon caſt after the flight of *Mary* an horrible flood of perſecution, ſlaying all infants under two yeares old, to deſtroy the manchilde; ſo this woman had a flood of waters caſt after her to deſtroy her flying into the wilderneſſe.

6. As Chriſt *Maries* Sonne aſcended to heaven and ſate at the right hand of the Throne of God his Father, ſo the ſonne of this woman is taken up to God and to his Throne.

7. As Chriſt Jeſus the ſonne of *Mary* moſt properly ruleth all nations with a rod of Iron, Pſal. 2. ſo this ſonne of the woman in this verſe: ſo as we

ſee

see a notable correspondence in the birth of this man-childe to the birth of Christ, that man-childe who was figured by all those man-children that first opened the wombe under the law, so as it cannot be denyed but that this vision looketh backe to the history of Christs birth, and is first true in the most and maine passages of it of Iesus Christ; And this be named once for all the vision.

Quest. But is not Christ here directly meant?

Christ not meant by this man-childe. Five Reasons.

Ans. It seemeth to mee by many strong reasons in the text, that Christ is not properly and directly meant by this man-childe; for,

I. If by this man-childe here be meant Christ, then by the woman must be meant not the Church (as we have interpreted & proved) but the Virgin *Mary*, as some Papists imagine, although even some of them, finding many parts of the description of this woman not agreeing to her, conclude, as *Ribera* out of *Methodius*, that *not Mary but the Church* is this woman.

II. The man-childe here borne is the sonne of the Church; but Christ is not the sonne of the Church, therefore hee is not this man-childe, for Christ is the Sonne of God and the sonne of *Mary*, but not the sonne of the Church, nay hee is the Father of the Church, Esay 9.6. and the Church is called his seed, Esay 53. but no where is hee called the sonne of the Church, nor the seed of the Church.

III. This woman is said to travell to bring forth this man-childe, but the Church is never said to travell to bring forth Christ. Indeed the Apostle Galat. 4.19. saith, Hee travelled in birth with the Galathians to forme Christ in them by his Ministery, but not that he travelled of Christ but of them, to bring them forth Christians.

IIII. We

III. We must remember that *John* writeth here a Propheticall history of things to come to passe after his time, and not of things formerly passed, and therefore neither of the personall nor mysticall birth of Christ; for first consider him,

1. Personally, he was before this time, not borne only, but dead, and risen and ascended to the Throne of God, all this was past, and *John* had seene it, and needed no new vision to manifest this unto him which he knew before, and had so largely described in his Euangelicall Story.

2. If wee consider the mysticall birth of Christ in the hearts of beleevers by the preaching of the Gospell, this also had beene done formerly in abundant measure, and was a thing not to come and to bee done, but onely to bee continued; so as it cannot bee meant of Christ either personally or mystically.

V. It will not agree to Christ that is said of this man-childe, that presently he was taken up to God after his birth, without mentioning any of the great workes for which hee was borne and came into the world, for Christ was to doe more than be borne and ascend; hee must fast, and teach, and pray, and doe many powerfull miracles, and suffer, and bee buried, and rise, and then ascend; neither is the word fitly here used to note the ascension of Christ, that hee was caught up to the Throne of God as it were by the power of some other, for hee is said to goe up, *Acts* 1.19. and to ascend as doing it of his owne power: indeed we weake creatures are said to bee *caught up, 1 *Thess.* 4.17. by a mighty power without our selves, as this man-childe in the Text; but it is not so with him in his ascending, who had all power in heaven and earth, *Mat.* 28. &c. last.

καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ τὸν θρόνον αὐτοῦ, ἁρπαγησόμενα.

Object. But there bee two things in the Text which seeme so proper to Christ, as that they cannot agree

agree or be ascribed to any other. First, that hee ruleth the Nations with a rod of iron, and this is Christs property, *Psal.* 2. 9. and cannot agree to any other.

Ans. All power is Christs originally and primarily, but wee may not forget that hee promiseth the same power by Communication to his members, *Revel.* 2. 26. To him that overcommeth I will give power over the nations, and he shall rule them with a rod of iron: not that the soveraign power of Christ over the whole earth is communicable to any creature, for none of his Offices can passe from him to another, but noteth that beleevers have benefit & part in his exaltation and power, and therefore wee must not marvell if we finde this power, which is properly invested in Christ to be communicated and in part executed for him by others.

Object. 2. But this man-childe is taken up to the Throne of God, now who but Christ ever sate in heaven in the Throne of God?

Sol. In the Throne of Gods right hand, as Mediator and head of the Church in heaven, properly so taken, onely Christ sitteth and no other creature, man nor Angel: but the Throne of God in Scripture is taken mystically and figuratively; for,

1. There is an heaven upon earth, the Church, which is many times called by the name of heavē, as in this Chapter, And a kingdome of grace, in which the Lord hath set up *his Throne*, unto which he lifteth whom hee pleaseth; now *wee are sonnes of God*, 1 *Iohn* 3. 2. *Ephes.* 2. 5. 6. *Now we are saved by hope*, *Rom.* 8. 24.

2. Heavenly glory is called figuratively a Throne, wherein, howsoever Christ only sitteth by his owne right and priviledge, yet the Saints also by communication and participation are admitted to sit on the Throne

Throne with him, as members with the head. *Rev.* 3.21. To him that overcommeth *will I give that he shall sit with me on my Throne as I overcome and sit with my Father on his Throne,* Thus the twelve Disciples are promised to *sit on twelve Thrones,* and the twenty foure Elders representing the Church of the old and new Testament, *sate upon twenty foure Thrones, Revel.* 11.26. so as this is no barre but some besides Christ may be meant by this man childe.

Revel. 11.26.

3. In the worldly administration, howsoever the kingdome and Throne be the Lords, and all power belongeth unto God, yet it pleaseth him in the government of the world to take up Rulers and Princes after a sort, *into his owne Throne,* and setteth them in highest place next himselfe, to rule over the Nations, and putteth a rod of power into their hands, investing them not with his power onely, but with his name also; *I said ye are gods;* thus he taketh them into *his owne Throne,* & putteth on them a part of his owne Majesty; whereof their Thrones and Seates carry a little representation, and in this sense is this phrase here taken.

Rulers and Princes taken up to the Throne of God.

Having shewed that this man-childe is not to be meant of Christ, and answered the objections that have carried some to that interpretation; let us inquire who he is, and looking neare unto the Text and scope of the place, the series of times, and dependance of the words with antecedents and consequents.

By the man-childe I understand some *potent Prince or Princes,* or some speciall deliverers, whō God stirred up to succour and to relieve the Church against those Tyrannicall Romish Emperors & persecutors; By whom the dragon was defeated and disappointed, whose aime was *to devoure* all the seede of the woman; for these were,

Who meant by the man-childe.

1. Sonnes

1. Sonnes of the *Church*.
2. A *man-childe*, stout, strong, valiant.
3. *Ruled over the Nations with a rod of iron*, viz. an unresistable power and over-ruling the nations and Princes that were enemies to the Church.
4. *Was taken into the Throne of God*, that is, advanced unto chiefe government for the refreshing and defence of the Church, and curbing the rage of those imperiall dragons.

And running over the story of those times the best commentary of a Propheſie, I finde that in the yeare 182 after Christ, the Church had tolerable peace under *Commodus* the Emperour in whose raigne the Gospell was greatly spread, *Hist. Eccl. cap.* 21. but he being no Christian or sonne of the Church, but a flagitious man, was not this man-childe.

In *Anno* 247. the first Christian Emperour was *Philip*, of whom we read, that he submitted himselfe to the discipline of the Church, *Eccles. Hist. lib.* 6. *cap.* 25. I doe not see but now the man childe might begin to be borne.

Afterward in 319. after the long and bloody raigne of *Maxentius*, of whō the story saith, that there was no great City in which 100. Christiās were not daily drawne to execution: God raised up *Constantine* the Great, an obedient and loving *sonne* of the Church, and tooke him up *to his Throne* of government, next to himselfe, for under God was none greater than he, and put into his hand not a scepter of gold onely, an ensigne of dignity, and regall or rather imperiall authority, but *a rod of iron*, the strongest of metals, fit to beate downe all before it, by which rod hee slew foure savage dragons, who stood against the woman; *Maximian* and his sonne *Maxentius*, *Maximinus* and *Licinius*, and by the same wonne all the West Empire, ruled over *Italy*, *Spaine*, *France*,

France, Germany, Brittaine, beſides his dominion in *Affrike*, he reſtored peace to the Church, aboliſhed tyrannicall decrees, commanded that none ſhould injure any Chriſtian, was himſelfe the greateſt protector of Chriſtianity, that wee reade of in that ſtory.

To theſe we may adde the two *Theodoſi's* Chriſtian Emperours, and others in authority ſonnes of the Church, by whom ſhee was ſuccoured and protected from the dragon in theſe tyrannicall times.

Ob. But the Text ſpeaketh but of one man-childe, but you interpret it of many.

Anſ. I tie not the man-childe to one *individuum* or perſon, but to all ſuch ſet in dignity as God ſtirred up as protectors and nurſing fathers to the tender Church and her babes in theſe terrible times; for theſe Reaſons.

Why the manchilde is not to be meant of one ſingular perſon.

The manchilde not one individual perſon, but ſo many Protectors as Chriſt ſtirreth up.

1. The manner of Prophets, in the ſingular number to ſet downe a ſeries or row of perſons, whereof one chiefe is ſtill in being, and continued by the ſucceſſion of many.

Dan. 7. 17. Foure Kings are not the ſingular perſons, but the foure kingdomes and governments in the ſucceſſion of ſundry Kings.

And foure great beaſts, verſ. 3. by every beaſt is not ſignified a ſingular perſon, but a State and ſucceſſion.

1. By the Lyon, the Kingdome and ſucceſſive Kings of the Aſſyrians and Babylonians.

2. By the Beare, the kingdome and ſucceſſive Kings of Medes and Perſians.

3. By the Leopard, the Greekes and Macedonians.

4. By the beast with iron teeth and ten hornes, the kingdome of Seleucidæ and Fagedi.

2. In *Pauls* Epistle, 2 *Thess.* 2.3. The man of sinne is not one person but a state and row of men, who have beene the heads of Apostasie in the kingdome of Antichrist, all which make up one man or person after a sort,; not one in number or nature, but one in order, succession, power, will and continuance.

So in the same Chapter the τὸ κατέχον, the hinderer of this man of sinne is not one Roman Emperour, but the Empire.

1. The state and succession of Emperors which was by succession, yet the Apostle saith, Hee that withholdeth.

Even as Saint *Iohn* 2. *Epist.* 7. cals many deceivers or Antichrists one Antichrist, so many men of sinne one man of sinne, many withstanders one withstander.

3. In the *Revelation* nothing more ordinary, cap. 13.1. the beast rising out of the Sea is not one person, but the state and succession of Antichrist.

Cap. 17. 9. the seven heads of the beast are so many States and Governments, as Christ himselfe confesseth, and the whore in verse 1. is not one person, but the Romane state, departed from Christ to Antichrist, and prostituting her selfe to all idolatry and impurity of doctrine and manners, the successors of Antichrists Kingdome.

Cap. 2. 1. The Angel of the Church of *Ephesus* not one man or Pastor, but many, for there were many Pastors and Angels therein, *Acts* 20. 17, 18.

4. Even in this Chapter wee have described the woman, verse 1. not one Church but the succession of the Church in many ages, yet called but a woman.

And verse 3. the dragon in this vision, the whole

spawne

ſpawne and row of dragons and tyrants raiſed by Satan againſt the woman, even ten bloody perſecutors, all called one dragon for reaſons you have heard: and there is no reaſon but the manchilde may be as well collectively taken according to the manner of all Prophets and propheſies.

The dragon watcheth the woman but in vaine, for ſhee bringeth forth for all that; The Church ſhall bring forth children to God in deſpight of the dragon, eſpecially ſuch children as the Text aimeth at, to ſerve his Providence in the defence & upholding of his Church, *Eſ.66.7. Acts 7.20. Moſes* was borne in deſpight of *Pharaoh*, as the circumſtance of time there noteth; *Chriſt* himſelfe was brought forth in deſpight of *Herod* and all his plots: which appeareth moſt plainely in thoſe children of the Church, excellent inſtruments, propheſied of many yeares before they were borne, and named of God, whom it had beſteaded the dragon that they had never beene brought forth, if hee could have hindered them; as firſt *Iſaac*, in whom all nations ſhould be bleſſed by that bleſſed ſeed that ſhould deſcend of him, whereof he was a type; and in whom the birth of Chriſt was foretold ſundry thouſands of yeares before it came to paſſe; would not the dragon have hindred both the type and the truth from being borne if hee could? ſo as all Gods promiſes and the Covenant of Grace in them ſhould have beene falſified by the dragon.

Doct. The dragons watch cannot hinder the woman from bringing forth the manchild.

1 *Kings* 13.2. wee read of *Ioſiah* named before he was borne 3 or 3. yeares, and of his piety and zeale in deſtroying Idolatry, and defacing of the kingdome of the devill; and had it not beene much for the dragons kingdome to have hindred his birth if hee could? *Eſay* 44.28.

Cyrus was named above a hundred and twenty

yeares before he was borne, and alſo his ſingular care and diligence in building of the Temple, and reſtoring Ieruſalem to her former beauty and honour, that he ſhould eſtabliſh the pure worſhip of God, and as a vigilant ſhepheard protect Gods people: now would not the dragon have hindred the birth of ſuch a ſonne whom he knew ſhould bee borne, if hee could? But he cannot prevent the Woman from bringing forth her ſonnes, eſpecially deſigned to ſerve GODS Providence for the good of the Church.

Reaſ. 1. Gods decree is ſtable. The *ſtability* of Gods decrees; the *counſell of the Lord ſhall ſtand*, and no power nor policy ſhall break off any of his purpoſes; hee hath purpoſed to teach mã by man, to rule man by man, to ſave men by men, and therefore there muſt be a ſucceſſion of Paſtors in the Church, and of Princes in the world, who ſhall uphold this his ordinance in the ſeverall ages. It is true, the Lord with whom is wiſdome and ſtrength, can by his own hand, without and againſt all worldly power ſave his Church; but for his owne greater glory and the confuſion of the dragon, hee will rather doe it by weake inſtruments, aſſiſted with his owne mighty power, which all the dragons cannot prevaile againſt.

Reaſ. 2. Gods truth. The *truth* of his promiſe; who although he bee the huſband of his Church, and as *Elcanah* to *Anna*, better then ten ſonnes, yet hath promiſed, that ſhee ſhall have ſonnes and Princes in all Lands; he will ſee that ſhe ſhall not want ſonnes of her own that ſhall bee as nurſing fathers and mothers to her, *Eſay* 49. 23. and 7.

Reaſ. 3. Gods power. The *power* of God is ſuch as cannot be foyled by any contrary power, but ſtill raiſeth up ſome manchilde for the Churches uſe and ſervice; for as it is in nature, ſo here with this mother; It is the Lord *that*

opens

openeth the wombe, and the dragon cannot ſhut it, as *Iacob* ſaid to *Rachel*, *Am I God to open and ſhut the wombe?* ſo it is God that maketh the Church a fruitfull and joyfull mother of children, which powerfull worke himſelfe challengeth, *Eſay* 66.9. *Shall I cauſe to travell and not bring forth, ſhall I cauſe to bring forth and ſhall ſhee be barren?* This power of God ſo over-ruleth, that not onely againſt all outward contrary powers; but when the birth it ſelfe, or manchilde it ſelfe is moſt averſe and repugnant, yet ſhall he be brought forth. For example, *Moſes* was moſt backward and pleaded many excuſes, earneſtly intreated the Lord to ſend any other to *Pharaoh*, yet he and no other muſt be brought forth; *Ionah* flatly refuſed to goe to *Niniveh*, but the Lords power mightily over-ruled and brought him forth by a ſtrong hand, for the converſion of the people: No contrary courſe ſhall hinder the birth of the manchilde againſt the Lords powerfull call.

Reaſon. 4. Gods care.

The care of God over his Church, hee ſuffereth it not without ſome manchilde or other to helpe it, as in the booke of the Iudges is manifeſt; hee never caſteth off his people, nor his care of them; hee hath ſpeciall feeling of their miſeries, ſpeciall regard of their prayers and ſighes, as is manifeſt by the example of Iſrael in Ægypt; he ſuffereth not the *rod of the wicked to lie on the lot of the righteous*, *Pſal.* 125.3. but it ſhould ever doe ſo if the dragon could hinder the birth, and bringing forth of ſuch ſonnes as may prevent and remove it.

Uſe. 1.

For comfort of the Church, who ſhall never want ſuch ſtout defenders, as the Lord doth ſee fit for her; 2 *Kings* 19.7. when *Ahab* and *Iezabel* deſtroyed the Prophets of the Lord, and made no end of effuſion of innocent blood, the Lord had a manchilde in ſtore, *Iehu*, who ſhall revenge their quarrell to the

utmoſt. When the dreadfull and terrible fires were kindled againſt the bodies of Gods ſervants & Saints here in Queene *Maries* dayes, God ſtirred up that moſt Noble Queene *Elizabeth*, comparable with any manchilde in theſe laſt ages, for her noble and heroical zeale, valour and fortitude; and though many plots were attempted by Papiſts to take away her life (for Gardener chafed that they lopped the boughes and ſtocked not the roote) yet was ſhee brought forth to the kingdome, ſet upon the Throne of God, and had an iron rod in her hand, an unconquerable power, by which ſhe was the glory of her Kingdome, a terrour to all Papiſts and profeſſed enemies of her religion.

In the dayes when we ſee Antichriſt prevaile, his arme ſtronge, his powers victorious, his numbers increaſed, his buls, blaſphemies and maſſes received, himſelfe and his in armes, with hopefull ſucceſſes: Now is the time to expect ſome manchild and *ſonne of the Church* to take him from his top and height; or rather thoſe *ten ſonnes* of this woman, taken up *into the Throne of God*, and *with rods of iron* to make her deſolate and naked, to eate her fleſh, and burne her with fire, *Rev. 17. 16.* the Church may ſay as *Ioſeph, The Lord hath made mee fruitfull in the land of my affliction.*

II. The dragon cannot hinder the woman from bringing forth ſonnes to defend the truth.

The dragon cannot hinder the woman from bringing forth children and ſonnes that ſhall witneſſe and defend the truth for her *being*, her *birthright* and inheritance; for,

1. He cannot want hearts to beleeve, nor mouthes to confeſſe the truth, who made both all hearts and all mouthes.

2. The power of the truth is ſuch as will have witneſſe and teſtimony to it, *Luke* 19.4. *I tell you if theſe ſhould hold their peace the ſtones would crie,*

as

as indeed the earthquakes,& rending of the Rockes, and opening of graves did at his resurrection; hence was it that in the darkest times of Antichrist, and when their tyranny was at hight, God ever raised some sonne of the Church, to witnesse unto the truth against that abomination, as here in England *Iohn Wickliffe*, that preached plainly the Pope to bee Antichrist, his transubstantiation, his masses, his indulgences, his dispensations to be trash and dung, to be swept out of the Church;& many after him. In Italy, *Dantes, Marsilius Patavinus, Franciscus Petrarke*; In Bohemia *Iohn Hus, Ierome of Prague*; In Germany, *Luther, Melancton*,&c. the dragon could not hinder these sonnes of the Church in their testimony: and so it shall alwayes be.

III. The dragon cannot hinder the woman to bring forth children in grace, although he watch never so instantly; for,

Nor from bringing forth Children in grace.

I. The spirit bloweth where it will, and hee can no more hinder his worke, then hee can the winde from blowing; and by this spirit the Church becommeth like the Hebrew women, of whom the midwiues said, they were lively, and delivered before they could come to destroy the birth.

II. Birth in grace is a mighty worke of new creation, and no more can the devill and dragon hinder this worke where God will have it, than they can dissolve the great worke of Gods creation; wicked men, as *Esau*, may strive to hinder *Iacobs* birth in the wombe, but cannot; where hee will have a birth he leaveth them not like *Agrippa*, almost Christians, but whole Christians.

III. The Antichristian dragons have laboured in nothing so much as hiding the Scriptures and rowling up the little booke, that the sound of the Gospell should not bee heard to the conversion of any,

they call into queſtion the authority of the Scriptures, and they muſt bee beleeved but for the Popes judgment; inſteed of opening this they have opened Schoolemen, Sententiaries, Canoniſts, Legends, but to read the Scriptures in a knowne tongue is hereſie; but in deſpight of them the Angell hath carried the eternall Goſpell through the midſt of heaven, the truth is ſo cõſpicuous as ſhining in the midſt of heaven; and where Chriſt will have the dore of grace open, none ſhall ſhut it; Papiſts now ſeeke to ſhut that dore, and our ſins and ingratitudes hath deſervẽd that the Goſpell ſhould bee ſhut out, but yet Chriſt keepeth it open for us.

Rev.14.6.

Rev.3.8.

IIII. The dragon cannot hinder the woman but in deſpight of him ſhee ſhall bring forth many children to glory, for it is not poſſible,

1. To take them out of the Father, who is ſtronger than them all, to diſſolve their union with Chriſt, *Rom.*8. or to deceive the elect either of their faith or ſubſtance, *Mat.*24.

2. The over-ruling hand of God maketh the dragons themſelves effect his will, and ſerve his Providence both in glorifying his name, and promoting his good and the ſalvation of his ſervants, when they thinke nothing leſſe, nay when they bend and aime cleane contrary, they ſhall in deſpight of them further their ſalvation, and can they then hinder it? *Rom.*8. All things ſhall be for their beſt, and ſhall bring them to their wayes end.

Ob. But doth not the dragon often prevaile to hold off many from ſoundneſſe of grace, and caſt many off, as *Iudas, Demas?*

*Sol.*1. The dragon never prevaileth by his abſolute power over any, but by Gods juſt deſertion and permiſſion, ſaying, Thus farre ſhalt thou prevaile, but no further.

2. Hee

2. He never prevaileth wholy or finally againſt any whoſe names are written in the booke of life; but though the Lord ſuffereth them to be moleſted in the way, it is, that in the end he might declare in them the riches of his grace, mercy, power.

3. Theſe yeelding to Satan for a time are caſt down but not caſt off, ſeeing they are not elected, juſified, redeemed, called, ſanctified and ſaved for any worthineſſe of their owne, but for Chriſts, which the dragon cannot ſpot or blemiſh.

Vſe II. To abate the glory and hope of the Churches enemies, They may ſpurne & ſtrive againſt the free paſſage of the Goſpel, but ſhall not prevaile. Many have ſtriven to roote out the Goſpel whom God hath reſiſted and rooted out; the Church ſhall bring forth for all them.

Vſe III. In that this ſonne of the woman is her protector, learne to ſhew our ſelves ſonnes of our mother by upholding her cauſes and her friends; wiſedome will be juſtified of her children, *Luke* 7.35. *Nicodemus* will defend Gods cauſe when the Phariſees ſit to condemne him, *Luke* 23.50. *Ioſeph* a good man, conſented not to the fact of the counſell, *Ioh.* 7.25. Protect her perſon and friends.

Meanes. 1. Get a ſound judgement in diſcerning of things and perſons that differ, that wee knowing who are on her part may imbrace them, not calling the churle liberall, nor paſſing ſentence for the wicked or againſt the right, for both are an abomination to the Lord.

2. Stand for the truth her patrimony and brethren, avow it notwithſtanding loſſe of liberty, meanes; pleade for it, maintaine for her the whole counſell of GOD, which no power of earth may abridge her.

3. Stand for her royalties and privileges, the liberty

berty in which Christ hath set her, and uphold her from Antichristian yoakes and bondage, uphold in our places the liberty of preaching, of professing the holy doctrine, and the liberty of al Gods holy exercises and ordinances, that no power doe rob her of them.

Doct. II. Now in that the dragon though he watch to hinder the happy birth of the woman, yet shee bringeth forth a manchilde, that is, not a soft or effeminate, but a stout generous and masculine childe, by whose prowesse and valour the dragon in his tyranny should be represſed and resisted: Learne hence, who it pleaseth the Lord to raise up for more excellent service, he furnisheth them with proportionall gifts for their imployment.

When *Moses* was to undertake an extraordinary function, to deliver the Israelites out of Ægypt, how did the Lord not onely extraordinarily preserve, but furnished him with extraordinary education, vocation, spirit, gifts, miracles, holinesse and power, in which respect hee was called *Pharaoh*, GOD.

When *Salomon* was to build a stately house for the Lord, hee furnished him with forwardnesse, zeale, wealth, wisedome, bounty, peace, above all Kings of the earth before or since.

When that house and City of Hierusalem was ruined and defaced, Gods worship exiled, and the mighty adversaries of God and his worship scorned to heare the restauration of the City or Temple, what noble instruments were raised up, *Zerubbabel*, *Ezra*, *Nehemiah*, whose wisedome, valour, zeale, and holinesse daunted the enemies, and in despight of them repaired both the City, the house and true worship of God.

The Apostles were but poore fishermen, unlite-

rate

rate and ſimple, but ſet upon an imployment, as if twelve naked men had beene ſet to take and tame all the dragons in the world; but before they were ſent out how abundantly did the ſpirit come on them to fit them with knowledge, courage, gifts of tongues, miracles, zeale, holineſſe, that in a little time they conquered the world, and brought it into the ſubjection of Chriſt.

Nay further, if the Lord pleaſe to call any wicked man to any notable ſervice, he giveth him abilities and indowments anſwerable; as, *Saul* annoynted by *Samuel* was changed into another man, now hee had extraordinary ſignes to confirme him, hee propheſieth among the Prophets, and mindeth not the Aſſes or husbandry, but the great things of the kingdome, 1 *Sam.* 10.9.

And yet more then ſo, if the Lord imploy weake women to his ſervice, he gives them maſculine gifts and ſpirits for the worke; What a manly and couragious ſpirit above her ſexe did God give to *Heſter* to adventure her life for her people, when ſhee ſaid, *If I periſh I periſh, Heſter* 4.16.

What a maſculine and ſtout courage did the Lord afford to *Iael, Iudges* 4.22. that ſhe durſt attempt with hammer and naile to kill that great Captaine *Siſera*, onely falne a ſleepe, whereas it was a hundred to one the attempt had not coſt her her life.

God hath abundance of ſpirit and more bleſſings than one, with him are treaſures of grace, and a flowing Ocean never drawne drie; hee never beſtowes ſo much but hee can give much more if there bee need of more; If *Eliſha* need a double ſpirit above *Elijah*, hee ſhall receive according to his double neede. *Reaſ.* 1.

Gods wiſedome layeth not heavy burthens on weake ſhoulders, but firſt giveth ſhoulders and then *Reaſ.* 2.

the

the burthen answerable to the strength which hee giveth.

This wisedome of God we may observe in all his creatures, to every one of which he disposeth gifts and naturall faculties according to the need of it, for the preserving it, and the upholding of it in the being and service of it, giuing to the small, swiftnesse, and to the great, strength; and much more dispenseth to every one of his servants according to his use and service.

Reas.3. The Lord knoweth it must be a manchilde, a masculine and generous spirit that must and can oppose the dragon and represse his power; his wisedome knowes that no good thing can bee brought to passe without many difficulties and strong resistances; neither can any great and prevailing evill bee hindred without much trouble and tumult, as in that of the Ephesians for *Diana*, *Acts* 19.32. and therefore hee armeth his servants with courage, fortitude and resolution for both these purposes, else should they never prevaile: The meanest calling hath his thornes and sorrowes, according to the sentence, *Gen.* 3.18. and much more those of greater service and difficulty.

Reas.4. It is for the great glory of God to send his servants compleate and sufficiently furnished and fitted on his errands; no Prince wil send an Ambassage by the hand of a foole; so the Lord for his owne honour sendeth on great services choice and rare instruments, *Iob* 33.23. a messenger one of a thousand.

Vse I. To reprove the effeminate men of our times who are timorous and fearefull to bee seene in Gods cause against the dragon; these men if any good bee to be done, any evill to be reformed, doe cast all difficulties, and their hearts like women faint to thinke what may come of it; and now every sleight excuse,

cuſe, pretence or ſuſpition ſhall bee as a Lyon in the way ſtrong enough to chaſe them as ſo many fearfull hares, from the undertaking of any thing that is good, and this is the cauſe there is ſuch abundance of ſinne and ſo little reformation, when fearefull Magiſtrates, and others in places let downe Gods cauſe, and intend their owne; but conſider that,

1. The fearefull are in the formoſt band or ranke of thoſe that goe to hell, *Revel.* 21. thoſe who feare men more than God, thoſe who have the places of men, and the faces of men, but the hearts of Hares, and affections of women, without all true courage for the truth; one looke of a dragon maketh a nation of them runne away and forſake their ſtanding, as Iſrael from the ſight of *Goliah*.

2. Whence commeth this fearefulneſſe but from a falſe heart, deſtitute of faith, love of God, zeale for his glory, and deſtitute of the ſpirit of ſtrength and fortitude.

3. It is the note of a man carried with carnall affection, who for avoyding of disfavor, in Gods cauſe avoideth his duty.

4. An heartleſſe and effeminate coward is hee, whom every ſleight feare caſteth almoſt into a ſwound, wheras were there courage and manlineſſe, every ſleight thing would bee a keene weapon againſt the dragon: Five ſmooth ſtones in *Davids* hand ſhall throw downe *Goliah*; a Iaw bone in *Samſons* hand ſhall ſmite downe a thouſand Philiſtimes, An Oxe Goade in *Shamgars* hand ſhall ſlay ſix hundred enemies, yea a naile in *Iaels* hand ſhall deſtroy *Siſera*.

Vſe II. Whatſoever calling God hath ſet thee in, expreſſe thy commiſſion, by ſetting on worke and putting forth with zeale and courage the gifts that thou haſt receiv ed, 1 *Kin.* 2. 2. be valiant and ſhew thy ſelfe a man, and know,

1. God

1. GOD giveth not his spirit to the Saints to feare any more, *Rom.*8.15. but the spirit of courage and fortitude and a sound minde, contemning reproaches and dangers, profits, disprofits, which would hinder the execution of their calling; what saith *Nehemiah* 6.11. Shall such a man as I flie, I will not take Sanctuary to live.

2. It is the grace of a good action to shew a masculine spirit in breaking through the difficulties (like *Davids* Worthies) which hinder the undertaking and performance of good duties, & that like the hearty spies gathereth courage from oppositionand troubles, which driveth others out of heart.

3. It is the manchilde onely that quelleth and conquereth the dragon: *Moses* will not leave a hoofe behinde him at *Pharaohs* request, the dragon is faine to command him out of presence: *Elijah* telleth *Ahab* it is he and his fathers house that trouble Israel, an army of smooth and flattering Prophets durst not say so: The dragons could not resist the spirit with which *Steven* spake, yea, the dragon sometime is forced to reverence their persons and admire their spirits, and subscribe to the holinesse of the manchilde, and wish their ends like his.

4. This masculine spirit upholdeth the manchilde unto perseverance, for, how should a Minister who is hated for his love, and is esteemed an enemy for speaking truth; who is accused of many evils, and pursued with all disgraces, hold on his holy labours in his holy life, or continue in his uprightnesse in so many discouragements, were he not supported with faith to beleeve, with love to his Lord, whose sheepe hee feedeth, and with assurance of a better reckoning and recompence hereafter than in the world or from it he can expect? did not the spirit afford him these shoulders to carry this burthen, hee could not but sinke

ſinke under it; and ſo of private Chriſtians, who live amongſt people of prophane behaviour, by whom they are daily baited, ſcorned, diſgraced, perſecuted for their hope, and profeſſion, and holy practice; how could it be that they living in a naſty place, as ſtill medling with pitch but yet are not defiled, nay they hold forth the word of life in the midſt of a froward generation, and imbrace ſtill a converſation to which not the world onely, but even themſelves were once deadly enemies; how could they carry through ſuch a courſe were they not aſſiſted with an heroicall ſpirit to oppoſe the dragon and the world? By which they patiently indure the contempt of the world, the laſhes of tongues, the loſſes of things preſent, and the labour of their love to God and good duties.

Felix, qui quod amat (aras videlicet & focos) defendere fortiter audet.

Queſt. How may I come to this courage and maſculine ſpirit?

Anſ. 1. Begge the ſpirit to change thee into another man, as *Othniel, Iudg.* 3.10. thou art no fit peece by nature to any good ſervice; pray for the ſpirit, who is given to them that aske him.

2. Forecaſt and arme thy ſelfe againſt the malice of the dragon, who the better any buſineſſe is, the more buſily and baſely will hee diſgrace it; Let *Noah* build an Arke, and what difficulties and ſcornes ſhall hee ſuſtaine? let *Nehemiah* build a wall, and the Foxes (ſay the dragons) ſhall caſt it downe; let a man abſtaine from evill, he maketh himſelfe a prey.

3. Be ſure of a warrantable calling, that thou art in the Lords worke, and in the way, and then thou needeſt not feare (as *Luther*) ſo many dragons as there are tiles in a faire City: *Moſes* was bold upon his commiſſion; and ſo maiſt thou in a good cauſe and calling.

4. Meditate

4. Meditate often, 1. of Gods promise and this will,

First, assure thee of his gracious presence with thee at all times.

Secondly, supply thee with strength while thou goest forth, as *David* against that great *Goliah*, in the name of the Lord.

Thirdly, recompence thy labour and suffering, for faithfull is hee which hath promised: It was a great incouragement to *Othniel* to adventure himselfe in smiting *Kiriah-sepher*; when *Caleb* promised hee would give *Acsah* his daughter to him, that would expulse the enemy thence, *Iudges* 1.12.

V. Keepe a good conscience alway before God and all men, for this ministreth boldnesse, yea makes a man as bolde as a Lyon; 1 *Peter* 3.13. If wee doe well who shall feare us or wrong us, this is our fence and safety; 2 *Corinthians* 1.12. *This is our rejoycing, &c.*

Now in that the manchilde is armed with a rod of iron, and advanced into the Throne of God for the defence of the woman,

Wee note concerning Magistracy 3. observations, concerning their { 1. Power. 2. Place. 3. End.

Observ. I. That God putteth into the Princes and Magistates hand a rod of iron, *viz.* an unresistible power.

Reas. 1. Their power is Gods, whose the ordinance is, *Prov.* 8. 15. by me Princes rule, 2 *Chron.* 19.6. The judgment is not mans but Gods.

2. Power is in God to maintain his own ordinances, which if he upheld not the world must fall.

Vse I. Beware of mutinies, rebellion and resistance of higher powers, *Pro.* 24.21. *My sonne, feare the Lord and the King, and meddle not with the seditious;*

Rom.

*Rom.*13.1. *Let every ſoule bee ſubject to the higher powers*; Conſidering,

1. He that reſiſteth the power, reſiſteth God, as a Gyant, *Rom.*13.2. for a man cannot ſtrive againſt the order of God, but alſo againſt the God of order, as the Lord ſaid of *Samuel*, they have *not caſt thee but me away*, 1 *Sam.*8.7.

2. Conſider the end of rebellion in *Corah*, *Dathan*, *Abiram*, for the end commeth ſodainly, and who knoweth their ruine, *Prov.*24.21.

Ob. 1. But what if they be heathens?

Sol. They were heathens to whom the Apoſtle commandeth every ſoule to be ſubject, *Rom.*13.

*Ob.*2. But what, ſhall Cleargy men be ſubject to lay men, muſt ſheepheards be ruled by ſheepe?

Sol. *Aaron* was ſubject to *Moſes*, *Nathan* to *David*, *Zadock* to *Salomon*, the Romiſh Biſhops to the Chriſtian Emperours; as Princes and Magiſtrates are ſheepheards in civill things, and Biſhops in this reſpect are under them; ſo in reſpect of ſpirituall things Magiſtrates and Princes are ſheepe, and Miniſters ſheepheards.

*Ob.*3. What if they be baſe men?

Sol. Reſiſt not, reſpect their function not their perſon, their government is the Lords, let the Governour be what he will.

*Ob.*4. But what if wee be Chriſtians, are we not then the Lords free men?

Sol. The Goſpell is no enemy to the authority of Rulers, neither doth ſpirituall freedome fight againſt corporall ſubjection, but eſtabliſh it.

2. Chriſt himſelfe was ſubject to Parents, to Governours, paid tribute though he was free, reſiſted not when he was apprehended, though he was able, having ſtrucke them downe by the power of his Word.

*Ob.*5. But what if they be tyrants, oppressors, and offer violence?

Ans. Servants must obey even curst Masters: In the Primitive Church Christians suffered under tyrants most grievous persecutions, yet never rose up or by armes resisted them; indeed subjects may by honest and peaceable meanes avoid their fury, as *David* fled from the fury of *Saul*; and if they be inferiour Magistrates appeale to the superior, as *Paul* to *Cæsar*, or take the shelter and helpe of Gods lawes, but not rebell, nor tumult, nor mutiny against lawfull authority.

And this is the generall truth of Gods word, as for any speciall references betweene Princes and people in elective states, it is unseasonable now to intreat of.

*Ob.*6. But what if they command unjust and wicked things?

Sol. In this case saith the Homily of obedience, the second part, we must undoubtedly beleeve that wee must obey no superior, but say as the Apostle. Whether is it *meet to obey God or you*, judge you: In impious commands wee must obey no Ruler; all our earthly Masters must bee obeyed in the Lord, as knowing wee have a Master in heaven; and yet here must bee no resistance or contemptuous standing out, for not to obey impious and unjust commands is no resistance of power, when they are ready with patience to endure the punishments unjustly inflicted; as *Paul* and *Silas*, *Acts* 4.3. and our owne Martyrs.

Let now no Papist or Popish person say our doctrine is an enemy to Magistracy, but let them carry their owne burthens, whose Catechismes are the shops of rebellion, and whose treatises are trumpets of treason; let English fugitives, as *Absolon*, beare armour

armour against their owne fathers; let *Parsons, Sanders, Allen,* and other Seminary Priests, by word and writing, by perswasion and printing blow the bellowes of rebellion aad disobedience to Princes, *in ordine ad spiritualia,* yet all the world may know our doctrine by our practice, whom the Gospel hath long since taught, that God hath put an iron rod, that is, an unresistible power in the hands of Princes; and whatsoever Popish persons prattle, our doctrine puts no knife into any *Ravillac* or *Feltons* hand, to revenge himselfe either upon the Supreme or any sent from him, for whatever the Actor was in himselfe, hee was so farre theirs, as he was of opinion, that he might by his owne hand revenge either a publike or a private quarrell, for this agreeth with Popish positions, as that of *Reynolds* that *Henry* the third of France was justly slaine before excommunication, for publike sorrowes waite no formes; and with that Pope *Sixtus* the fifth his Laudators Oration of the same murder, comparing the fact with that of *Phinees*, and honouring it with solemne processions, and it standeth with the practises of Romanists, which daily declare by Popish practises, that the Pope and Popish Religion is the Arch-rebell in the earth, the one lifting up himselfe above all that is called God, Kings and Emperors; the other teaching to despise the persons, depose their Crownes, and dispose their kingdoms, but they cannot name one Protestant that ever stained our doctrine by the practice of such traiterous positions.

Observ. II.

This concernes their place; all Rulers are by God taken up to Gods Throne, God himselfe hath set up the visible thrones of earthly Princes and Rulers, as a darke representatton of his owne most glorious Majesty upon his owne most glorious Throne,

2 Chron.9. 8. *Blessed be God who hath set thee on his Throne in stead of the Lord thy God*; shee saith not, *on thy Throne*, but *on his*, where plainly the Kings Throne is Gods Throne.

Reas.1. Where God is pleased to sit, there is his Throne of estate, but he pleaseth to sit with them, *Psalm.*82. God sitterh *amongst the gods*.

Reas.2. As their Throne is Gods, so they are gods on the Throne, the title *Iehovah*, being a title of Gods Essence, agreeth to no creature, but the name of *Elohim*, being a title of his power, is given them, because in them the greatnesse and soveraigne authority of GOD the high and supreme Iudge of the world clearly shineth; and as himselfe shineth more bright than the Sunne in beames of Majesty above all creatures; so in a parcell of his owne Majesty hee makes them shine above all other men, for the daunting and terrour of wicked men, bee they never so great.

Vse I. Is the Magistrates Throne Gods Throne, then to contemne the Magistrate is to contemne the Throne of God, to which he is taken up: The Embassadours of great Princes are honourably respected for the person they sustaine.

Vse II. Magistrates must resemble the person of GOD, in whose Throne they sit;

1. In Piety and holynesse; what an unseemly thing is it for him that sits on Gods Throne to doe any thing unbeseeming God, or contrary unto God?

2. In love of Gods house and word; so doth God himselfe, his eye, his heart and delight is on his owne house, and so should his who sits on his Throne: Hee that disaffecteth the house of God and the true worship of God, hee can neither prove good Magistrate nor good man, till hee change his minde and conversation.

3. In

3. In wisedome; knowing what is just and unjust, what hee is to doe, what to leave undone, what to cherish, what to punish; God on his Throne is called the ancient of dayes for his wisedome in discerning, *Psal.*2. Be wise yee Kings, bee learned yee Iudges; and their title of heads must put them in minde of this wisedome, in which they ought to resemble the ancient of dayes, for the head is the seat of wisedome, and understandeth for all the parts; now whence must they have this wisdome, but in Gods book given into their hands? for which cause Rulers were injoyned that the booke of the Law *should not depart from* them night nor day; and the Kings of Israel in their inauguration had Gods booke given them into their hands; by this booke *David* became wiser then his ancients. Now if Magistrates cast off the reading of Gods word at home, and the hearing of Gods Word at Gods house, *Ieremy* 8.9. telleth us, that folly must rule them and others too; they have *cast off the Word* of the Lord, and *what wisedome* is in them? Iosh.1.8. Deut.17.18.

4. In sincerity and uprightnesse; God on his throne is described sitting in *garments white as snow*, noting the innocency and righteousnesse of his judgements, *Dan.*7.9. the seates of Magistrates and Iudges should bee like *Salomons* Throne of *white Ivory*, 1 *King.* 10.18. signifying the purity and incorruption of Iudge and judgement; of a truth *God is no accepter of persons*, *Act.*10 and hee that sitteth on Gods Throne must avoide the appearance of partiality, hee ought to honour and heare Gods Ministers, love and affect the professors of true religion; distaste and disaffect the contrary; thus doth God.

Are Magistrates taken up to Gods Throne? their throne and seate must resemble Gods Throne, and be a counterpaine of that. *Vse III.*

Queſt. Wherein?

Anſ. 1. In true inquiſition of cauſe; Before Gods Throne there is a true information by opening of bookes, and his Throne is ſaid to bee fiery, both for his zeale for truth, and for manifeſtation of the truth of cauſes; ſo on the Thrones and tribunals of men, right information and true evidences muſt carry matters.

2. In a juſt ſentence; when that is condemned which God would have condemned, and that cheriſhed and advanced which God would have ſet up, *Eſay* 44.28. *Cyrus* muſt performe all the Lords deſire, not his owne, for hee is now on the Lords Throne, *Zach.* 4.14. they muſt bee aſſiſtants to the Rulers of the earth, as namely, in looking to his worſhip, in repreſſing ſwearers, drunkards, gameſters, idle perſons, &c.

3. In ſound execution of juſt ſentences againſt offenders; Gods Throne is no idle ſcarrecrow, but commeth to the life of juſtice, which is execution; It hath two properties.

1. It is powerfull; About the Throne of God goeth a fiery ſtreame, noting the power of his judgement, *Dan.* 7. which is as unreſiſtible as a ſtreame of fire to ſtuble, no ſinner cā ever eſcape at this throne; and if the thrones of Magiſtrates reſemble not Gods Throne: great offenders, or bold and ſtout ſinners will ſhift out.

2. It is quicke and ſpeedy; Gods throne is deſcribed to have wheeles, *Ezek.* 1. for the celerity and ſpeed in execution, before it are no delatory pleas, no ſpinning of cauſes, no ſtay of juſtice by any meanes; *Dan.* 7. 9. Gods Throne hath *burning wheeles* for celerity in conſuming corruption.

4. In powerfull protection of the godly; GOD from his throne doth ſo; *Pſal.* 76.9. The Lord riſeth upon

upon his throne, to ſave all the meeke upon the earth; ſo Rulers muſt ſee that they be anſwerable to the title given them of God, who calleth them the ſhields of the earth, to ſhelter not vilde and vicious perſons, ſonnes of *Beliall*, but the innocent, religious and godly, as *Davids* eyes were on the godly in the land.

Fulmen eſt ubi cum poteſtate habitat iracundia.

This is taken from the end; Hence note, Rulers are therefore taken up by God into his throne, to protect this woman, as this manchilde, for the good of the Church, *Rom.* 13. Hee is the Miniſter of God for thy good. *Obſerv.* 3.

1. Earthly kingdomes are eſpecially ordained to ſet up and uphold Gods kingdome.

2. Their titles are hedges for the Lords field; a covering for { heate, winde, ſtormes, } *Eſay* 32.2.

3. The promiſe, that Princes ſhall bee nurſing fathers of the Church.

That Magiſtrates take notice of their duty, which is not onely to aſſiſt the Lord in governing and upholding the civill ſtate, but to uphold the Church. *Uſe* 1.

1. By profeſſing the religion of God themſelves ſincerely.

2. By protecting true religion, and that with zeale and courage againſt all kinde of oppoſites; *David* will uſe his power to caſt ſcorners from Gods face and preſence.

3. By countenancing and upholding the holy Miniſtery, leading the way to Gods houſe and worſhip, as all godly Governors ever did, and begin the government alwaies, with manifeſting their zeale to Gods holy religion, as *David* with joyfull bringing the Arke to Hieruſalem; *Salomon* with building Gods houſe, *Iehoiada* with making a covenant

with the Lord, and compelling the people to ſtand to it, 2 *Chron.* 23. 16.

Nay evill men, what ever they were afore, were thus far changed into other men, as *Saul* to diſſemble religion; *Saul* though he ſought Aſſes before, will, ſo ſoone as called to the kingdome, propheſie amongſt Prophets; ſo as if confidence and love of Gods houſe commanded them not as men, yet ſhame and example compeld them as Magiſtrates.

Vſe 11. Wee that are Miniſters muſt take notice of our duty, to call upon Magiſtrates to uſe their power for the good of the Church, be not acceſſary to the abſurd husbandry of them that plucke up good corne and let thiſtles and tares grow in their place; and though they may bee ſtout and will not heare their duty from us, yet wee muſt not faile in our duty for company, but let them know they ſhall not faile to be called upon, and if their ſinne be not leſſe by it, it ſhall bee the greater.

Thus ſhall we teſtifie our love to God, to them, to their place; nay, procure the love of God upon our ſelves and them; for as an irreligious Governour is ſet up by Gods diſpleaſure over a people, ſo a wiſe and religious Ruler is a gift of Gods love, 2 *Chron.* 9. 8. God ſet *Salomon* a wiſe and religious King, on his throne, becauſe hee loved Iſrael; and this is true not onely in the ſupreme, but in thoſe that are ſent from him.

[*And the woman fled into the wilderneſſe.*]

Some may think it ſtrange that the woman ſhould now flie, for which fact ſhee ſeemeth to have but little reaſon, ſeeing her ſonne the manchilde was in the former words ſo exalted to the throne of God, and ſo able to defend her with his iron rod; this may ſeeme to weaken the former expoſition; but we muſt know there might bee ſundry cauſes beſides outward

outward force; even many inward diſlikes and diſtaſtes that might haſten her out of ſight.

2. This verſe is here inſerted by the Spirit of God, by anticipation, that is; when a thing is mentioned in a former place, which was done after; for here is mentioned the thing, but neither the time nor reaſon, for both which wee muſt conſult the thirteenth and fourteenth verſes, to which time and place this verſe doth properly belong, for elſe would follow,

Firſt, that the woman did flie before the battle begun, which all this while was but preparing, which is not likely.

Secondly, that ſhee flew twice.

3. That ſhee did flie before wings were given her; all which unlikelihood muſt needs follow, if the verſe bee not anticipated; for it is plaine by thoſe verſes, that the flight was afterward, that the battell with *Michael* was fought after ſhee overcame the dragon, after the new aſſault of the dragon againſt her, and after ſhee had wings given her to ſave herſelfe by flight.

Queſt. Why is this verſe ſo inſerted out of his order and due place?

Anſ. The reaſon ſeemeth to be this: In the former verſe the ſpirit of God had ſhewed that the dragon, although he watched to deſtroy the manchilde, yet hee was ſafe, being taken up into the throne of God; and now if queſtion ſhould be made, But what became of the woman? he would preſently adde, the woman was ſafe too, and by what meanes? as he by his advancement into the throne, ſo ſhee by flight, but not at the ſame time, for many things came betweene. Now as the Spirit of God mentioneth this flight but by the way, ſo ſhall wee ſpeake of it as here wee finde it, reſerving the reaſon

ſon of it, and meanes, and other circumſtances to the fourteenth verſe, where wee ſhall more fitly meet with them.

This flight of the woman ſeemeth to be an alluſion unto Iſrael, flying into the wilderneſſe from *Pharaoh*, that red and bloody dragon purſuing them even to deſtruction; In which flight there are three things conſiderable.

1. The place where ſhe flies, with a ſecret reaſon implyed, becauſe that was the place prepared by GOD.

2. Her ſuſtentation, that they ſhould feede her.

3. Her manſion or continuance, 1260. dayes.

I. In the place two things are inquired,

Firſt, what is the deſart.

Secondly, what is the flight.

1. The deſart is not to be underſtood of a certaine place, as the deſart of *Arabia*, or *Libia*, or any other ſet place to which the Church was to be tyed to at that time, as the Donatiſts dreamed, that this wilderneſſe muſt bee theirs in *Affrike*; but a certaine ſtate and condition of the Church, oppoſed to her high and heavenly condition, wherein ſhee ſhined, crowned with twelve ſtarres, as verſe the firſt. The wilderneſſe then is nothing elſe but an afflicted, waſted and ſolitary condition of the woman, excluded from her former glory, forced now to hide her face from the world, and to live in poverty and exile, and in a private and ſolitary condition; and as creatures that live in the deſart flie the ſight and aſpect of men, ſo ſhee vaniſhed and diſappeared from the eyes of men, not daring to bee ſeene the ſame ſhee was before.

2. The flight into the wilderneſſe is not by change of place, but by change of her ſtate and ornaments; Eſpecially by the flight are noted,

1. The

1. The ſpeedy corruption of all things in the Church, for flight is a quicke motion.

2. The diſſipation and deprivation of particular and viſible congregations; To cleare this, obſerve, that preſently after *Conſtantine* had procured peace to the Church, and put an end to the bloody perſecutions of thoſe imperiall dragons, ſhee came under worſe tyrants than ever before, which were ſecurity, ambition, wealth and eaſe; for the former tyrants by their tyranny exerciſed and excited faith and pietty, but this deadeth and eateth out all; the former made the Church glorious and ſhining, as fire doth gold, but this darkened her and duſted her, as appeareth in theſe inſtances.

1. Perſecution forced them to cleave cloſe to the ſimplicity & integrity of doctrine and rites which Chriſt himſelfe inſtituted, and his Apoſtles obſerved; but now eaſe and idleneſſe maketh the Paſtors at leaſure to deviſe and mingle pure doctrine with uncleane and ſuperſtitious rites: they now begin to dedicate Temples to Martyrs, and proceed to make commemoration of them; after to ſeeke out reliques of Saints; hence *Origen* and others begin to diſpute doubtfully of the interceſſion of Saints for us; and *Nazianzen, Audi quoq; tu anima magni Conſtantini, εἴ τις αἴσθησις, ſi quis ſenſus inſit*; and after in ſhort time grew impiouſly to invocate them, and after to pray for the dead; then came in ſuperſtitions as a flood; and this was the beginning of the womans flight, namely the ſudden corruption of doctrines and rites.

2. Againſt the former tyrants they contended earneſtly for the faith, now eaſe and wealth maketh them wanton, proud and contentious one with an other for primacy, præcedency, ambition, prelacy, patriarkhood and motherhood: Theſe contentions

loſt

loſt and neglected faith, truth and charity.

3. All the time of the perſecutions the woman held her foundation, had the cloathing of the ſunne upon her, that is, the righteouſneſſe of Chriſt; but now they begin to gard it and lace it with the righteouſneſſe and ſanctity of their owne merits.

4. Againſt all Tyrants ſhee retained the crowne of twelve ſtarres on her head, but now ſhee muſt change them into temporall crownes and glorious titles of Patriarkes, univerſall Biſhops, and Paſtors of Paſtors, yea Princes of Paſtors.

Now muſt this woman either appeare in the habit of a harlot, or flie from the ſight of men, and ſo as a faithfull Spouſe and Virgin of Chriſt, ſhee chooſeth in a meane eſtate to retaine her virginity, purity, faith, rather than enjoy the pompe and glory of the world, by waxing wanton againſt Chriſt: Hence note,

Doct. The true Church is not alwayes conſpicuous, viſible and glorious to the world, but may be hid, obſcured and oppreſſed.

So was the Church of God in Ægypt thruſt out into the wilderneſſe, than which no place is more ſolitary, none more free from the pompe and glory of the world. What glory and viſibility had the Church in *Elias* time, when hee complained that hee was left alone, his life was ſought, ſo that hee was faine to flie into the wilderneſſe to ſave his life? yet were there ſeven thouſand that bowed not their knee to *Baal*: What glory and viſibility had the true Church in the Babyloniſh captivity, being compared to dead bones, dryed and ſcattered in the open field, *Ezek.* 37. 2? What viſibility had it in the death of Chriſt, when the ſhepheard being ſmitten the ſheepe were ſcattered; or after his aſcention, when all the earth worſhipped the Beaſt, *Rev.* 13. 12?

Becauſe

Becauſe the Church is a ſelected company called out of the world, a little flocke, *Iohn* 15.9 as a Parke of God paled in from the waſte of the world, & *hortus concluſus*, *Cant.* 4.12. the Garden and Paradiſe of God, wherein wilde beaſts may not enter; Now God hath put ſuch a diſtance and enmity betweene them, as that the blinde world neither can nor will abide to ſee her, but to chaſe her out from her; how can the world ſee her that is called out of the world? *Reaſ.* 1.

The true Church is ſuch a body as is not alwayes viſible to mans eye; ſuppoſe good men, even *Elias* himſelfe, for it is Gods onely priviledge to know who are his, the foundation being in Gods election, and the union ſpirituall. *Reaſ.* 2.

The Churches deſert and merit, abuſing peace and proſperity driveth her here into the wilderneſſe, maketh the Lord ſtrip her naked, and ſet her as in the day ſhe was borne; and not onely ſendeth her into the wilderneſſe, but maketh her as a wilderneſſe, and leaveth her as a drie land, as, *Hoſea* 2.3. *Reaſ.* 3.

The Churches ſafety; as *Elias* to bee ſafe was ſent into the wilderneſſe, ſo here the Church provideth for her ſafety in evill times by flying into the wilderneſſe. Hence is ſhowne hatred to the Dove of Chriſt dwelling in the Rocke, *Cant.* 2.19. that is, as the Doves by the Kites or Hawkes are chaſed into the Clifts and Rockes to hide them, ſo the Dove of Chriſt. *Reaſon.* 4.

The militant condition of the Church in the world ſuffereth her not alwayes to bee conſpicuous and viſible, neither is ſhee tyed to any one eſtate, or any one place. *Reaſ.* 5.

Not to one eſtate, being compared to the Moone, which is ſometimes in full, ſometimes in waine, ſometimes ſhining, and ſometimes hid and not ſeene;

ſeene; and to the Arke toſſed with waves and billowes, ſometimes aloft, and preſently downe againe in the deepes; and to the ſhip in which Chriſt was a ſleepe, ſo ready to ſinke as the Diſciples crie, *Lord ſave us*; and this is the continuall eſtate of the Church in the troubleſome ſea of this world; The Mirtle trees in the bottome, *Zach.*1.8. Neither to any certaine place, whether Rome or Antioch or Hieruſalem, but forced oft-times to change her ſeate as well as her ſtate, and toſſed hither and thither, as, 1 *Cor.* 4. 11. ἀχρι τῆς ἄρτι ὥρας ἀστατοῦμεν, wee have no dwelling place, *Heb.*11. Hence are the Papiſts confuted, who,

1. Affirme the Catholike Church to be a viſible company of men under one viſible head, for what viſible head hath the Church in the wilderneſſe?

2 Denying that ever their Church fled into the wilderneſſe, or that ever ſhe diſappeared from the world, wherein they plainly deny her to be the true Church, and this no other who fled into the wilderneſſe; and if their doctrine bee true, that the Church muſt ever bee as a City on a hill; the ſpirit muſt bee falſe, and the Scriptures, which affirme ſhee muſt flie into the wilderneſſe from the fury of Antichriſt.

The Papiſts object many things againſt our doctrine, but how impertinently and vainely, will appeare, if we ſet downe the right ſtate of the queſtion betweene us, both in their tenents and in ours.

1. They ſay that the Catholike Church which hath alwayes continued hath beene alwayes viſible; now would I to beate out their meaning aske, what, is the triumphant Church in heaven viſible, or by what glaſſe or ſpectacle can they ſee that glorious company of Prophets, Apoſtles, Patriarkes, Martyrs and Saints, which is the chiefe part of the Catholike Church,

Church, as, *Heb.* 12. 23. Or is their Church in purgatory visible, when two chiefe parts of it by their doctrine are invisible, and the other part in earth, but a handfull to them. Well then they must meane the militant Catholike Church, which is a speech absurd enough, for as one halfe can never be the whole, so cannot the militant Church be Catholike, no more than a finger can be a hand, or a hand the body; or perhaps they would have us beleeve two Catholike Churches, whereas our Creed teacheth us to beleeve but one.

But we will take their meaning, namely, that God hath alway a Church consisting of a great multitude, as conspicuous to the world as any earthly kingdom, part whereof, and alwayes the head shall bee visible at Rome, and the rest visibly subject to the Bishop of Rome; Now, what we hold concerning the point I will propound in sundry conclusions, and then examine some of their chiefe arguments. *Bellar. de Eccle. lib. 3. c. 13. & de Pontif. lib. 4. cap. 14.*

By the Church which wee hold invisible wee meane the Church mentioned in the Creed, which is but one, and Catholike, even the multitude of all elect, which are, or were, or ever shall be, and to this company all they and onely they, whether they be in the way or in the Countrey, doe belong: For we beleeve according to our Creed, that the Church is holy, and no wicked person belongeth unto it, and that it is a communion of Saints onely, to which belongeth remission of sinnes and life everlasting, and we cannot but wonder that Papists who mumble up so many Creeds, should so fondly hold that the Catholike Church should consist of good & bad; for are the wicked the body of Christ, as they say the Church is? or is not Christ the Saviour of his body? If wicked and reprobates are the body of Christ, why then are they not saved? *Concluſ I.*

This

Conclus. 2. This Catholike Church we say is invisible to the world; for,

1. Gods election, the ground and foundation of it, is invisible.

2. The greatest part of elect are not subject to sense; not the Saints in heaven, neither many true beleevers on earth, nor numbers of the elect not yet borne or borne againe.

3. Visible things are not beleeved, but invisible; faith is of things not seene, and if wee beleeve the holy Catholike Church, we cannot see it: Now every Popish argument must either prove this to bee visible, which none of them doe, or they touch not us or our cause.

Conclus. 3. Concerning the militant Church, what wee hold will plainly appeare in these Conclusions.

1. That God will alwayes have a true part of his Catholike Church in the earth that shall hold and constantly maintaine the true faith in their severall ages to the end of the world, and that the true Church cannot faile upon earth.

2. That this part of the Catholike Church cõsisteth of men which are visible, & exercise visible ordinances, of word, Sacraments, government, &c. and often in times of peace appeareth glorious in many particular and visible congregations; for we never deny that particular Churches are often visible.

3. That these visible & particular Churches are not alwayes visible after the same manner, neither is any part of the visible Church alwayes so necessarily visible, but it may be discontinued and disappeare, as all the visible Churches in the old and new Testament ever have done.

4. This number of men in whom this part of the Church consisteth, may come to be a few, and by tyranny or heresie their profession may bee so secret amongst

amongst themselves, that the world shall not see them, neither can any man point to any particular Church, and yet the Church is not destroyed; for as the Sunne is a shining Sunne in it selfe, though in the night we see it not, nor in the day a blinde man cannot discerne it; so the Church wanteth not her shining glory in her selfe, though in the night wee see is not, nor in the day a blinde man cannot discerne it, the Church wanteth not her shining glory, though the blinde world especially in the night of persecution cannot discerne it.

5. Although the Church cannot faile upō earth, yet the external governmēt of it may faile for a time, the Pastors may be interrupted, the sheepe may bee scattered, the discipline hindered, the externall exercise of religion suspended, and the sincerity of religion exceedingly corrupted; so as the members of the Church are onely visible to the true members within themselves.

By which conclusions we shall easily meete with the subtilty and vanity of all their reasons, which ordinarily conclude from the externall forme to the failing of it selfe in the being, and from the invisibility to the blind world, to the invisibility amongst themselves; as if they would conclude, A man is hid, therefore he is no man, or, A blinde man cannot see, therefore no other man also; or, because hee that is without dores cannot see what I doe within, therefore neither hee that is within with me.

Having thus bounded and laid the question, let us see how they bend the force of their arguments

Ob. 1. The body of Christ is visible, but the Church is the body of Christ, 1 *Cor.* 12. 27. *Ye are the body of Christ*, speaking to men, visible.

Ans. 1. They might tell us what they meane by the body of Christ; the Scriptures make mention of

a threefold, and never a one visible to humane sense.

1. His naturall body, that is invisible in the heavens.

2. His Sacramentall body, that is invisible in the Sacrament.

3. His mysticall body, and that is spirituall, and no object of sense.

II. They might alleage the Scriptures sincerely, and not as they use deceitfully to suppresse the words of the Text, which would fully answer their arguments; the words of the Text are, *Yee are the body of Christ*, ἐκ μέρους, for your part; which words suppressed by them, sheweth us,

1. That hee speaketh of a particular Church, which then was visible, but this is farre from proving the Catholike so to be, which is the question.

2. That both parts of their reason be false: the former, because it is not generall, for the whole body of Christ is not visible; and the later, because the Corinthians were not the whole body of Christ, for the Apostle saith, they were both part of it.

Object. But the Apostle writeth to visible men.

Sol. 1. From a particular to a generall the reason cannot hold; because I see some men by me, therefore I can see all men that ever were or shall bee; or, because I can see a particular congregation at Corinth, I can see the Catholike Church in heaven and earth, borne and unborne, in the way & in the countrey: Such fond reasons may bee plausible to Romish, blinded and hooded sots; but as the Sunne maketh mists to vanish, so the light of the Gospell doth these mists and fogges of subtilty and deceit.

2. They might remember that the Church is a

ſociety of men, not as men, for ſo a number of Turks might be the body of Chriſt, or a neſt of Arians; but as beleevers: & therfore the Church as the Church, cannot be ſeene, but beleeved; which force of words hath made *Bellarmine* himſelfe to confeſſe, whoſe words are, *Videmus enim cœtum hominum qui eſt Eccleſia, ſed quod ille cœtus ſit vera Chriſti Eccleſia non videmus, ſed credimus*; and what ſay wee more or leſſe.

3. They ſeeme either not to know or to diſſemble the reaſon, why the Church is called viſible, which is, not becauſe the men are viſible, but becauſe of the external viſible forme, which being interrupted, the viſibility is gone, though the perſons not ſeene to the world, they remaine ſeene amongſt themſelves.

4. How abſurd is it to define a Church by our ſenſes, and meaſure them by fleſh and bones, this is as one ſaith, *Chirurgum agere, non Theologum*; hee that doth ſo would make a better Surgeon than Divine; but theſe muzes cannot long hide them: Hence then I conclude this firſt objection from their owne premiſſes thus;

If the Church be the body of Chriſt, then it is not viſible, becauſe it is not his naturall body, for Chriſt had not two naturall bodies; but his myſticall, then inviſible; this being the true difference betweene a myſticall and a phyſicall body, the one is ſubject to ſenſe, the other the object not of ſenſe, but of faith.

Object. II. But the Paſtors, and Doctors, the Sacraments, the preaching of the Word, the building of the Church, are viſible, *ergo*, the Church is viſible.

Sol. 1. All this concludeth but particular congregations to bee viſible, which wee deny not; but no

reason can conclude hence the visibility of the Catholike Church, and then it is too short to reach our cause and controversie.

2. Consider the visible Church two wayes.

First, according to her external matter, and forme, and thus consisting of men met together to performe externall Ecclesiasticall actions; so farre I say a particular Church is visible.

Secondly, according to her inward forme, and so farre as they be of the Catholike Church by effectuall vocation, faith, righteousnesse and holinesse; thus are the same members invisible; for though wee see the men professing the faith, yet who knoweth which or whether of them professe in soundnesse or in hypocrisie?

3. Although a Church be now visible in eminent Pastors, in numerous professors, and in their glorious fruition of Christ and his ordinances, yet no Church in the world, Romane or other, hath priviledge to be alway so visible, but may and doe disappeare and become invisible.

Ob. III. The Church is the kingdome of Christ, but every kingdome comprehendeth a visible company, *ergo*, the Church is visible.

Sol. The Proposition we grant true of the Catholike Church, else it is weake and false; the Assumption is false, standing upon the foote of an absurde comparison of a spirituall kingdome with a temporall: True it is that every worldly kingdome standeth upon a visible company of members under one head and king, but Gods kingdome is spirituall and invisible, for who ever saw with the eye of flesh a spirituall kingdome, which commeth not with observation?

Use. I. Having cleared the doctrine propounded, and freed it from Popish objections, wee will make the first

first Use of it, to answer the common & usuall Question of our Adversaries, *viz. Where was your Church an hundred yeares agoe, or before Luthers time?*

Ans. I. Our Church was never utterly extinct, as Papists say, nor without beeing since the world had beeing, but was ever the same.

1. In her selfe; her inward glory was ever the same, her inward graces the same: the same Faith, Hope, Love, Repentance; the same ornaments: but as a great Princesse in costly robes keeping her chamber, and not comming abroad in the sight of others.

2. Shee was the same to God; ever deare to him, and provided for by him for food and harbour all the time shee was hid from the world. As the woman here.

3. Shee was ever the same to Jesus Christ; the same ship of Christ that ever she was, and Christ in her present even when shee is covered with waves, and holdeth her up onely undrounded in the tempest: onely she was not.

1. In the same state, shee was hid amongst themselves, as in a barren and wilde Antichristian wilderneſſe, as a little wheate in a heape of Chaffe, and as a little gold insensible amongst much drosse.

2. Not the same to the eye of the world, for the world was unworthy of her, and although she shined in her selfe, yet for the sins of the world she shined as a candle in a darke place.

II. As the Church was ever the same, so was the true religion which wee professe before *Luther*.

1. In the institution of it in paradise.

2. In the promulgation of it by the preaching of Patriarks, Prophets, Apostles, and their successors.

3. In the profession of faithfull beleevers, Martyrs, and Confessors of it in all ages; but the true religion being chased out of sight by the horrible idolatry and tyranny of Antichrist, who had given to traditions and Antichristian pollutions wings to flie above the Scripture, and trodden under foote the purity of holy religion: God of his mercy raised up *Luther*, whose holy paines, preaching and writing was not a novation, but a renovation; not a planting of a new religion, but a renewing & replanting of the ancient and true religion; not an institution but restitution of the truth of God; not an introduction but reduction, not inducing a novelty but reducing the true and holy religion of the Prophets and Apostles.

Vse II. While wee are here below wee must make account of the wilderneſſe, and wisely prepare for all estates and conditions; for it is not the lot of the members of Christ still to enjoy such externall peace, such free exercises of Gods Ordinances, and such multitudes to joyne in the externall profession of Christ and his Gospell, as wee by Gods special grace doe now enjoy, and we may be forced to flie into the wilderneſſe ere we be aware; let us looke upon Israel Gods own people in the wilderneſſe, & make account to follow thē in their passage through that terrible and dreadfull desart, knowing that,

1. A wildernes is a place unpeopled, unfrequented; and such is the state of the Church in respect of the small number of professors in comparison of the rest; We must not therefore thinke worse of the truth and doctrine for their few, either faithfull teachers or faithfull followers of it; as neither must we esteem the better of the idolaters for their large and numerous multitudes that stand with them.

2. The wilderneſſe is a place of temptation; Israel tempted by God in the wilderneſſe *tentatione probationis*;

probationis; Israel tempted God in the wilderneſſe *tentatione dubitationis*: Is God amongſt us? Satan tempted Israel in the wilderneſſe *tentatione deceptionis*, we muſt therefore make account of and forecaſt temptation, and arme our ſelves; If we were as holy as our head Chriſt himſelfe, we ſhall be led forth to be tempted in the wilderneſſe.

3. The wilderneſſe is a place of journey, and ſo full of changes; as Israel in the wilderneſſe had 42. ſtations, and were ever in their journey; we muſt not thinke this wilderneſſe our reſting place, but expect changes of places and conditions, and, as Chriſtian Pilgrims, be content with the toile of our travell, being aſſured that,

1. We have the Lord before us both in his preſence and direction.

2. As they, we ſtill journey toward *Canaan*, as our aime.

3. As they had their eyes and thoughts on their *Canaan*, ſo wee ſettle our affections on heaven our *Canaan*, and the things that lead and helpe us thither.

4. The wilderneſſe was a place of warre and conflict, in which Israel was beſet with enemies round, Canaanites, Philiſtians, Amalekites; ſo wee muſt not make account of ſetled peace here, but expect *Amaleck* and *Ogg*, & *Sehon*, Gyants and tyrants; Antichriſtian Amaleck, Popiſh Philiſtims, Romiſh Canaanites, bold & obdurate enemies, who will diſclame the houſe of God, diſgrace the religion of God, revile and reſiſt the ſervants of God for propounding the truth of God; no expectation of truce or peace till we recover our *Canaan*.

5. The wilderneſſe is a place full of annoyances, wants and dangers; the Israel of God muſt make account of wilde beaſts, fiery Serpents, want of bread,

want of water, and never expect any harveſt in the wilderneſſe; hence therefore we muſt learne,

1. To arme our ſelves with faith, patience and conſtancy, without which wee muſt needs fall ſhort of Canaan.

2. Chriſtian moderation, that wee may know with *Paul*, *Philip* 4.11. to want, to abound, to be full, to be empty.

3. Never to thinke our ſelves well till we be hence, where we are out of hope of any harveſt, but of ſorrow and danger.

Vſe III. To comfort Gods people who are contemned, deſpiſed and brought to a few, having not onely the whole world againſt them; but ſometimes in the houſe of God, where they expect moſt comfort, are rated and ſcorned by thoſe whom God hath enjoyned to ſpeake peace to his people, and to whet their tongues againſt vilde perſons, and bold ſinners, rather than harden and hearten them againſt the generation of them that ſeek God: But hence all that feare God may be ſtrengthened and encouraged, yea contented to be brought into the wilderneſſe; for,

1. It is no new eſtate to the true Church, but a condition with which ſhe is anciently acquainted, and all that will live godly in Chriſt Ieſus muſt ſuffer afflictions.

2. Our Lord Ieſus himſelfe was content to goe into the wilderneſſe and indure al temptations, wants and dangers, that he might ſanctifie our wilderneſſe unto us, and ſweeten all our ſorrowes and afflicted eſtate unto us, and breake for us and from us all hoſtile powers which would hinder us in our tranſlation to his heavenly kingdome.

3. None of the Saints fall by chance into the wilderneſſe, but it is a place and eſtate prepared by God himſelfe, (as our Text ſaith) and though men ſee us not,

not, but ſuffer us to ſit alone and deſolate; God ſeeth his ſervants in that condition, and tendreth them as his owne firſt borne, 2 *Cor*, 6. 9. as unknowne yet wel knowne, as dying and yet behold we live, as chaſtened and not killed.

The enemies beyond the Sea triumph as if God knew not his Church now in the wilderneſſe, but God prepared the place for the preſent.

4. The wilderneſſe being a place of Gods preparing, he will make it convenient and comfortable to her; for,

1. The more ſolitary and ſecret the place is, the more fit it is to hide and ſecure her.

2. The more free from the pompe and glory of the world, the fitter it is for her that is called out of the world, and crucified to the world.

3. The more inconvenient and dangerous it is, the more it ſetteth out his wiſdome and power, who over-ruleth all inconveniences to the Churches good, no contrary can croſſe his good purpoſe toward his Church and people; Nay, here wee ſee he appoints a fruitleſſe place to feed her, a place of journey for her reſt, a place of danger for her ſafety, a place of warre to uphold her peace, and a place of temptation to free her from temptation.

Thou therefore that feareſt God never feare any place, ſtate or condition prepared for thee by God; if thou beeſt a member of the Church, he will overrule all anoyances and inconveniences to thy full and aſſured comfort.

Vſe IIII.

To uſe warily and thankfully our peace and priviledges, leſt wee drive the Church from us into the wilderneſſe; we ſee here the Church planted by the Apoſtles themſelves flying into the wilderneſſe; In what wilderneſſe now are the 7. famous Churches of

of lesser *Asia*? Those once flourishing Churches of *Rome, Corinth, Galatia, Thessalonica,* to whom the Apostles writ so respectively? Wee see those famous Churches of *Bohemia* and *Palatinate* now fled into the wilderneſse, and their countries become a wilderneſse, not long since as florishing, and as famous as our selves; GOD that hath made us yet looke on, would not have us idle spectators, but by their harmes to beware and be the wiser.

Quest. How may we prevent this so dismall an estate of the Church?

Ans. If we prevent and bewaile the sinnes and signes of a Church ready to flie into the wilderneſse.

Quest. What be the sinnes which especially drive the Church into the wilderneſse?

Ier. 12. 10. *Ans. 1.* The sinnes of the Pastors have beene noted the principall cause of the Churches flight, and indeed the raigning sinnes of Pastors were ever noted the first causes of banishment and captivity, *Lam. 2. 14.*

1. Ignorant and blinde guides leading the blinde, both fall into the pit.

2. Or men of knowledge but corupt in judgement who mingle wheat and chaffe, and mingle the sweete waters of the heavenly fountaine with puddle waters of humane devices; so did the Pastors departing from the primitive simplicity of doctrine and rites, chase their Church into the wilderneſse.

3. Or men of parts, but without conscience to use them to God, but to themselves, pompous, ambitious, flattering men in their sins, crying peace, peace, when the Lord proclaimeth warre and blood; men that heale the hurt of the daughter of Zion with sweete words, and harden men against goodneſse by putting darkneſse for light, and bitter for sweet, and sweet for sower; by justifying the wicked, and taking

king away the righteousneſſe of the righteous from him, *Iſay* 5.22. this haſteneth wrath, ſee verſe 23.24.

4. Or ſcandalous perſons for intolerable greedines or notorious vices in themſelves, & abetting of them in others, envying and hating all the ſhine of grace; theſe ring-leaders to evill chaſe away the Churches proſperity, and where ſuch ſonnes of *Eli* make the religion of God to be blaſphemed of Papiſts, Atheiſts, and but indifferent Proteſtants; the Arke is not farre from taking and leading away into the enemies Countrey; how may the Lord againe complaine, as, *Ier.* 12.10. *Many Paſtors have deſtroyed my Vineyard and trodden my portion under foot, they have laid it waſte, and it mourneth to mee.*

II. The ſinnes of Rulers who maintaine not the purity of Gods worſhip, but ſuffer corruptions and reliques of Idolatry to grow up therein as Ivy with the Oake till it eate out the heart of it; ſo, many of the Kings of Iſrael ſuffered the remnants of *Baal*, and the Chimarims, even after ſome reformation, which ſtill baned and at laſt foyled the true worſhip and ſent it away: This we have noted a cauſe of the Churches flight in this place; A little leaven quickely leaveneth the whole lumpe.

The reaſon is, becauſe the Lord who requireth as pure worſhip frō us as ever, & hateth idolatry & falſe worſhip as much as ever; can abide the ſent or leaſt cōporting with Idolaters no more thā a husband can indure wanton behaviours and ſuſpitious geſtures in his wife, though ſhe come not ſo farre as the adulterous act.

For this mingling of idolatry with true worſhip in Iſrael the Lord threatneth that he will make her as a wilderneſſe, and leave her as a drie land, *Hoſea* 2.3. as indeed after he did.

If after ſo glorious a liberty of the Goſpell, reſtored

red and renewed by five famous Princes, *Henry, Edward, Elizabeth*, our gracious *Iames*, and our noble *Charles*, we ſhould in after ages, which God forbid, have Baaliſh Altars and Maſſes manifeſtly reſorted unto, Chemarims, Ieſuites and Prieſts increaſed; but thankes be unto God for the vigilancy of our now gracious King againſt this miſchiefe; If wee ſhould I ſay take up their faſhions, bee enamoured with their pictures, and doate after the guiſe of the Babylonians, as Samaria did after the Chaldeans, *Ezech.* 23. 14, 15. this ſinne would certainly drive our Church into the wilderneſſe, as Iſrael was into Babylon, of whom ſhe was ſo enamoured, and with whom ſhe contracted and increaſed ſo neare affinity: This was a manifeſt forerunner of Gods juſtice, who ordained no other ſcourge for Iſrael but Babylon, whom ſhee ſo affected, and to whoſe religion ſhe deſirouſly faſhioned.

III. The generall nationall ſinnes againſt the light and grace of God.

1. Generall apoſtacy and falling backe more and more, notwithſtanding holy doctrine, powerfull preaching, Gods warnings, heavy ſtrokes; the Lord threatneth this ſinne with the ſame puniſhment, *Zeph.* 1. 2, 8. He will ſurely deſtroy all things from off the earth, and make her as a wilderneſſe, and viſit them that were turned backe from the Lord. The falling from the firſt love procureth the Candleſticke to bee removed.

Alas! how is it that our love to the Word is ſo abated? anciently in the beginning of the Goſpell they would meaſure many miles to a Sermon, wee will ſcarce ſtep out of doores; nay, we put away the word of ſubjection, and drive it away from us, as the Jewes did, *Acts* 13. 26. How lamentably are wee falne from the honour and high reſpect of the word and

bringers; the feet of faithfull Messengers were wont to be beautifull, now entertained with scorne and reproach, and the more faithfull, the more vile and disgraced; such as the world is unworthy of are thought unworthy to live in it: In good *Ieremies* case, since I cryed out of oppression and wrong. *I am a derision daily every one mockes me, and the word of God is made a reproach unto me, Ier.* 20.7. And will the Lord continue his best mercies which are generally thrust away with hatred and scorne? How are wee generally fallen off from the obedience of the Word? how few can abide the sincere obedience of it in themselves or others? how many esteeme the most conscionable obedience of it the most odious thing that may be, terming it by disgracefull names, that nothing is growne more reproachfull in most places than holy obedience.

Now is it possible that the Lord should suffer his priviledges to abide with them who abide not in obedience, nay of all things cannot abide it? Besides, what a generall inclination is in our people to looke backe and runne backe to Popery, to goe a whoring after their abominable Idols?

2. Nationall sinne hastning the Church into the wildernesse is resistance and opposition of the power of godlinesse and religion, when men generally content themselves with a forme of godlinesse, but resist the power and proclame a defiance against Christ, plainly in their course, saying, Wee will not have this man rule over us: would God this sinne were not so plainly, the sinne of the age, as that hee that runneth might not rea d it; for,

1. How few can abide the power of grace in others, and then is it first expulsed in themselves? how few can brooke that man that frequenteth the hearing of Gods Word, useth duties of piety at home,

home, that will not sweare, drinke, riot, nor be filthy and loose in speech.

2. How is the practice of Christianity growing more reproachfull than to live in any sinne, and in many places is more safe to be extreamly flagitious, and a noted vicious person than a godly liver, and would be daily seene, were not wicked men restrained by good lawes?

3. How is the glorious name of a Christian become a scorne and reproach amongst the baselt of men, and the most abject as dogs dare barke and doe most against them, who most faithfully labour to expresse the power of the Gospell?

4. How doe the most like better of prophane men than of the most religious, accounting of such as honest men, fitter companions, than such as unfainedly feare the Lord?

5. How doe men generally disswade their friends from their strict courses, as from that which they esteem most prejudiciall to their welfare? how doe they pursue and chase godly men as their enemies, as if one world were not made, or fit for them both, and yet what is the expectation but of wrath when they are gone and hunted away? would not this drive our Church into the wilderneſſe if it should not be prevented? thankes bee unto God for the meanes of prevention.

Queſt. What are the signs of a Church haſtning into the wilderneſſe?

Anſ. The withdrawing or abating the signes of Gods presence; as,

1. When the sincere preaching of the word is removed; Gods gracious presence is not more visible in any thing than in a faithfull Ministery, nor a Christian state is more happy and conspicuous in any thing than in sound and lively doctrine, in which

God

God hath promiſed his preſence to his Church to the end of the world: Now when God removeth this, the Church is going into an afflicted eſtate; a ſigne that *Saul* is cut off when God will ſpeake no more to him. Every man in the removall of a ſound Miniſtry may diſcerne the Lord removing himſelf.

2. When the outward ordinance remaineth, but without fruit and power, a dead and ſleepy Miniſtery, under which men remaine blinde and unconverted, God is going apace from ſuch a people; for as the inward power of the word is an infallible ſigne of Gods preſence, who by his ſpirit warmeth ſome hearts, enlightneth ſome, pierceth ſome, converted ſome; ſo hath the Lord apparently withdrawne himſelfe, when his word is without power, that men grow not better, but worſe by it; and if this bee generall, it is a fore-runner of the Churches flight into the wilderneſſe.

How few hearing judgements denounced feare with melting hearts, but rather as the Smiths Anvil, the more ſtrokes the harder? How doe moſt faſhion themſelves to the licentiouſneſſe of the times, and not to the faſhion of the Word? how are many more blinde, more deafe, more hardened, apparently more prophane in life, more corrupt in judgement, more reſolute in Popery than before? In a word, ſo ſmall is the power of the Goſpel, that wee may feare leſt it be taking her farewell, (where it may expect to prevaile more) unleſſe wee doe prevent it by our ſpeedy amendment.

3. As all Politicians hold, that a ſigne of a commonwealth falling and neare the period, is to reſtore, favour, and increaſe the number of mutinous and once rebellious Citizens; ſo of the ruine of the Church, when the number of ancient enemies are ſuffered daily to encreaſe, as the hereſie of *Arius* encreaſed,

increaſed, the orthodox Paſtors and Profeſſors decreaſed, till the whole world marveiled that it became an Arrian; and as the Antichriſtian hereſie increaſed, ſo dyed the viſibility of the Church, being forced to flie into the wilderneſſe. If Papiſts and Antichriſtian Babylonians increaſe upon us in numbers, power, in boldneſſe, who are inraged with fury againſt us, they wil eaſily grow too ſtrong for us; if we throw them down and make them hide their heads, whom God honoureth moſt, as in whom his image moſt ſhineth, how can the Church but goe into the wilderneſſe? where did theſe Wolves and Lyons ever reſt but they devoured the flocke of Chriſt, witnes the forraigne parts at this day: Lenity to Vipers deſtroyeth common-wealths aud Churches.

4. Peace, proſperity and wealth generally abuſed; this was a fore-runner of the Churches flight into the wilderneſſe in this Text. The Hiſtorian telleth us that *Fœlix nõ eſt diuturnus*, but is either puniſhed of God for the abuſe, or by men for envy, ſometimes for feare of their greatneſſe; ſo it is with the Church, eaſe ſlayeth her, hurtfull riches wound her, ſecurity feedeth upon her. If we ſee our peace generally abuſed to pride, and wantonneſſe, to boldneſſe in ſinning and going on in impenitency, to neglect and contemne the meanes of grace, and hardening our hearts, ſaying to Prophets propheſie not in that name, or, we will not heare, *Ier.* 44.16. to delight and reſt in flattering and ſmooth Miniſters that may not diſturbe us, *Eſay* 30.10. to dull us from hearing the rod, not turning to the ſmiter, to reſt in the outward meanes of good and not on the Author and bleſſer; All theſe fore-runneth deſolation and ſheweth the Church to bee neare the wilderneſſe.

II. The ſecond point in the womans flight is her ſuſtentation, that they ſhould feede her, alluding to the

the feeding of the Church of the Iewes in the wilderneſſe; this woman is fled into the vaſte and deſolate wilderneſſe, where ſhe is ſure to bee ſafe, becauſe the Text ſaith, *God hath prepared her a place*; but now ſhee ſeemeth in as ill caſe as before, what ſhall ſhee doe for food? there is no tilling, ſowing, reaping, no fruits in the barren wilderneſſe, how ſhal ſhe doe for food? the Text anſwereth, *They ſhall feed her*. The word [*They*] ſtandeth in relation to ſome perſons ſpoken of before, for it is not ſaid, That ſhe ſhould be fed, nor that he, that is, the Lord, might feed her, but that they ſhould feed her. Now who are thoſe that muſt feed her? The words then have reference to Chapter the 11. & 2. ſo that the two witneſſes ſhall feed her, for the time of both fitly agreeth.

Queſt. What is meant by thoſe two witneſſes?

Anſ. The Papiſts groſly conceive them to bee *Henoc* and *Elias*, who, they ſay, are reſerved above in Paradiſe to returne againe in the dayes of Antichriſt to oppoſe him, whom Antichriſt ſhall ſlay and trample their dead bodies in the ſtreets of Hieruſalem, but they ſhall revive the third day, at which miracle the Iews, ſay they, ſhall be converted to Chriſt, and ſhall ſlay Antichriſt in the Mount Olivet, and cleave unto Chriſt, who ſhall come againe five and forty dayes after.

A notorious fable without all colour of Scripture, for of *Henochs* returne in fleſh or ſpirit is not a ſyllable in the Scripture; and of *Elias* his ſpirituall returne it was performed before Saint *Iohn* writ this Propheſie, as our Saviour affirmeth, *Matth.* 17. 11. in *Iohn* Baptiſt; I forbeare to follow or perſecute ſo manifeſt a falſhood.

Some alſo underſtand them of ſuch Paſtors and witneſſes of the truth as aſſiſted the woman and

resisted the corruptions of those times; not too precisely, but a few noted by that number, and by that number because the law requireth two witnesses at least to confirme every truth.

But I doe understand the two witnesses to be the two Testaments of holy Scripture; for,

1. Both witnesse unto God in his holinesse, truth, power, justice, mercy, and all other attributes; and to Christ, *Iohn* 5.

2. Both witnesse the will of God to man in all things to bee { beleeved. done.

3. Both witnesse against the wicked, not the Law onely, not *Moses* onely, but the Gospell, the word *that I speake*, saith Christ, shall judge you at the last day.

4. Both feed the woman in the wilderneſſe, maintaining heavenly life and strength, both supply her with a dayly showre of Mannah, as was notably prefigured in that type; to which allusion because the Spirit of God here looketh, I rather chuse this interpretation of *Augustine*, and others.

The words thus unfolded, we may learne,

Doct. That God feedeth his children even in the wilderneſſe, and provideth for his owne in times of greatest scarcity; as here the woman in a place of famine, barrenneſſe, banishment and persecution is fed and provided for: Never was the Israel of GOD without a showre of Mannah nor a Rocke of water in the dry and barren wilderneſſe. 1 *Kings* 19.6. *Eliah* flying for his life is fed by an Angell; and what else would our Saviour teach by those two miracles of so many thousand in the wilderneſſe; with so small meanes, *Matth.* 14.18. but that such as follow Christ and cleave unto his word shall not bee destitute of any thing needfull, though in never so vast and terrible a wildemeſſe?

They

They are first in respect of God, secondly, of themselves. *Reas.* 1.

In respect of God for three causes.

1. Because of his gracious promise so often passed, *Psal.* 34.10. *The Lyons shall want, but they that feare the Lord they shall want nothing that is good, Psal.* 84.11. *no good thing* shall be wanting to him that liveth uprightly, *Psal.* 37.19. they shall have enough in dayes of famine; for godlinesse hath the promise even of this life as well as of that to come.

2. Because of his mighty power who can doe what he hath promised.

1. He can create food where none is, as Mannah in the wilderneſſe, and water out of a Rocke, the most unlikely meanes in the world, and out of an Asses tooth to *Samson*, as dry as a flint.

2 Hee can multiply a little and make it supply many, and make it last long, as, 1 *Kings* 17.14. the Meale in the barrell, 2 *Kings* 4.3. Oyle in the Cruse; we see the like in Christs miracles, feeding many thousand with seven Loaves.

3. He can by extraordinary meanes supply his servants, if ordinary faile; if men feed not *Elias*, Angels shall, if Angels doe not Ravens shall.

4. He can without all meanes sustaine them, if both ordinary and extraordinary faile them, as *Moses* and *Elias* forty dayes without any food: This mighty power added to his promise, assureth his Church to be fed, seeing nothing can hinder him from doing them good.

3. Because of the fulnesse and abundance of grace in God, and fulnesse of goodnesse to communicate it; who can deny him to be the Ocean and full Sea, even the inexhaustible fountaine of goodnesse? and who can hinder his full streames from issuing forth, and

running abroade in all affluence? or whether should it flow and issue if not to his Sanctuary? who have the Buckets to draw out of this deepe Well but beleevers?

In regard of themselves, and in this respect there are three more causes.

Reas.2. 1. The right of the Church; for the beleever having Christ hath in him right to all things of this life, good for them; *If Christ be yours then all is yours, whether things present or to come*, 1 Cor.3.22.

2. Their relation to God; they are nearer than Gentiles, yet he feeds them; they are nearer than Oxen, yet God hath care of oxen; they are nearer than sparrowes, yet he feeds them; for,

1. They are his servants: The Prodigall childs father is said to have bread enough for his servants, much more have Gods servants in his house.

2. They are childrē: He that provideth for dogs and Swine, will hee not provide for his children?

3. They are the Spouse and wife of Christ: will a loving husband suffer his deare wife to want food and necessaries if hee know her need, and be able to supply it? therefore so long as the Lord hath knowledge of the Chuches estate and love of her person, shee shall not be destitute.

3. Their power and prevailing of their faith procureth them food; they trust in him and commend themselves to his care, and their faith is such as cannot leave them ashamed; besides, this faith is accompanied with their prayers of faith, which is the key of heaven, and a powerfull and undeniable meanes of speeding, because of the promise, that whatsoever we aske in faith we shall obtaine; and shall faith prevaile for the greater and not for the lesse, for heaven and not for earth?

Of

Of comfort to the true Church and members of it, who can never be Orphans or deſtitute, ſeeing the Lord can take up any wilderneſſe, to be as an Inne for her; the wilderneſſe in which they are, may want meanes, but they ſhall want none ſo long as he hath fulneſſe; never diſcontent thy ſelfe or aske the queſtion; as the Diſciples, *Matth.* 15. 33. *Where ſhall we have ſo much bread in the wilderneſſe?* In theſe hard times of ſcarcity ſet thy faith to work, & it will tell thee as *Abraham* his ſonne, *God will provide:* much leſſe maiſt thou murmure as Iſrael againſt *Moſes, Haſt thou brought us into the wilderneſſe to ſtarve us?* No, no, God doth it to feed thee as well as them; thou ſhalt want nothing if thou wanteſt not faith. *Vſe I.*

To teach us to acknowledge and depend upon Gods Providence for the whole proviſion of our lives, becauſe he hath a rich ſtorehouſe every where, that can never faile, as rich in the wilderneſſe as in the City. *Vſe II.*

1. For ſpirituall refreſhing and comfort; Art thou deſtitute, or feareſt ſuch times may come, in which viſion may bee precious? for God can as eaſily and ſuddenly turne our ſpirituall plenty into famine or dearth, as he lately did our temporall; Oh then what ſhould I doe? Flie the corruption of the world, follow the Lord unfainedly; preſerve an hunger and appetite after grace, and even in this barren wilderneſſe thou ſhalt not be deſtitute of the ſound conſolation of the Goſpell, which to want, were the moſt grievous and heavy famine of all: God will one way or other ſend his two witneſſes, & they ſhall feed thee; for as all the world could not hinder the Mannah from falling in the wilderneſſe; ſo all the tyrants on the earth ſhall not hinder from thee theſe ſweet ſhowres of this heavenly Mannah in thy wandring and wilderneſſe.

2. Wanteſt thou earthly comforts, and art thou as in a barren wilderneſſe without means: ſet thy faith a while to feed upon the promiſe, *Hebr.* 13. *I will not leave nor forſake thee*; and this faith wil certainly get fruition, thou ſhalt be fed aſſuredly. But mark the promiſe, God promiſeth not alwayes wealth, abundance, nor any great ſtore of dainties, but that even in the wilderneſſe thou ſhalt be fed, ſuſtained, comforted; as Iſrael in the wilderneſſe had no great variety, but were fed, had no abundance, and yet no want. God that ſends *Elias* bread and fleſh by the Ravens, ſent him not a banquet and ſweet meates, for hee muſt drinke of the brooke running by; and he that gave Iſrael bread and fleſh in the wilderneſſe, gave not both at once, to teach us to bee content with things preſent, if wee can have bread and no fleſh.

Ob. But if we muſt doe nothing but depend on God, we may live eaſily and without care.

Anſ. 1. True faith is never idle but moſt induſtrious in the meanes, and though labour is no cauſe, yet it is a meanes in which God giveth us food.

2. The wilderneſſe is a place of labour, for though God giveth bread from heaven, yet hee created it not in every mans Tent, or rained it into every mans hatch, but ſcattereth it abroad without the Tents that they might goe forth and gather it; ſo where God affordeth any meanes wee muſt uſe them conſcionably, for ſpirituall food is a labour appointed, *Iohn* 4.14. and we muſt goe forth and draw in the Wels of ſalvation, *Iſa.* 1. and for temporall, if any idle body will not labour he ought not to eate.

Vſe III. To ſtirre us up to contentation, if God onely feed us, though wee want abundance and ſtore, as he dealt with Iſrael in the wilderneſſe, ſo now hee giveth to every man his Omer and meaſure, according to the meaſure

meaſure of his owne wiſedome, and with thy meaſure thou muſt be contented: The Phyſitians rule for quantity of food muſt ſtand, and what thou wanteſt in quantity thou haſt in quality and ſweetneſſe.

Nay further, ſtirre up thy ſelfe with thankfulneſſe to God thy feeder and preſerver: If a friend ſhould in our diſtreſſe take us in and give us boade but a month or two, we thinke we could ſcarce be thankful enough unto him; the Lord in this our wilderneſſe ſupplyeth all our wants, feedeth our ſoules with heavenly Mannah, our bodies with daily bread, filleth our cups with water out of the Rocke, ſpreadeth his owne table for us, ſetteth Chriſt upon it, the bread of life, covereth our boards alſo and maketh our cups runne over in the ſight of our adverſaries, & is never weary of his coſt and charges upon us: now how ſhould a right ordered heart beſtirre it ſelfe in thankfulneſſe for ſo great favours, and expreſſe it in all duties. Let us quicken our ſelves in this duty, which both retaineth old favours, and inviteth new.

III. The third point in the womans flight in this verſe, is the time of her manſion and continuance in the wilderneſſe, namely one thouſand two hundred ſixty dayes, wherein obſerve,

1. What is meant by dayes.
2. What or when were theſe dayes.
3. Why this time is reckoned by dayes.

I. By theſe dayes are meant ſo many yeares, for all things almoſt in the Revelation are expreſſed according to the manner of ancient types, as we have hitherto in this chapter declared. Now to reckon ſo many yeares by ſo many dayes, may ſeeme ſtrange to him that is not acquainted with the Prophets, and yet it is obſerved uſually through the whole Bible, except by *Daniel*, who reckoneth not alwayes by

dayes of yeares, but by the weekes of yeares, according to the use and style of the Chaldeans, amongst whom and in whose tongue he wrote; *Ezek.* 4. 5, 6. he is commanded to lie on his left side 390. dayes, for 390. yeares of their iniquity and idolatry. God had patiently suffered them 390. yeares, now shall they suffer sword and famine 390. dayes, which is a yeare and 25. dayes, or about 13. months, the time of the siege and straitnesse. *Numb.* 14. 34. the Israelites are commanded to walke and wander in the wildernesse forty yeares, according to the forty dayes in searching the Land, a day for a yeare, recompencing every dramme of sinne with a pound of sorrow; so as a propheticall day is a yeare. And this of necessity every one must beleeve; for howsoever *Daniel*, 9. 24. reckoneth the propheſie of the comming of the Messias by weekes, yet every day of those weekes must bee measured by propheticall dayes, namely, every day for a yeare, else the just time of Christs comming will not fall right as it ought to doe; and accordingly we reade in Scriptures, not of an ordinary weeke of dayes, but of a week of yeares, containing seven yeares, *Exodus* 23. 20. the common weeke of dayes resembling and signifying a weeke of yeares; so also, not only of a yeare of dayes, but a yeare of yeares, every such yeare containing 360. yeares, as the common yeares amongst Hebrewes and Grecians continued so many dayes.

II. For the period of these dayes when they begun or ended,

1. Wee must remember that wee have said, that this is inferred by anticipation, and is to be referred unto the fourteenth verse.

2. That it is the same time, with times, time, and halfe a time there mentioned, the finding out of which will helpe us to the clearing of this.

3. That

3. That it must set in after the second assault of the dragon, mentioned verse the 13. and is not properly to be handled now, while wee are in the first assault of the dragon by heathen Emperors.

4. It must be the same time with the 42. months, Cap. 11. 2. wherein Antichrist shall treade downe the holy Citie; for these being months of yeares, reckoning to every month thirty dayes, according to the Hebrewes and Ægyptians, are just thirty yeares in every month of yeares, and so forty two months of yeares, make just the same number of 1260 yeares here mentioned, agreeing with the three yeares and a halfe, propheſied by *Daniel* for the raigne of Antichrist, which being yeares of yeares, because prophetical, every month containing 12. months of years, which make 360. which number being multiplyed by three and an halfe, amount in the totall to 1260. yeares as in our Text.

5. It cannot be meant as the Papists fable of their Antichrist, who, say they, must raigne three yeares and an halfe of naturall yeares; we must watch the subtilty of Papists, who would have us to seeke the rise of Antichrist in the end of the world, after this ruine; but the three yeares and an halfe are propheticall yeares, and make just 1260 yeares, all which time the Church is in the wilderneſſe.

Neither can this time begin, as *Iunius* and sundry other worthy mē do affirm, at the passiō of Christ, & determined in the time of *Boniface* the 8. for it must be of things after *Iohn*, and after *Domitian*, yea, after the heathen Emperours, after the first conflict with the dragon, which lasted many hundred yeares after Christ.

6. Now whether it bee a finite time for a definite, as amongst other godly learned, our late grave and gracious Bishop *Abbot* demonstrateth, pag. 108

Controverſie;

controversie; or whether wee may with proofe or probability define some certaine period for beginning or end of it, we will reserve the determination of it to the proper place in the fourteenth verse, and will not be wanting in diligence to finde out and settle on the truth, as the Lord shall reveale.

Quest. III. Why doth the Spirit of God here so strictly and precisely reckon up the time of the womans oppression under Antichrist, and the womans persecution in the wilderneſſe by so many dayes, and not roundly and shortly by so many months and yeares?

Ans. For foure causes.

1. To note the singular watchfulneſſe and Providence of God over the woman, who is daily and hourely with his servants present, to take notice of every dayes sorrow and suffering, which himselfe appointeth and determineth.

2. To shew that all the children of the Church should take notice of their daily neede of spirituall food, and gather it daily in the meanes, as Israel needed daily provision of Mannah in the wilderneſſe, & God gave thē not an harveſt once a yeare or month, but a daily harveſt to supply their need; they must continue their dependance on his hand for a dayly showre of Mannah.

3. To note the continuall use of the Scripture for our strength and comfort, for these witneſſes waite on the daily neceſſities of the Church, and supply the soule with daily bread; these witneſſes are not like some that come once a moneth, or once a quarter, but are in perpetuall watch-tower to feed the woman daily.

4. To note the wisedome of the Lords provision, who feedeth his Church as Israel in the wilderneſſe, but by the day, or as *Elias* in the wilderneſſe, morning

ning and evening; the Lord alloweth enough for the day, but is not prodigall.

1. Becauſe he will preſerve in her an appetite.

2. To ſhew the price of his food, it is precious, hidden and heavenly Mannah, ſweet as Mannah, or honey, more durable; it maketh her live for ever, ſee, *Pſalme* 19.10.&c. 119.103.

3. To inure her to contentedneſſe in all things with daily bread, and if hee feed her from hand to mouth, ſhe muſt thinke it well, hee oweth her not ſo much; he would have all the children of the Church to curbe greedy deſires, and be contented with things preſent.

Note what a long time is ſet downe for the womans abode in the wilderneſſe under Antichriſt 1260. yeares. Teaching us,

Doct. That the Church may bee a long time under grievous affliction; ſo was Iſrael a ſtranger, and under ſtrange and ſtrong burthens in Ægypt foure hundred yeares, the Jewes in the Babyloniſh captivity ſeventy yeares, the ten generall perſecutions laſted 300. yeares till *Conſtantine*; but here is one of Antichriſt beyond them all.

Queſt. What is the reaſon, is not God able to deliver his Church ſooner, or doth hee delight in the miſery of his Church?

Anſ. 1. Neither of both, but firſt, by protracting the warre he ſheweth his continuall power and care in preſerving her through her aſſault, and leading her through the Pikes into ſafety, and now ſubſcribeth to the truth of his promiſes.

2. Shaketh her out of ſecurity, and forceth her to keepe on her armour, and to ſtand upon her watch, the leſſe hope of reſt or truce that ſhe can expect.

3. By continuance of her tryall, hee will continue her faith and patience, excite her prayers, and exerciſe

cise all her graces, especially traine her in humility, while the continuance of her smart holdeth in her sight the continuance of her sinne.

4. That her deliverance long deferred may bee more desired, and sweeter when it commeth; how sweet was Israels passage out of Ægypt after 400. yeares?

5. That shee may take notice of the severity of Gods justice; and what continuall torments are reserved for his enemies, seeing hee lingreth such heavy sorrowes on his owne servants; If the righteous scarcely be saved, where shall the ungodly appeare?

Quest. How standeth this with those places that say, our afflictions are light and momentany, 2 *Cor.* 4. 17. and that God hideth his face but for a moment, *Esa.* 54. 8. Are 1260. yeares but a moment?

Answ. 1. The afflictions of the Church are light and short, first, not simply and absolutely, but in comparison to æternall glory.

2. Not in themselves or their owne nature, but in respect of grace that maketh them light, when sinne is repented and pardoned in the soule.

3. Not in the smart the effect of them, for so, often they are long, but in respect of sinne the cause deserving them, they are light and short.

4. Not to sense, but to faith they are short, which apprehendeth Gods favour, presence, and promise of a good issue.

5. Not in the glasse of the law, but in the Gospel they are short in Christ, his sweetning them, sustaining us, and shortning them,

6. Not in respect of the terme of this life, for so they are long, but in respect of æternall glory and rest following them, they are but a moment.

Use. 1. Long and durable sorrowes are no signes of Gods hatred, *Eccles.* 9. 1. for then the Church could have

no

no certainty of Gods favour; say not with thy selfe, none was ever so afflicted with long and bitter sorrowes, and, God is gone for ever and a day, and his mercy is cleane shut up in displeasure; but consider,

1. He left not the Church in this long tryall in so dreadfull and forsaken wildernesse; the Arke was safe on a world of waters.

2. Whether thy sinnes have not been long a growing on, therefore they will not hastily away, but are like spots long settled in cloth, and require much scouring and rubbing.

3. Whether ever thy heart and joyes would bee pulled off the world, if the Lord should not with strong hand force thee out, as Israel out of Ægypt, dealing as the nurse weaning the childe, being fond on the breast, layeth mustard on it to make it distaste it.

4. Whether thou hast not more cause in durable tryals to suspect thy want of love to God, rather than Gods want of love to thee, and whether thou hast not with thee harde knots that had neede of hard wedges?

Use II.

To terrifie Gods owne children from presuming either to attempt or hold any of their sinnes; embolden not thy selfe to sinne, because thou art neare or deare to God; for,

1. Hee lookes to have more service from thee, that standest nearer him in profession than others, his eye is most on his garden, and hee will bee sanctified in all that come neare him; if thou wilt grow wilde it were good for thee to stand in the waste, and not in the profession.

2. If thou wilt hold thy sinne against him, thou shalt know, that though hee will not take away his grace, so he will not take away his rod.

Vse III.

Comfort the godly in their tedious and durable tryals.

1. Though they be long yet the Lord supplyeth them all the time with needfull supplies and comforts; hee sendeth none into the wilderneſſe to famiſh, but to feed them, and what comfort ſo ever they want, yet they want not the two witneſſes, for if ſhe did ſhe were ſure to periſh, yet were ſhee not ſuſtained by the word, the Lord Ieſus ſhould bee quite caſt out of his poſſeſſion, and ſo loſe his kingdome on earth, which cannot bee.

2. How long ſo ever they bee, they are all determined by God, for entrance, continuance, and concluſion, there is a certaine time which they ſhall not paſſe, for hee that ſetteth the bounds to the raging Sea, hath ſet bounds to the raging of devils and wicked men, and ſaith, thus farre they ſhall come, and no farther; and then after many dayes hee will bring her out of the wilderneſſe into a more convenient and comfortable eſtate, which ſhall be as an harbour or haven ſo much more ſweet and deſirable, as the waves and billowes of a troubleſome ſea have been dreadfull and dangerous: As there is an houre for the entrance of power of darkneſſe, *Luke* 22.53. ſo it is appointed for durance, *Exodus* 12.41. wee have ſeene a great part of theſe yeares paſſed, and they draw to expiration, therefore doe the enemies of the Church beſtirre themſelves, becauſe the time is but ſhort, yet this time is determined when the Church ſhall be eaſed.

Verſ. 7. *And there was a battell in heaven.*]

Having largely deſcribed the combatants in the former part of the chapter, now the Spirit of God commeth to declare the battell it ſelfe, unto which there

there hath been such preparation; and this is no small controversie or trifling conflict, but the greatest battell that ever was fought in the world, and that in three respects.

1. In respect of the *place*; other battels are fought on earth, but this in heaven; not the heaven taken naturally, but figuratively; not in the highest heaven, which is no place of dragons or quarrels, but in the heaven on earth, which is the Church militant, called by the name of heaven, as we have shewed verse the first, for many reasons.

2. It is great in respect of the *armies*, whether we consider the greatnesse of the Generalls *Michael* & the dragon, or the valour or numbers of their forces, for both these Generals come with their Angels, which are great in multitude, in power.

3. Great in respect of the *quarrell* and *cause*, namely, whether *Iehovah* or *Iupiter* bee superiour, whether Christ or Beliall, whether Christianisme or Paganisme must prevaile; whether Christian religion or Idolatrous worship bee more ancient, more venerable, more ample, and of more worthy respect and acceptance.

This Verse propoundeth,
1. The battell, *And there was a battell.*
2. The armies, *Michael and his Angels.*

The former part predicteth this feirce fight, where for the meaning are four Questions.

Quest. 1. Why I call it a prediction or prophesie, being delivered in the time past, and not in the time to come? it is not said, there shall bee a great battell, but there was, as if it had beene past, rather than to come?

Ans. The manner of the Prophets in speaking of future events, is, to propound them in the time past,

Esay 53.5,6,7. 1. For

1. For their more evidence and certainty in themselves, as surely they shall come to passe, as if they were past already.

2. For the surer confirmation of the faith of the Church, who are bound as certainly to beleeve, bee they never so unlikely, as if they were past already.

3. That wee might more easily conceive of the words of the Prophets to be true, and the word of God, to whom past and present are both alike, and who hath power to speake unto us in what manner himselfe pleaseth.

Quest. 2. Of what battell is this to bee understood?

Ans. 1. It is not to be meant of that battell between *Michael* and the dragon in the wildernesse, for that was past, but this was of a future event after *Iohns* time, and that battell was betweene the Generals onely.

2. Neither is it to be meant of that perpetual war in the militant Church, between the elect and the reprobates, both men and Angels, which hath continued in the severall ages of the world from the beginning, under the conduct of those great Captaines, Christ and the dragon, for this here is of a warre not yet begun when *Iohn* propheſied, but that was.

3. We properly understand it of some speciall and notable part of that warre, which in the spring of the Euangelicall Church, Satan raised to the overthrow of the salvation of it. Now whether the Spirit of God had an aime at the warres of *Constantine*, that great champion of Christ, who under Christs Standard made warre with, and overthrew *Maxentius*, *Maximinus*, and *Licimous*, horrible dragons and tyrants, (as were likely) I will not certainly define; but without all doubt that was included in this propheſie, if not principally meant, of which

Euseb.

Euſeb. lib. 9 cap. 9. who ſaith, he received from *Conſtantine* himſelfe the narration of the fight and victory.

Queſt. 3. Why doth the Spirit of God foretell this battell?

Anſw. 1. The Lord would not have his Church conceive, that here ſhe hath found any reſting place, or can enjoy perpetuall halcion dayes; but that there abideth unto her many irreconciliable warres in this military condition againſt divers enemies, hereticall, tyrannicall, and Antichriſtian.

2. He would manifeſt his care and wiſedome over his Church and children, whoſe tryals he foretelleth, that they might not thinke them come by chance, or God not foreſeeing them, or diſtruſt his favor, while they are exerciſed by them, but in theſe predictions might ſee him both ordering them for his glory, and for their ſalvation.

3. God would not have troubles come on a ſudden, or ſtealing on his ſervants, but with warning, that they might arme and prepare themſelves with wiſdome, fortitude, and patience to reſiſt them; that the Church might ſtand her ground, not diſcouraged, much leſſe caſt away her confidence, that hee might abate the ſmart of them, if they were ſudden, and blunt the edge of them, by providing for them.

Iacula facilius excipiuntur ſi prævideantur.

Queſt. 4. But why doth the Lord ordaine or permit this fight and oppoſition, being againſt his glory, his Church, his truth, and his ſervants? or how can he be merciſull and good to protract and permit ſo great evils.

Anſ. 1. As God is good in his mercy, ſo hee is no leſſe good and great in his juſtice.

2. This fight againſt the Church is not ſimply evill, but hath in it a reſpect of good, and therefore God permitteth it, becauſe,

1. It is partly an execution of justice, and a just correction of the sinnes of the Church.

2. It is such an evill as much good is thence produced to the Church, as hereafter wee shall see.

3. It is not such an evill, but that Gods wisedome and power can, and doth moderate, order, bridle, and turne to a good end and issue; the dragon indeed intendeth them mischievously to quench the graces of God; the wicked agents under him directly fight against his glory, and truth, and chosen ones, and would chase them into the bottome of the sea, to drowne them, as *Pharaoh*; but Gods mighty power and wisedome, hereby, will chase them to heaven, as he did Israel to Canaan, being a wise Physition, that can temper hemlock and poyson to a medicine, and remedie; and over-rule the poysoned crooked wils of graceless men, to the effecting of his owne most gracious pleasure, and righteous will; so as we may say to our brethren, when, forgetting nature, grace, humanity, Christianity, they contrive to cast us into pits, and sel, and send us away, as *Iosephs* brethren, to put a little base profit into their owne purses, *Gen.* 50. 20. when they thought evill against me, God did dispose it to my good: You, who should have beene my naturall brethren, thought me in too high favour with my father; you envied his love to me; you thought if you could sel me off, all should be yours, and therefore wracked on me your barbarous malice; but see, God over-ruleth your rage; your fierceneſſe could not frustrate the good purpose of God, who, against all your plots, hath raised mee to save much people alive.

Object. But is not the Gospell a Gospell of peace, Gods kingdome a kingdome of peace, and Christ himselfe the Prince of peace, typified in *Melchisedek*, *Isa.* 9. the professors of the Gospell sonnes of peace,

peace; how will this ſtand thus with ſuch open hoſtility and perpetuall warre? how is it true, *Iſa.*9.7. there ſhall be no end of peace, when we ſee there is no end of warre?

Anſ. 1. theſe two are not contradictory, to bee at peace and at warre at the ſame time, becauſe they are not in the ſame reſpect; ſo our Saviour teacheth, *In the world ye ſhall have tribulation, but in me, at the ſame time, ye ſhall have peace, Iohn* 16.33. the reaſon is, becauſe thoſe that are Gods conſiſt of two parts, fleſh, and ſpirit; according to the ſpirit they are in Chriſt, and according to the body they are in the world; therefore when in their ſpirits they enjoy the peace of Chriſt, they are in the body afflicted in the world, a wicked man cannot ſo bee. Hee that is wholly in, and of the world, having affliction, hath no conjunction of peace, but are oppreſſed and over-whelmed with ſorrow, becauſe the true peace of heart is onely in Chriſt, and received by the ſpirit of faith.

2. Peace is the daughter of warre, and by warre the Saints attaine and retaine peace; were they not at warre with the dragon and the world, they could never enjoy an houre of peace; I finde more ſweet in wicked mens malice, than in their delicates.

3. Diſtinguiſh of peace, it is either ſpirituall, or carnall, the peace of Chriſt, or of the world, which the Diſciples themſelves expected by Chriſt, when the temporall dominion ſhould bee reſtored to Iſrael, and the Iewes delivered from the Romane bondage, ſuppoſing they ſhould bee great Rulers in their Countries, but Chriſt wiſheth thē to dreame of no ſuch thing; this peace Chriſt diſclaimeth, as, *Mat.* 10.34. *Thinke not I am come to ſend peace, but a ſword and fire.*

Secondly, there is a ſpirituall and inward peace,

which Christ claimeth to be his; *My peace I leave with you*; he bringeth that peace to the world, which the world giveth not, nor knoweth not; a peace, not with the dragon or his party, but peace with God, peace of conscience, and peace with all men so farre as lyeth in them: This is the peace of Gods kingdome, which is not interrupted by warres with the dragon and the world, but established.

4. Wee must with *Luther* distinguish of warre; there is an Active warre and a Passive; Christ, and his Gospel, and servants move no Active warre, the Gospell of peace proclameth peace, not warre; the end of his comming, and the Gospell publishing, is to set all things at peace: But there is a passive war waged by the Prince of darkneſse, & discord, against Christ and his people, and the sonne of peace by all his skill cannot avoid this warre; not that it is a fruit or effect of the Gospell, or by any fault or cause in in the Gospell, which perswadeth peace and concord with God and man; but occasionally, and by an accidentall event; partly by the malice of the devill, that man-slayer, who, being that Prince of darkneſse, deadly hateth the light; partly by the malice of the world, which yeeldeth not unto the truth, and holy admonitions, but warreth against it, and chaseth it, so farre as they can, out of the world; and partly out of the wicked concupiscence of the children of darkneſse, *Iames* 4.1. Now were it not for the enmity of this wicked One, and ones, against the Gospell, there would bee no hurt in all the maintenance of holineſse.

Onely here note, how wide they are that call for, and commend an unlimited peace, whereas the Gospell onely cals for a well conditioned peace.

1. No peace is good but wᶜʰ flowes from peace wᵗʰ God, none against him; defie that peace that is at defiance

fiance with the God of peace; beware of an impious peace.

2. No peace but joyned with holineſſe, *Heb.* 12. 14. carnall companionſhip is a peace in ſinne, drunkenneſſe, ſwearing; the devill divideth not his kingdome; Chriſtians muſt owne no ſuch helliſh peace; deteſt ſuch a prophane peace.

3. No peace but with truth, which is magnified above peace againſt popiſh pacification, converſing with Papiſts; ſhall wee betray the truth of God under the pretence of peace? no peace without contention for truth.

4. No peace but with good conſcience; ſecure Proteſtants will have peace in their ſinnes, let them alone they will let you alone; runne with them, they like you, oppoſe godlineſſe theſe preciſe wayes, oh you winne them for ever; but all is againſt the Goſpell; but better is a godly diſtraction, than a wicked peace.

Doct. The Church and members muſt be in perpetuall warre, while it is upon earth, as Iſrael in the wilderneſſe had daily warres and reſiſtances, ſo all the Iſrael of God in the wilderneſſe of this world: Hence it is, that the Church of God on earth is called militant, becauſe it is an inſeparable adjunct of it, to be in perpetuall flight and battell, *Epheſ* 6. 12. wee wraſtle againſt principalities and powers, and that without intermiſſion; and if wee muſt ſtill put on the armour of God, this implyeth a perpetuall battell.

God will have us put a difference betweene heaven and earth, and know, that this is not our reſting place, and that reſt is not gotten with eaſe; hee will have us prize the worth of it in the difficulty, danger, and ſtrife in attaining it; he will crowne none without lawfull ſtriving, becauſe none can overcome that fights not.

Reas. 2. The Lord hereby provideth for his owne glory, for, whereas if it pleased him, he might put forth his mighty power in preventing all molestation, and overthrowing all his and the Churches enemies at once, and so procure to his Church perfect peace and prosperitie, even in the world; but he more magnifieth himselfe in the victory of his servants, than in their peace, and they are more glorious in their faith, constancy, fortitude, and patience, than in their peace, rest, and security.

Reas. 3. The state and constitution of the Church is such, as none can be servants of Christ but souldiers, for,

1. So long as the enmity of the seed of the woman, and the Serpent lasts, there is no hope of truce, or cessation of armes.

2. There cannot be spirit but there will bee a combate betweene flesh and spirit, which, if neither the first *Adam*, nor the second, both in innocency, can escape, how shall wee expect to avoid it in state of corruption? so long as there is light, darkneſse will fight against it.

3. Where any grace is; as is in every true Christians heart, there is something worth stealing, there the thiefe layeth battery, where hee knoweth the treasure is; yea, the same men who were quiet enough before the appearing of grace, are now so raged against it, as, if either inward temptation or outward fury can prevaile, they shall be cast downe as *Paul*.

4. Where there is but an entrance into the profession, an admission into the family of Christ, a receiving of our Captaines presse-money, and a promise to fight the good fight of faith, that is cause enough of quarrell; and even so much or so little shall not want keene blowes from the dragon, and the world.

5. Suppose a man should want enemies without him, yet he wanteth no enemie so long as hee carrieth

eth about himſelfe, himſelfe is exerciſe enough to himſelfe all his life long, and the better he knoweth himſelfe, the better ſhall hee know this truth.

Reaſon.4. The Lord hereby provideth for his Churches good, and the furthering of her ſalvation, and that many wayes.

1. He letteth her ſee the great malice and hatred of the dragon againſt her, and the extent of his mighty power againſt her, againſt which ſhee could no way ſtand, but in the power of God; thus hee humbleth her in her ſelfe, ſhaketh her out of her ſecurity, driveth her out of her ſelfe, and chaſeth her to her fort and refuge, even God himſelfe her rocke.

2. Hee letteth her ſee the deſert of her ſinnes in ſome meaſure; and ſo to further her repentance; for though hee have laid the chaſtiſement of her peace on his Sonne, yet he, by theſe wicked inſtruments, fatherly correcteth us as children, ſo *Iob* 13.26. *Thou writeſt bitter things againſt me, and makeſt me poſſeſſe the ſinnes of my youth.* This good the Lord bringeth out of the evill intentions of the dragon; he both awakeneth the conſcience to finde out, and hunt out ſecret ſins, which before ſhe was not aware of, & as this ſharpe water of affliction cleareth her ſight, ſo ſhe findeth that the greateſt ſtrength of the dragon is in her owne corruption; ſhe is now more wary to prevent ſinne for time to come, as the buffettings of Satan kept under *Pauls* pride, and ſuffered him not to be exalted above meaſure.

3. The Lord hereby ſetteth and keepeth all the graces of his ſervants in exerciſe, and ſo preſerveth and ſtrengthneth them; as the health of the body is preſerved by bodily exerciſe, ſo the health of the ſoule: Now in conflict they find the uſe, and worth, and meaſure of their faith, hope, patience, prayers,

which before were weake and languishing.

4. The Lord setteth enimies perpetually in the necks of his servants, not that they may be overcome, but that they may not bee overcome; hee knoweth, standing brookes gather dregs, that unused iron gathereth rust. *David* in all his battels stood unconquered, but in his peace and rest was soone foyled, whereas in this battell none are foyled but cowards, and none can hold out but are crowned.

Use. 1. Seeing he can be no Christian that knoweth no combates: let us lay up the point of wisedome to forecast and make account of the battell, and know we have blowes and bullets to passe through. Holy *Iob* waited when his changes would come, and it was his wisedome, for time came when hee had thrust upon thrust, messenger upon messenger, yea, changes and armies of sorrowes encamped about him in one day, Chap 10.8.

Quest. How shall wee wisely forecast dayes of tryall and battell?

Answ. 1. Know wee have enemies round about, such as will slip no advantage offered; we say, opportunity maketh a knave; our enemies are wrathfull, watchfull, and never farre off.

2. Labour to stand prepared: Dost thou not see an enemy now in the field against thee, yet bee wise, in peace provide for warre; a wise Pilot in a calme standeth ready for a storme; the souldiers who are out in the field, because they know not when the enemy will set out on them, lie night and day in their armour, lest they bee surprized unawares; and wee should account it a great folly, while the enemy is laying on, and wounding, and slashing, that wee should bee then to seeke our armour, or to buckle it upon us.

3. Bee wise to looke for one skirmish after another;

ther; not for one assault or two, but many, one in the necke of another; for as *Iobs* messengers overtooke one another, and as one wave overtaketh another, so may our assaults; and therefore after raine wee must looke for showres; many good men here are blame worthy, both such as looke for no shaking, as *David, Psalme* 30.6. who come too neare the curse of evill men, noted, *Psalm.* 10.5,6. who defie all enemies and say, I shall never be moved, or see danger; as such also as after one trouble stand not in expectation of any other, as fooliſh children, having beene once taken up, thinke they shall bee beaten no more that day, doe what they will.

If the true Church be ever in combate, then small is the comfort of an easie and peaceable life: Are perpetuall warres in hand, and yet dost thou neither strike a stroke, nor beare any blowes? is the whole life of a Christian a fight of faith? what comfort can he have, that never spent houre in the Lords cause or quarrell? To such as will bee at rest, I say. *Use 11.*

1. It is likely thou hast yeelded up thy selfe a slave to the devill, and so the strong man having the hold, all is at peace, else shouldest thou finde him a Lyon, not a Lambe.

2. All is not such peace with thee, as thou pretendest, for thou art at warre with Iesus Christ, and fightest earnestly for lusts, voluptuousnesse, idlenesse, carnall security, because the state of this life admitteth no lookers on, but all fight on one side or other; if thou art not with Christ, thou art against him.

3. The end of such as looke for no assaults, is, that the evill day commeth and taketh them, as a fowle in an evill net, *Eccles.* 9.12. 1 *Thess.* 5.3.

4. To such as be the Lords, who have not beene so acquainted with combate, I say, the more is behinde: Some Christians lives are like *April* weather,

ther, full of showres and stormes, as *Iacobs*; some have a sound showre in the morning or beginning of conversion; some have a sound dash about noone, as *Iob*, some carry faire till towards night, and then a great storme commeth in the evening, as *Peter*, when hee was old was girt and led whether hee would not, *Iohn* 21.18. and suppose thou escape till towards death, shal not then the forces be redoubled? assure thy selfe, every souldier that standeth behinde in the reareward of this field, shall be led forward to service.

Vse III. To comfort such as know distresse and conflict, being beset with evils, both within them, and without them, yea, be it thou findest the breaches and batteries which the enemie hath made in thy soule, yet hold thy resolution, to live and die in the service and quarrell of thy Lord; and know,

1. It is a note that thou art got out of Satans power, and therefore hee throweth all his fiery darts against thee; what neede hee fight with his friends, who have yeelded themselves into his power? no, his assault is against the woman and her seed.

2. There is somewhat worth keeping; a Theefe would be loath to assault a man without a booty, and the robbers care not to rifle an empty Chest; this enemy plots not but against grace, and where somewhat is to be gotten; a man that hath much money will fight stoutly.

3. Thy afflicted estate is no other condition than that of thy other brethren and sisters in the world; nay, if the greene tree could not escape the brunt, how shall the drie? Christ therefore saith to his Disciples, *Yee shall bee hated of all men for my sake.*

4. A valiant souldier hath cause to glory in his scarres and wounds, which are signes of his faithfulnesse,

fulneſſe and fortitude: Doe thou carry the reproaches of Chriſt as thy crowne and glory, looke upon thy gaſhes and wounds in thy name and ſtate, as on the markes of Chriſt, ſo did *Paul*, and *Moſes*, who eſteemed the rebukes of Chriſt greater riches than the treaſures of Ægypt.

The world is aſhamed at theſe markes, as if they were a brand in the hand, or an hole in the eare, whereas indeed they are the markes of Chriſt, not onely becauſe the party is a member of his body, but his ſuffering is a part of Chriſts ſuffering, not meritorious as his, but glorious as his were, which he would not put off in his reſurrection; Chriſtians muſt bee aſhamed of doing evill, and ſuffering for evill, not of ſuffering for well doing, 2 *Pet.* 2. 20.

Now after wee have ſpoken of the battell, wee come to conſider the armies: On the one ſide ſtandeth *Michael* and his Angels, and on the contrary ſide fight the dragon and his Angels. In the former are three queſtions conſiderable.

Queſt. 1. Who is this *Michael?*

Anſ. 1. Chriſt himſelfe for theſe Reaſons.

1. It is ſo expounded verſe 10. *Now is ſalvation in heaven, and the ſtrength and kingdome of our God, and the power of his Chriſt:* hee that is there called *Chriſt*, is here called *Michael.*

2. This place is an alluſion to *Daniel* 10. 13. & 21. where by *Michael* muſt be meant Chriſt, who is the Prince and Captaine of his Church, againſt the devill and his hoſt.

3. The compoſition of the word of three Hebrew particles, *Mi-ca-el*, who is like or equall to the Lord; now onely Chriſt thought it no robbery to be equall to God, *Phil.* 2. 6.

4. We read no where in Scripture of this name, but Chriſt himſelfe muſt bee underſtood, *Iud.* 9.

Michael

Michael the Archangel was Christ himselfe, that place alluding to *Zach.*3.2. where the Prophet calleth him *Iehovah* that spake those words; which name, *Iehovah*, is never given to any but God, as other his titles are.

5. The Prince and Generall of the Lords warre, is the Sonne of God, *Iosh.*5.14 and verse 5. hee is called *Iehovah*, and is described, *Revel.*9.11. *Sitting on a white horse, having eyes like a flaming fire, his garment dyed with blood, his name the word of God, out of his mouth goeth a sharpe sword, hee ruleth the Nations with a rod of iron, and on his thigh is writ, Rex Regum, & Dominus Dominantium.* This description belongeth to Christ onely, not to man or Angell.

*August. Hom.*9 *in Apoc. Michaelem intelige Christum.* Also, *Iustin. Mart. Dialog. cum Tryphone Iudæo.* and *Tertul. de carne Christi.* the like.

*Quest.*2. Who are here the souldiers of his band, called his Angels?

*Ans.*1. Not onely those that are Angels by nature and office, but also such persons and instruments as stand with them in the defence of Christian religion, and in warre with the dragon, both in Ecclesiasticall, and politicall states; as godly Princes and Rulers, such as *Constantine*, *Theodosius*, and Kings and Queenes that are nursing fathers and mothers to the Church, as also godly Pastors, holy Martyrs, zealous professors, to all whom sometime the name of Angell is ascribed in the Scripture.

1. Because they are all sent from him, on his errand.

2. They are called his Angels by speciall propriety, for he is the Lord of the holy Angels, wicked men and Angels are retainers, these of his house.

3. Their whole service is due to him, their Lord, as of duty for himselfe in his one right.

Object.

Ob. They are called our Angels, *Mat.* 16.27.

Anſ. They are ours by ſpeciall commiſſion, and direction from him; ours onely for his ſake, our head; and ours by his charge, becauſe wee are in communion with him.

Queſt. 3. Why are his Angels here taken in with him, to get victory over the dragon? doth not hee treade the wine-preſſe alone, or doth he need their aid or aſſiſtance? *Rev.* 19.15.

Anſ. 1. No, he is the ſtrong and armed man, who alone entreth into the houſe of the ſtrong man, and bindeth, and ſpoileth him, neither needeth hee the helpe of any creature, to whom is given all power in heaven and earth; but yet, *Quorum opera non indiget, eorum miniſterio utitur*; he pleaſeth to uſe their Miniſtery, not for his neceſſitie, but for their honour, incouragement, and remuneration.

2. There is a twofold battell.

1. Of Chriſtian redemption.
2. Of Chriſtian exercise,

In the former onely Chriſt ſtandeth againſt the dragon, and no Angell can ſtand in the battell; but in the ſecond, Angels ſtand, and men fight and reſiſt, and in the ſtrength of the Lord, repreſſe, and overcome the dragon.

3. Though our Lord overcommeth the dragon alone in plaine field, and ſingle combate, *Mat.* 4. yet it is not for the honour of the Captaine to bee without an army to lead and traine.

4. Having an army of ſtout and couragious ſouldiers, & Angels in earth, as well as in heaven, he would leave them ſome remainders, ſome tayle of the dragon, ſome temptations, ſome ſufferings of Chriſt to bee fulfilled in the members, with which hee will have his ſervants exerciſed, and their fortitude tryed and put forth; for how unſeemly & unglorious

is

is it, that an army of such power, lead forth in the field, should stand idle, and onely look on their Captain fighting, and themselves never come in to strike a stroke.

Here I might enter into a large discourse of the fight of the good Angels under *Michael*, against the dragon, but intending duties nearer our selves, I will winde it all up in this one doctrine.

Doct. Seeing that all the godly are included under *Michaels* Angels; learne, That every good Christian must joyne himselfe unto the good Angels in the fight against the dragon, under the Lords standard.

In the prosecution of which, consider,

1. The reasons why.
2. The manner how.
3. The Application.

Reas. 1. If the Angels therefore fight against the dragon, because the Church, the party afflicted and oppressed, is, the Spouse of their Lord, and head, and members of his body; much more ought we to joyne with them that professe we are these Spouse and members, seeing that *Michael* is in a nearer bond, our head, than the Angels; hee is their head by government and confirmation, but ours by union and influence, having taken our nature on him, and not theirs.

2. If they intend their office and calling in which they abide, and are confirmed by grace, which is, to take part with the Church in this her military condition, and come in for her succour in her assaults; much more must we stand against the dragon, whose cause and quarrell it is; for should they stand in our quarrell, according to their charge, *Psal.* 91. *Hee hath given his Angels charge, &c.* and shall we leave it? shall they sticke to it, and shall wee fall from them and our selves too?

3. An

3. Another reaſon that moveth them to fight againſt the dragon, is, their moſt ardent deſire to promote the glory of God, and uphold the true worſhip of God, which is the beauty and ſafety of the Church, wherein, as in a glorious temple, the Lord ſheweth himſelfe glorious; And ought not we much more ſtand out againſt the dragon, who are part of his Temple, aſſaulted by the dragon, to the end, that both Gods glory in us, and wee our ſelves might not be diſhonoured.

4. They thus ſtand in the fight, becauſe they, not onely unfainedly love God above all, according to the law, even in the moſt perfect love that the creature can imbrace the Creator withall; according to which perfect love, their whole will is wholy conformed to the will of God, elſe could they not bee happy; but alſo becauſe they ſincerely love the Saints, as themſelves, becauſe they ſee them loved of God, and elected to eternall life, to bee partakers of the ſame heavenly inheritance with themſelves.

The effect of this love, is, to deſire and promote the ſalvation of the Saints, to rejoyce in their attaining it, to be ſad in their manner for their ſinnes, impenitency, and evils, inward or outward. Ought not wee, out of our love to God, and our owne ſalvation, cleave unto God, and reſiſt the dragon, reſiſting them both?

II. The manner: How doe the good Angels fight againſt the dragon, for the Church?

1. By ſetting themſelves as a ſtrong guard round about the godly, and pitching their tents round about them, where Satan pitcheth his forces againſt them, to protect their perſons, *Pſal.* 34. 7. they ſtill by their power and care thruſt aſide dangers, *Exod.* 14. 19. the Angell that went before Iſrael, when the Ægyptians purſued them, went behinde them betweene

tweene the army and them; When *Elisha* was beset, a Mountaine was full of horses and Chariots, 2 *Kings* 6.17. If *Daniel* be cast into the denne, the Angell shutteth the Lyons mouthes; If *Lot* bee in danger, the Angell draweth him out, and can doe nothing till then; If the three Children bee cast in the furnace, the Angell is there as soone as they, to suspend the fire from burning them, *Dan.* 3.

2. By assisting the Ministery sundry wayes.

1. They delight to bee present to behold our order and ordinances, which else the dragon would soone overthrow, 1 *Cor.* 11.10.

2. To assist and relieve the faithfull teachers, opposed and resisted most by the dragon, as the Angell helped *Peter* out of prison, *Acts* 12.

3. In resisting false worshippers, and removing occasions of idolatry; so the Angell would not have *Moses* body knowne where it was buried, *Iud.* 9.

3. By resisting and crossing the plots and purposes of the dragon, *Numb.* 22.22. the Angell resisted *Balaam* in the way, wherein he came forth to curse Israel.

4. By supplying the Saints with needfull helps and comforts, in their wants and faintings; so the Angell fed *Elias*, 1 *Kings* 19.5. so the Angell shewed *Hagar* the Well, and gave her wholesome counsell, *Gen.* 32.2.

5. By conveying them safe through the world, and carrying their soules to heaven at their death; thus the Angell led Israel thorow the wilderneſse, and led them unto *Canaan*; and that they convey their soules to heaven, is apparent in *Lazarus*.

III. To apply this doctrine to our selves; Wee must learne, not onely to stand with the Angels, but, as Angels in this fight, against the dragon.

Quest.

Quest. How?

Ans. Resemble them in these things.

I. In acknowledging Christs principality, who is the onely *Michael*, and that in two things.

1. As they serve and stand before him, expecting commands from him, subjecting themselves unto him, as their King, and head of the Church; so must wee much more depend upon his mouth, and, as members, yeeld free and ready subjection to this head; the souldier must stand in whatsoever dangerous place and service his Generall commandeth.

2. As they returne to give him a reckoning of their service and affaires, as, *Zach.* 1.11. so must we attempt nothing, but what wee may bring in reckoning to him, the Iudge of quicke and dead: Papists tell us of another *Michael*, a created Angel, and of a third a created God, and a Creator of God at Rome, and all must be subject to our lord god the Pope; but the Scriptures shew none, know none, but Christ.

II. Wee must, as they, contend for the Church and her causes, which must manifest it selfe, and bee stirring in foure things,

1. In maintaining the faith once given to the Saints, *Iud.* 3. this truth is the Churches patrimony, wee must not lose a foote of it, if Antichrist, or Tyrants, or Papist would rob us of it; if heretiques, or false teachers, or ambitious men would blinde, or corrupt it, we must stand for it, and hate the doctrine of the Nicholaitans and Antichristians, which the Lord most hateth.

2. In upholding the purity of Gods worship, detesting, and resisting to our powers, all idolatry, and removing all occasions and reliques of idolatry, bee they never so openly guided, and generally approved,

ved or applauded : The Romanists devise many wayes to bring in their dragon againe, and happy it were if we were so wise to shut up all wayes leading into this Romish Ægypt againe.

3. Wee must contend to uphold a true and faithfull ministery, delight to be present in the same with them, and profit by it as they doe, *Ephes.* 3.10. the wisedome of God in the Church is made manifest to them; thus doe *Michaels* Angels, and they are no Angels on *Michaels* part that neglect or maintaine not, to their power, a godly Ministery; and whose Angels are they but the dragons, that resist, oppose, and shamelesly and publikely move, and strive to cast downe, and cast out their painfull, and faithfull preaching, and preachers of GODS word from amongst them? there is no one businesse in which the Devill bestirs himselfe so much as in this; and whosoever doth this worke is, as *Elimas*, a childe of the devill, whose proper worke he doth, and an Angel of the dragon; for where did ever *Michael* and his Angels plot and contrive against the word, and the servants of God.

4. We must, to our power, stand out against the opposers, and the resisters of the Church of God, and the grace of God : If any *Balaam* come forth to curse Gods people, *Michaels* Angell will resist him, and put him to the wall. If we would avoid the curse of *Meroze*, *Iud.* 5.23. we must come out to helpe Gods people against their enemies; *Michaels* Angels will not abet their enemies, nor are so subtle, as either to ioyne on the stronger side, or not to shew themselves in the causes of the poore despised Church.

5. As the Angels, we must both aime at the perfect love of God, which will bring our wils into conformity to his will, for what wee shall doe in

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our Countrey, we must doe walking towards it in the way, as also doe all good to godly men, entirely loving them; the Angels compasse them, cover them, comfort them, helpe them in the way, and bring them on to heaven; so must we, if we be *Michaels* Angels, imbrace the Saints with fervent love, every way furthering their salvation; they bee the dragons *Angels* that scorne them, disgrace them, cast them out, accuse them; thus doth these accusers of the brethren, plainely bewraying on what part they stand, and that they have abandoned *Michael* for their Generall, to stand in the Camps of the dragon.

Vers. 7. *And the dragon fought, and his Angels.*

Wherein consider two things.

1. The actors, The dragon and his Angels.
2. The action, They fought.

I. The actors are either { 1. The Generall of the field, which is the dragon. 2. The Army or Band, the dragons Angels.

This dragon the Generall, is the chiefe of devils, and head of wicked Angels, called by Christ Belzebub, the Prince of devils, & the Prince of this world, *Iohn* 12. 31. for there is a kinde of order amongst devils, because,

1. God both acteth and permitteth all things ordinate, because he is the God of order, and hateth confusion in any of his creatures.

2. Because of the superiority and inferiority amongst them, expressed in the relative, *his* Angels; that is, such as departing from his subjection, whose once they were, are voluntarily turned away unto the subjection of another head and Commander.

3. As there is an head and leader amongst robbers and rebels, so of this wicked rout, whose chiefe is not Prince of order, but of disorder and rebellion against God; and an head, not in respect of dignity or excellency, but in malice or wickednesse going beyond all other in the highest sinnes against God and Iesus Christ.

II. In the Band or Army are,
1. Persons.
2. The number.
3. The union, all in the Text.

1. The persons, Angels.
2. The number, Indefinite.
3. Their union, in their conjunction.

I. Persons are his Angels, who are of two sorts, wicked spirits, and wicked men.

1. All those wicked spirits that fell with the dragon, who kept neither their first estate nor habitation, *Iude 6.*

2. Wicked men are included under the ranke of his Angels, for it is usuall in the Scripture to call, not onely devils, but men also, who are ruled and led by them, by the name of Angels, and that wicked men make up this army, as well as devils, is more manifest than doth need proofe: And because their Captaines or Leaders are of the same kinde with common souldiers, they all often carry the same name of devils, but see this in sundry sorts of wicked men.

1. Wicked Tyrants and persecutors, that waste and spoyle the Church, *Pharaohs*, Assurs, Chaldeans, Romans, Turks, Antichrist, all are wicked Angels, for so *Prov. 17. 11.* the executors of Gods or mens justice, are called, *Rev. 20. 7.* the loosing of the Devil to deceive the people, is, the power given to the Turke to oppresse the world, for the sinnes of it against the Gospell, *Re. 9. 14.* the foure Angels loosed were the foure

foure Turkiſh or Mahometan Nations, that dwelt about Euphrates, Turkes, Tartars, Sarazens, and Arabians, who with huge armies ſubdued the third part of the world. *Rev.*2.10. The devill ſhall caſt ſome of you in priſon; that is, the enemies of the truth, lead and put on by the devill; what they doe he doth, as what the army doth, the Generall is ſaid to doe.

2. Wicked Teachers, flatterers, heretiques, deceitfull workers, lead and taught by Satan to transforme themſelves into Angels of light, 2 *Cor.*11.13. yet called *his Miniſters*, for as Chriſt hath his Miniſters, whom he calleth *Angels*, as the Prieſts in the Law; *Mat.*2.7. *Iohn* Baptiſt called an *Angel* ſent before Chriſt, and the Paſtors of the Churches, *Revel.*1. the ſeven Angels are the ſeven Churches; ſo Satan hath his Miniſters and Angels, whom hee ſendeth to deceive, as he was a lying ſpirit in the mouth of foure hundred falſe Prophets againſt *Ahab*, *Zac.*13 2. falſe Prophets are called *uncleane ſpirits*, and Antichriſt is called the *Angel of the bottomleſſe pit.*

3. Wicked men, Atheiſts, Hypocrites, open ſwearers, adulterers, reſiſters of the ſpirit and word of grace, as ſlaves to the devill, and ruled at his will, uſing all their members as weapons of unrighteouſneſſe, againſt God and his grace, all are in pay under the dragon, and fight under his colours, are here included under the title of *his Angels*, and called by his name: 1 *Iohn* 3. *Hee that doth evill is of the devill*; that is, if he, as the devill, doth it with pertinacity, and perſeverance, and continuance; *Iudas* was called by Chriſt a Devill, that is, an Angel of the dragon; and wicked oppoſers and reſiſters of grace are called by the devils name, to ſhew whoſe Angels they be; in this Chapt. verſe 12. the devill is deſcended, that is, wicked men ſtirred up by him, acted

by him, and so lively resembling him, as they having his nature, may very well carry his name. These are armies.

II. The number is numberlesse; the plurall number argueth them to be very many, an innumerable army, every where laid in ambush against the Church, of invisible and visible enemies; and were it not for *Michael* and his Angels, wee should soone know, to our cost, what a number there were; I suppose, of wicked spirits and men, there might bee a Legion to every godly man.

III. As they are strong in the number, so also in their union and league: Vnited force is strong, and the dragon and all his Angels make but one army, are all of one minde, one will, of one confederacy, without mutiny or division; we have shewed, that all of them are so banded and leagued against Christ, that they make but one dragon, and are called all by one name, as if they were all but one devill: *Iohn* 8. the devill is a manslayer, by the word in the singular number understanding all the devils, and all his agents, the sworne enemies of Jesus Christ.

Note. In this description of the persons, the most unhappy and lamentable estate of all wicked men, who the Spirit of God, here and elswhere, rangeth and calleth them by the name of the dragons Angels, and that upon just grounds, especially two.

1. *Qua mali*, as they are wicked and linked in sinne.

2. *Qua miseri*, as they are undivided in punishment.

I. The former appeareth by the comparing of the disposition of wicked men with the disposition of wicked Angels, in foure things.

1. Wicked Angels are utterly destitute of saving knowledge of God, and of Jesus Christ, therefore

they are called lovers of all darkneſſe, of ignorance, of blindneſſe of minde, and of wickedneſſe and workes of darkneſſe; and ſo doe wicked men, who not onely are without light, but are haters of the light: It is true, that devils know and confeſſe Chriſt in the Goſpell, *Acts* 19. *Ieſus I know*; yea they beleeve and tremble; ſo a wicked man may repeate all the Articles of faith, and know and aſſent to the Hiſtory of the Goſpell, but in both it is a dead faith & knowledge, which maketh to their greater damnation; howſoever, both of them may know generally what is good and bad, what godly, what wicked, yet they never come to ſee their ſinne as they ought; both may bee *Dæmones* for their knowledge. yet both are *Cacodæmones*, becauſe they abuſe their knowledge, to the hurt and evill of themſelves and others.

2. As their underſtandings are blinded, ſo the wils of wicked Angels are obſtirmed in ſinne, and they ſinne with pertinacity and continuance; and even ſo is every wicked man ſo long as left to himſelfe, hee can doe no other, nor will doe no other but ſinne; there are no perſwaſions, threats, promiſes, or meanes can winne him from his ſinne, no more than the devils and Angels of the dragon, who riſe up and rebell againſt all meanes, as a ſwelling flood riſeth higher and ſtronger againſt a ſtop; oh how doe their luſts, as wicked ſpirits, rage more when Chriſt comes neare to caſt them out?

3. Wicked Angels are uncleane ſpirits, *Luke* 8.29. & 9.42. & 11.24. becauſe uncleane in themſelves, and the authors of uncleanneſſe in others; ſo are wicked men as veſſels full of uncleanneſſe, *Rom.* 1.29. no ſin but raignes in a wicked man, howſoever ſome unrighteouſnes may not be practiſed by want of occaſion, or reſtraining grace; alſo they are as infectious as Lepers.

4. Wicked Angels are hatefull, full of enmity, both against Christ the head, and all the Saints his members; the devill is a man-slayer from the beginning, he is called ἐχθρος, being a sworne enemy to God, to Christ, to all good and divine things, to all good and holy persons; and the same is the graceleſſe course of wicked men of reprobate mindes, who are as full of poyson and venome against goodneſſe, in general and particular, (as the proverbe saith) as an egge is full of meate.

II. The latter; in that as wicked as in the state of sinne, with wicked Angels, so also in the same state of punishment if they abide impenitent, as they doe; this is plainly cleared, *Mat.* 25.41. where wicked men are adjudged to the same fire, prepared for the devill & his Angels; both accurſed, both now bound over to the Assises of the great day, both in chaines of darkneſſe, both going unto execution, both in their execution, finally, separated from Christ, both cast into hell to abide the torments of devils.

Vſe.1. It behoveth all wise men to separate from this society betimes; were it not a dreadfull thing to bee chained with traitors and murtherers in this life? but what is it then to be chained and joyned with devils and wicked angels, as all impenitent and wicked persons are in their state both of sinne and punishment?

Ob. I defie the devill, and spit at his mention, and scorne all his Angels.

Anſ. But if thou beest unconverted thou art one of his Band and Army, a slave to this Generall, and marchest stoutly against *Michael*.

Object. This is an uncharitable thing, and you deale unchristian-like, to match Christians with devils.

Anſw. Tell the Spirit of God so, who in this Text stileth all that fight for the dragon, his Angels; tell

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our Saviour Christ so, who told the Iews, *Ye are of your father the devill, for his workes ye doe*; wouldest thou do the works of devils and wicked Angels, and not be one of them? but examine thy selfe, bee sure thou beest not so, but out of reach of it.

Quest. How may I doe so?

Ans. By these and the like rules.

1. Wicked Angels hate Christ deadly in his person, offices, and doctrine.

In his person, he would destroy the Tribe and family whence he should rise, by *Attalia*, *Antiochus*; he would slay him new borne, by *Herod*; he would destroy him in the wildernesse, he would set up himselfe for Christ in Mahomet and Antichrist.

In his offices, by innumerable enemies, especially Antichrist, who casteth at all; he is the head, the King of the Church and of the world, the chiefe Prophet and Lawgiver.

In his doctrine, he would corrupt his word, and falsifie it, as to *Eve*, and Christ himselfe in the wildernesse; He is the father of lyes, *Iohn* 8. and the envious man, that soweth all Tares in the Lords field. Dost thou love or hate Christ? God forbid we should hate him, so said the Iewes in effect, *Iohn* 8. 37. but if his word hath no place in thee, thou wouldest kill him, as they would; if thou keepest his commandements, then say that thou lovest him, *Iohn* 14. 21. else the wicked Angels love him as fruitfully as thou.

2. Wicked Angels are deadly enemies to Christ in his members, they are stil accusing the Saints to God, they observe their wayes, studies, actions, watch all occasions, time, places to hurt them: When they can they wil afflict them, in their bodies and goods, as *Iob* 1. and compasse all meanes to hinder their salvation, were it possible, 1 *Pet.* 5. Art thou an enemy

my to Christ in his members; watcheſt thou to miſchiefe them, art thou glad of any colour to wrong them by? Thou art an angell of the dragon.

3. They are called *Belial*, 2 *Cor.* 6. if thou beeſt a ſonne of *Belial*, without yoake, caſteſt off the yoake and diſcipline of Jeſus Chriſt, as too ſtrict, a hater and breaker of good lawes of God, and Jeſus Chriſt; a ſtormer at ſuch as are framed to the rules of Chriſtianity; ſay what thou wilt, thou art a wicked angel, a runner and actor with the dragon, againſt Chriſt, whoſe rules thou rejecteſt and ſcorneſt.

4. They hinder godly men in holy purpoſes and practices, *Zach.* 3. Sathan ſtood at *Ioſhua's* right hand. Doſt thou hinder preaching, hearing and practice of piety in thy ſelfe, family, ſervants? doſt thou diſſwade from any Chriſtian exercise? Chriſt wil ſay to thee, as to *Peter*, *Get thee behind me Satā.*

5. They are Gods executioners, to puniſh and vexe evill men, as *Iudge* 9. *Saul* was vexed with an evill ſpirit, *Iudas* filled with deviliſh wickednes; they are full of effectuall ſeductions and temptations, to bring them to ſinne, and doe them the ſervice to convey their ſoules to hell; *Homo homini Dæmon.* Doſt thou tempt to uncleanneſſe, drunkenneſſe, and draw to evill? art thou a plague to any one, to hold his ſoule in ſinne; and helpe him to hell? here is the worke and marke of a wicked angel.

6. They are very wiſe, and of deepe reach to doe miſchiefe, both by naturall, and acquſite wiſedome; they have a thouſand arts to hurt and deceive, they can transforme themſelves into Angels of light. Art thou wiſe to doe evill, cunning to contrive ſinne, wiſer in thy generation than the children of light? thou canſt pretēd peace, order, unity, and every good thing, when thou intendeſt the greateſt miſchiefe; here is an angell of the dragon.

Having

Having ſpoken of the Actors, now to their action and fight.

Doct. The dragon and his Angels inceſſantly fight againſt *Michael* and his Angels.

Queſt. How doe they fight?

Anſ. Two wayes.

1. By open force.
2. By ſecret fraud.

I. By open force and ſtrong hand.

1. By exciting an hardened and wilfull people or perſon, to profeſſe againſt Chriſt & his members; as the Jewes, Scribes, Phariſees profeſſed againſt Chriſt, and every one that profeſſed him; thus doe the whole Nations of Jewes and Turkes at this day, and ſo the Papiſts at this day openly profeſſe for Antichriſt, againſt *Michael* and his Angels; ſuch champions are every where among us, wicked perſons, ſonnes of their father, who conteſt againſt all the ſeed of GOD, and they would not be as they, for a world.

2. By open force and tyranny hunting out the profeſſion of Chriſt; either by power *Eccleſiaſticall*, by the blaſt of excommunication, ſee, *Ioh.* 9. 22. and ſentence of condemnation, pronounced by the diabolicall Synagogue of Antichriſt, againſt godly Miniſters and perſons, as againſt heretikes: Or *Civill*, by warre, fire, ſword, exile, maſſacre, inquiſition, impriſonment, or any other open tyranny, by which the ſheepe of Chriſt are ſcattered or ſlaughtered. Lamentable experience we have in *Bohemia*, *France*, the *Palatine*, and all other Countries where curſed Papiſts, and captaines of Antichriſt prevaile.

II. By fraud or ſecret Stratagems, under-mining the City of God, as the Powder Saints, and Salt-Petermen did the Parliament Houſe;

Quest. How doe they this?

Sol. Foure wayes especially.

I. In common wealths and kingdomes, they fight under-hand against all good order, piety, common honesty, and religious life, by setting up Magistrates that care not for religion, but would love that Parish best that wanted a Church; And by corrupting Magistrates, so farre as they can, animating them to bend their lawes and edge of authority, to the oppressing of the godly, and discouragement of religion and piety, and making judgement Seates shops of injustice, Asyles of iniquity, and Sanctuaries for offenders: It was a sore fight against Israel, when the dragon prevailed with *David* to number the people, it left him fewer to number by 70000. Of all visible wicked Angels, the Iesuites, who are sworne agents to the Angell of the bottomlesse pit, doe carry the bell in provoking the Popish seduced Princes to all barbarous cruelties against the Church.

II. In Churches wicked Angels and men make battell upon *Michael*, by making wayes and bridges to idolatry, aud the corrupting of the pure worship of God; especially two wayes.

1. Either forbidding the maine parts of Gods worship; so *Pharaoh*, that dragon forbad Israel to sacrifice; and it was but idlenesse; so *Act.* 4. 17, 18.

2. Or permitting occasions of Idolatry, and setting them up even above the parts of Gods worship, as appeareth in the contention of the Devill against *Michael*, about the body of *Moses*; and whence are the Idolatries about the bodies of Saints departed, but from the same adversary that then strove with *Michael?*

II. The dragon and his Angels fought under-hand against Christ in his Ministery, and that two wayes.

1. By

1. By hindering godly Preachers in their course; Thus the wicked spirits put forth their power in *Iannes* and *Iambres*, to resist *Moses* in his Ministerie and miracles; so doe now Popish spirits and prophane persons every where, who will bee sure the faithfull servants of God shall want no molestation. In the Apostles time there wanted not a *Diotrephes*, who pratled against them with malicious words, neither received the brethren, but forbid them that would, and thrust them out of the Church, 3 *Ioh.* 10.

2. By stirring up false teachers, flatterers, and deceivers, who insensibly rob the Church of her treasure, which is true and holy doctrine; The envious man by them soweth his Tares, whilest men sleepe, *Matth.* 13. Hence we read of sundrey doctrines of devils, 1 *Tim.* 4.12. namely, the forbidding of meats and mariages; so called, because the devill, who still laboureth to corrupt the Ministerie, in, and by these fights against *Michael* and his Angels.

4. Where hee cannot hinder the powerfull preaching; hee fighteth by making the truth of the Gospell preached, ineffectuall, sundry secret wayes; as,

1. By blinding some that they cannot see the truth shining upon them, 2 *Cor.* 4.4. holding them fast in incredulity and contumacy.

2. Snatching the Word from others, who heare it carelesly; so the dragon prevaileth against many, as ye heard, *Luke* 8 12.

3. Thrusting from their practice such as heard with attention, when men heare, and put not on the new man, it is a giving place to the devill, *Eph.* 4.27.

4. After the knowne and professed truth, by pulling away many from the simplicity of the Gospell, by revolt and apostacie, 1 *Tim.* 5.15. many goe backe after Satan, 2 *Cor.* 11.3. I feare lest as Satan deceived

Eve by his craftineſſe, ſo alſo hee deceive you. Thus in all changes of religion numbers have gone backe after Satan.

Now after the manner let us ſee the reaſons of this fight.

Reaſ. 1. Contraries muſt needs fight, here be two contrary kingdomes, the kingdome of light and of darkneſſe; two contrary Princes, the God of heaven, and the god of the world, the Author of truth, the father of lyes; two contrary bands, no marvell if the whole band of the dragon would pull downe the whole Kingdome of God; how can the kingdome of ſinne but fight againſt the kingdome of grace?

Reaſ. 2. There is a deadly hatred of the dragon againſt God and Jeſus Chriſt.

1. All the ſpawne of the malignant dragon ſeeketh by all meanes to hinder, and obſcure the knowledge and glory of God, and to ſet up honour, and yeeld obedience to the dragon for God; ſee wee not how Antichriſt ſitteth in the Temple of God, and demeaneth himſelfe, as if he were God? but what moveth him? the dragon acteth him with ſtrong deluſion, and his comming is by the efficacy of Satan, 2 *Theſſ.* 2. and the ſame efficacy of Satan caſteth downe Idolaters at the feet of Antichriſt, to receive lawes from him to binde conſcience; to worſhip at his word a breaden god, made by a Baker, in ſtead of the Maker of the world, which is nothing but to adore the dragon, no other wayes than the Jewes, who are ſaid to offer to devils, when they offered to Idols, *Pſal.* 106. 1 *Cor.* 10.

2. In the dragon and all his angels, is an unconquerable hatred of Chriſt and his members, hee perpetually oppoſeth the humanity, the divinity, the offices of Jeſus Chriſt, that hee ſhould not be truly knowne and beleeved in the world; and this reaſon our Saviour

viour giveth, why the Scribes, Phariſees, and other wicked men were ſo buſie againſt his perſon and doctrine; *Iohn* 15.24. *They have hated both mee and my father:* & for the hatred of Chriſt they never ceaſe to perſecute the Church his Spouſe, and the faithfull his members; ſo our Saviour ſaith, *If the world have hated me, it will hate you alſo, Iohn* 16. 3. and this they will doe to you, becauſe they *have not knowne me, nor my father.*

The dragon and his Angels fight, to add unto, and inlarge, ſo far as he can, his kingdome and dominion; he would have al the world his throne to domineere in; he would thruſt Jeſus Chriſt out of all his right; he would bring in all mens ſoules into his owne dãnation, and becauſe he cannot get all, he is reſtleſſe, and never giveth up his quarrell; why elſe doth the Antichriſt of Rome, the chiefe Commander under the dragon, maintaine and abet ſuch bloody quarrels againſt the Reformed Churches, but becauſe hee would have ſmall and great, rich and poore, free and bond to receive his marke in their hands and forcheads? *Rev.* 13.16. *Haman* muſt have all knees bow to him, elſe hee is ſicke of anger, and prepareth for the death of every *Mordecai* that refuſeth. *Reaſ.* 3.

They therefore fight to uphold the dominion hee hath gotten in the world, as great Princes goe to warre to maintain their rights and territories in everypart of their countrey; even ſo, if the Goſpel come into any countrey, to turne them from darkneſſe to light, from the power of Satan, to God, what tumults & tragedies doth the dragon and all his angels excite and ſtirre up againſt it? and what elſe doe all the preſent warres in this part of the world tend unto, but to hold the Countries ſubject unto Antichriſt, under the power of the dragon ſtill, and to keepe out, *Rule* 4.

out, and chase out the sound and mention of Christ, as the truth is in Jesus Christ.

Use. 1. Beware of this note of a wicked man to fight against Christ.

Ob. We professe Christ, and are baptized into *Michaels* name, have taken our presse-mony of him, and therefore what is this to us:

Sol. Can. 1.5. The sonnes of my mother contended with me, and thus was I wounded in the house of my friends: Is this Christs voyce? would wee know these dissembled friends? the markes are cleare.

1. Those that wilfully resist any of Gods ordinances, fight against God, *Acts* 5. 39. If this be of God yee cannot destroy it, but bee fighters against God; therefore hee that fighteth against the standard of *Michael*, that is, the voyce of the Gospell, is a ranke rebell to Christ, as hee that shooteth against the Kings standard. He that resisteth the power of the word, which is *Michaels* Scepter, will give it no place nor obedience in themselves, and scorne it in others; that mutiny against preaching, and preachers of truth, and practice of sincerity, fighteth as directly against God, as hee that would wrest the Kings Scepter out of his hand. He that resisteth the holy observation of the Sabbath, is an ordinary breaker of it, by worke or play, that scornes strict and circumspect walking, is a fighter against God.

2. Those that, in themselves or others, uphold the dragons dominion, these apparently fight against Christ, not one of their lusts must fall downe before the word; looke in what sinne the devill did raigne, for that they strive and contend still, and none so great enemies as those that strive against their sinnes, they must sweare, and lie, and game; they must outface conscience, and scorne godlinesse; so also they are loath the devill should lose any ground in others,

and

and therefore they ſtrengthen ſinners, and incourage them in all their wayes, of looſneſſe, gaming, waſting out their time, and drunken companionſhip, reſiſting tumultuouſly a faithfull Miniſtery.

3. Thoſe that ſtrive to inlarge the dragons dominions, and leavy a band againſt *Michael*, by corrupting and reducing as many as they can; they would have all as they bee, ſwearers, drunkards, prophane and looſe; but they defie all the hoſt of *Michael*, as *Goliah* all the Hoſt of Iſrael; Scribes and Phariſes will compaſſe ſea and land to get a proſelyte, and if the wicked can get in one that hath a little begun a ſhew of goodneſſe, to make him drunke as they be, or abet their lewd courſes, they triumph as much as the Philiſtims when they conquered *Sampſon*.

Vſe II.

Doe graceleſſe men perpetually fight againſt Chriſt? what marvell to ſee men runne on to the extremity of ſin? to heare and ſee curſed blaſpemers, adulterers, murderers, drunkards, and railers? no marvell if ſome dare openly pleade againſt the conſcionable obſervation of the Lords day; if ſome openly diſclaime religious exerciſes, openly caſt downe godly Miniſters: for,

1. Is it ſtrange for the devill and his Angels to ſin in hainous manner?

2. Is it marvell, that hee that marcheth after the devill, ſhould goe on to things unreaſonable?

3. Is there any other expectation from wicked Angels, whoſe hearts Satan fils, as *Iudas*, and worketh effectually in them.

4. Thinke wee their Generall will be ſo modeſt and moderate, as to ſticke at any height of impiety? and they being bound, muſt they not obey? being captives, muſt they not bee ruled at his will? muſt not every ſubject bee for his owne Prince and kingdome?

Vse III.

Are all these enemies so infinite in power, number, wrath, plots, against our peace and salvation? Learne,

1. Not to stand idle; are our enemies in continuall fight and action, and must wee be bound to peace? if wee now bestirre our selves against them, must we be counted unpeaceable and turbulent? indeed, if our enemies would hold their hands, so might wee: But what a plotte of the dragon is this, that while he and his Angels are at fight, and in action, we, under a title of peace (worse than warre) must not stirre for our Lords right, or our owne safety? but we have learned that politicall axiom, *Hostem si agere sinas, confirmas*; *Eliubs* rebuke, I know the pride of thy heart must not stop *Davids* going out against *Goliah*.

2. Having so many enemies against us, wee need not fight against our selves, or our owne side.

Quest. How doe we that?

Ans. 1. By sinne against conscience, when our consciences, our brazen wall, shall bee taken away from us, by them, and take their part in accusation and wounding us.

2. By security and impenitency in sinne, the peace of the strong man.

3. By excusing and defending sinne, in stead of condemning them, or our selves for them.

4. By stepping out of our way, and calling, by which we strip our selves of our owne strength, and helpe of the good Angels.

Vers. 8. *But they prevailed not, neither was their place found any more in heaven.*

Having spoken of the battell and armies, which have joyned issue one against another, now in this verse

verſe we ſhall ſee the ſucceſſe, aud to which ſide the victory falleth.

The verſe expreſſeth two things.

1. That the dragon and his forces cannot prevaile.

2. That hee is mightily prevailed againſt, ſo that his place is found no more in heaven.

For the firſt: Whereas the dragon, by himſelfe, and his tyrannicall agents, the heathen Emperors, intended to keep under the Lord of glory, & chaſe out of the world the memory and mention of Chriſtianity, and hold the world under idolatry, blaſphemy, and heatheniſh worſhipping of idols and devils, in ſtead of God and his bleſſed Sonne; yet could they not prevaile: For as the Sonne of God was mightily raiſed from the dead and had now taken his place at the right hand of his Father, ſo muſt he for ever hold his place; thoſe uſurped titles of Deity muſt now ceaſe, and thoſe exceſſively exalted powers of heathen Emperours, advanced againſt him, muſt now be broken to pieces, and depoſed; now Chriſt muſt be proclaimed in the preaching of the Goſpell, King of his Church, and God, bleſſed for ever; now *Michael* and his Angels, Chriſtian Emperours, faithfull Paſtors, holy Martyrs and Profeſſors are in the field, have wonne the field, with an unreſiſtible power, againſt which the dragon and all his Angels could not prevaile.

Doct. No prevailing againſt the Church.

The note is this; the dragon and his Angels (though never ſo likely) can never prevaile againſt *Michael* and his Angels, *Pharaoh* was in great likelihood to have prevailed againſt Iſrael, having them at ſuch a ſtraite; and if wiſe working or power would have done it he wanted neither; but he neither did, nor could prevaile: *Haman* was in a faire way to have prevailed againſt all the Iews, whē he had the letters

of death, sealed with the broad seale, and Posts sent forth; but in the issue the dragon prevailed not. The Jewes seemed to have prevailed against *Michael* himself, when they had cõdemned, killed, and buried him, laid a great stone on him, set a watch about him, and sealed the grave; they thought they had made all sure, that they should never have heard more of him; but they prevailed not: he rose againe gloriously, notwithstanding all their policie and power.

Looke any way, a cloud of strong reasons doth compasse us, to perswade this truth.

Reas. 1. Five things in God hinder the dragon from prevailing.

If we looke upwards unto God, wee see in him five things, against all, or any of which the dragon cannot prevaile; as,

1. His power; who is stronger than all, and none can take any out of his hands, *John* 10.28. Principalities and powers may be potent, but hee is Omnipotent, and mighty to save.

1 Cor. 10.13. 2. His promise; that he will not suffer his elect to be tempted above that they are able to beare; that hee will adde to every temptation a gracious issue; and that hee will shortly tread the dragon even under feet, *Rom.* 16.20.

3. His wisedome; for hee hath an eye to foresee all dangers, an eare to heare all counsels, an heart to understand all devices, and reach beyond all enemies, to turne all their counsels into folly.

4. Affection and love; so as no curse can prevaile against his people *Deut.* 23.5. the Lord would not hearken unto *Balaam*, because the Lord loved thee; This love will bring us into the good land, through all enemies.

5. Protection; He is a wall of fire round about Jerusalem; A strong tower is the name of the Lord, that cannot be scaled, a Buckler that cannot be pierced, a shield that cannot be broken, a rocke that cannot

not be entred, a mighty fortreſſe, that can never be ſurpriſed.

Now were the dragon onely to encounter us, weake creatures, he could not but prevaile; but hee muſt firſt prevaile againſt the power, promiſe, wiſedome, affection, and protection of God himſelfe, before hee can prevaile againſt us; and therefore all is ſafe.

Reaſ.2. Five things in Chriſt hinder him from it. Dan.2 45.

Againe, if wee looke at our Leader and Generall, we have in him five things which make us unconquerable; for,

1. He is that little ſtone that breakes to pieces the iron, clay, gold and ſilver, all Monarches and powers raiſed againſt him; the victorious Leader of this Army, never could, nor can be overcome.

2. Wee have in him, not onely the vertue of his death and reſurrection, but alſo the benefit of his interceſſion, ſupplying us with uncõquerable ſtrength, by which we fight and conquer.

3. Wee have by him mighty weapons of proofe and power, againſt which no dragons could yet prevaile as the powerfull ſword of the Spirit, that invincible (I had almoſt ſaid, omnipotent) ſhield of faith by which we can doe, ſuffer, and overcome all things, that defenſive helmet of hope, a ſure and ſtable anchor of the ſoule; theſe are weapons of Gods making, and cannot faile.

4. We have in him the donation of the Spirit, who is ſtronger in us than hee that is in the world, 1 *Ioh.*4. 5. this Spirit teacheth our fingers to fight, he gives us *the anoynting*, 1 *Iohn* 2. 20. that we may be Kings and Conquerors as he is, and communicates unto us Chriſts owne victory.

5, We have by him a commiſſion ſealed unto the Angels, to keepe, to fence, and guard us, to beare us in their hands, *Pſalme* 91.11. And this comforted

Elisha's servant, that there were more with him than against him, 2 *Kings* 6.3.

Reas. 3. Enemies are creatures, cursed, captive.

Further, if wee looke at the enemies, they cannot prevaile; for,

1. They are creatures, and what can the creature doe against the Creator? what can the clay doe against the Potter?

2. They are cursed creatures, cursed in their persons, *I will curse them that curse thee*; *Mat.*25.41, *Goe ye cursed*: cursed in all their enterprises and purposes against Gods people, against whom the Lord himselfe hath professed himselfe an enemy; *He that toucheth you, toucheth the apple of mine eye*, *Zech.*2.8. cursed in all the meanes they use against the Church, their fraud, violence, envying, lying, false accusing, and the like.

Gen.12.3.

3. They are captive creatures; bound, spoyled, led in triumph, pinyoned as Lyons in Grates, or dragons in chaines; they cannot lift hand or foot against us farther than our Captaine affords them leave; and what hope have they to prevaile, that shall never have leave to reach above our heele?

Reason 4. Foure things in the Saints that prevent the dragon.

Further, if wee looke at our selves, as weake and unworthy as wee are, yet are they weaker then to prevaile against us; for,

1. They shall not prevaile against our cause, the battell is the Lords; the question betweene the dragon and us, is Gods glory and our salvation, if hee should prevaile against us, God should lose his honour; this was *Moses* his argument, *Numb.*14.15. If thou shouldest not stand to this people, the enemies would say, The Lord is not able to give them the good land.

2. They shall not prevaile against our faith, though wee have much flesh, yet there is a little faith, and the gates of hell shall not prevaile against so little as a graine of Mustard-seed.

3. Though

3. Though wee bee but unprofitable, yet wee are the Lords ſervants, and therefore he will uphold us to victory: *David* thought this a good argument, *Pſal.* 86. 2. O ſave thy ſervant that truſteth in thee.

4. We are members of Chriſt our head, and muſt partake in his victory, we muſt be where he is, to ſee his glory: when he can patiently ſuffer his members to be rent off his body, when hee can endure to bee diſmembred and deformed, then may the ſound members be pulled away by temptation or perſecution, then may the dragon hope to prevaile, but not before.

Here ſome objections muſt be anſwered; for, doth not the dragon prevaile againſt their graces, their perſons, their profeſſion? or how may we conceive of this doctrine?

Object. 1. For their graces; was not *Adam* in innocency pulled away by temptation, and *Peter* by perſecution?

Anſw. For *Adam*; the dragon prevailed againſt the grace of creation, but hee ſhall not againſt the true grace of regeneration; the difference betweene which,

1. *Adam* was to perſevere by his owne ſtrength, we, by the ſtrength of GOD, are preſerved to ſalvation.

2. *Adam* received grace to perſevere if he would, but not to will what he could, but wee haue, through Jeſus Chriſt, both power and will to perſevere.

Accepit poſſe ſi vellet, non velle quod poſſet. Aug. de corrept. cap. 11.

3. *Adam* wanted the confirmation which wee have, both in the promiſe, which makes the Covenant of grace ſurer than that of worke, *Ier.* 32. 40. as alſo in the interceſſion of Chriſt, which continually underproppeth us, & ſupplies us with new ſtrength, which makes faith in God farre more ſure and firme than that of *Adam*, againſt which the dragon prevailed.

For *Peter*; it is true, the dragon prevailed against the grace that was in him, first, in part, secondly, for a time, but not wholly and finally. For in *Peter*, the leaves faded, but the root lived, saith *Theophilact*; and *Augustine*, Confession of the mouth failed, but not beliefe in the heart, otherwise Christs prayers, that his faith should not faile, had beene frustrate: the flame of his faith was suppressed, but not all sparks extinct, for then Christ should have deceived him, saying, *The gates of hell cannot prevaile against it.*

Object. 2. The dragon often prevailes against their persons; *Cain* prevailes against *Abel*, and slayes him; thousands of Israelites fall before *Benjamin* in a good cause; often are Gods people driven to the wall.

Answ. God suffereth the dragon and his Angels sometime to smite and oppresse good men.

1. To correct their sinne, and throughly to humble them.

2. To bring the dragons to their top and height of pride (while his people are under) and to fill up their measure the sooner. But here,

1. Though they may overcome their persons, yet not their piety, faith and holinesse, which they specially aime at, and therefore hate their persons.

2. While they kill their bodies, they perfectly cure them from all sinne and molestation; the Lord doth it not to lose them, but lest they should be lost, he takes them from the evill to come.

3. He confounds the dragons the more, in that hee increaseth the Church by that, whereby they would ruine it, watring his Church with the blood of the Martyrs, and making them more than Conquerors, when they seeme most conquered and overcome.

Object.

Object. 3. But the dragon prevailes against whole Churches, & Protestant countries, & chaseth the woman often into the wildernes; see we not what powers & forces are raised against the womā, how Antichrist thrusts into the Countries, expels the Gospell and Professors, and sets up the Idoll of the Masse, and the mysterie of iniquity seemes stronger, and prevailes every where against the mysterie of godlinesse?

Ans. The dragon may prevaile against some particular Churches, and utterly waste and breake them off, as the Jewes, *Rom.* 11. and so any nationall Church may be broken off. But,

1. Their sinne hath prevailed against themselves, contempt of the Gospell and securitie were the dragons that wasted them, else all the dragons in hell could not.

2. They may be cut off from Christ in respect of the visible face, and of the externall covenant, and of the outward state and profession in common, but not in respect of invisible bands and grace in any particular member.

3. They may prevaile for a time to molest many members of the Church, but never finally to waste and destroy the whole Church.

4. They may prevaile in temporals, by which GOD will not have the peace and victory of the Church measured, but can never prevaile against the salvation and sound grace of any member.

5. Let us not be daunted at the forces and winnings of Antichrist, nor stand amazed at his strength; I say confidently, could wee be daunted at our owne sinnes, (which are his strength) of all enemies wee need least feare him; for,

1. Hee is sentenced to destruction, Gods curse hath blasted him.

2. Our

2. Our *Michael* hath merited and atchieved victory over him, and hath begun it in us by detecting him; and though he give us not victory all at once, yet he will not give him over till he have utterly abolished him.

3 Antichrist is strong and mighty; but,

1. It is but for the time of his reprieve, wth time of God when it commeth, *Gideon*, and an handfull of men shall prevaile against an host of Mideanites, lying like grasse on the ground, *Iudg.* 7.12.

2, All his power shall turne against him.

3 The Church is still stronger than he, for they are strongest with whom the Lord is, who wants no Armies or Hosts of Creatures to save or smite by.

4. Antichrist gets no victory which he shall hold; God may by him bring the Church low, to teach them dutie, and then raise them againe; as, Israel can learne that in Babylon; which they cannot in Sion, but Babel must be destroyed, and the King of Babel stript naked to Gods wrath for ever; so of this Westerne and spirituall Babylon, and the head thereof, they shall all goe into perdition,

Vse 1. Now this is a ground of consolation to all true-hearted Christians, both in respect of the Church in generall, and in respect of their owne speciall condition.

For the Church in generall, no attemps of the dragon and his Angels can overthrow the Church of God; *Zech.* 12. 3. Shee is an heavy stone to lift at, if all the people of the earth bee gathered against her, they shall onely teare themselves in pieces; and how can it be otherwise? for,

Psal. 129. 1, 2.

1. They have the power and favour of the King for them, and what subject dare stand out against them?

them? And *blessed is that people whose GOD is the Lord, Psal.* 144.15. for though none be so assaulted, none are so protected, none so victorious.

2. So long as the Lords counsell must stand, the Church cannot fall, *Prov.* 19.21. many devises are in lewd mens hearts, but the counsell of the Lord must stand, who thinkes thoughts of peace and safety to his people.

3. So long as the Lord breakes the counsell of the heathen and enemies, and ruleth in the midst of his enemies, we need not much feare the plots, the power, the pride, the hopes of wicked mē, who wait upō lying vanities; they may consult against the life of the innocent, but til the time be come, wherein God cals forth his servants, to glorifie him in suffering, they cannot touch a haire of their heads; they may vow, not to eate nor drinke till they have slaine *Paul, Acts* 23.22. but they could not touch him; as they did with the Head, so may they with the body: they tooke counsell to cast him downe an hill, but hee made void their counsell, and found a way to passe through the midst of them all, for his time was not come, *Luke* 4.30.

4. In the greatest confusions of the earth, when the very foundations seeme to be cast downe, and the wicked seeme to carry all, and say, we have prevailed; yet now while they have the Church under, they cannot hold it under, but now faith prevailes, and gloriously riseth unto victory; could they hold under our Head, or hinder his powerfull resurrection? no more can they the happy resurrecton of the Church out of the grave of death and darknesse, but after two dayes hee will revive it, and in the third day he will raise it, *Hos.* 6.2. The dry and dead bones scattered shall live, and bee covered with sinewes, and flesh, and skinne, which lay drie and dispersed

in

in the open field of their captivity, *Ezek.* 37 6. and therefore as our Head triumphed gloriously over the grave and death, so doth his Church even in the greatest afflictions; *Mica.* 7. 8. *Rejoyce not against me, O mine enemie; though I fall, I shall rise; when I sit in darknesse the Lord shall bee a light unto mee:* The Church denies not but she may be cast downe, but not cast off; she denies not but she may sit in the darke, but not without all light; shee denies not but that God himselfe may afflict her, and shee feele his wrath, because she hath sinned; but onely for a time, till hee come to put a difference betweene her and the enemies, and then the scoale shall be changed, the enemies shall come into her place, and shall be covered with shame, and trodden as the mire in the street, that is, utterly confounded and despised.

How hath the Lord commented this our Text and observation in all the Countries round about us!

What, hath the Spanish Inquisition, which hath consumed many thousands of the Saints, destroyed the Church? No, it hath but watred it with blood, and the devillish cruelty of it hath made them an hatefull nation in all the parts of the world.

Did their French Massacre destroy all, as they thought, when thirty thousand Protestants were murdered, against all lawes, oathes and promises? no, here were the boughs lopped, but the root remained, and within few monthes so sprouted, that a mighty army in defence of the Protestants drew that mighty King to such dishonourable conditions of peace, as he never enjoyed?

To come to our selves: In the yeare 88. when the great *Armado* came, which the proud enemy called the *invincible Navie*, to destroy the mother and children, and to bring to utter desolation both the Church and kingdome, and take possession of all,

could

could they conquer, yea, though their treachery was not lesse than their power, and their advantage no lesse upon an unprovided people, deluded at that time by their pretensed propositions of peace? No, but as they came out one way against God, so God chased them an hundred wayes, and made their confusion the stupor and admiration of all the world.

In the yeare 1605. when our Romish Babylonians prepared that infernall furnace, to destroy the name and mention of our religion, and to turne all into a popish Chaos and confusion; as neare as they were, what effected they? did not Gods power, and Gods curse upon them, and their wicked counsels overtake them in their hellish enterprises against his owne religion? who ever saw *Hamans* device more sensibly falling upon his owne head?

When the Ægyptians saw Gods power against them in their enterprises against Israel, they could confesse the Lord fought for Israel against the Ægyptians, *Exod.* 14. 25. and a great multitude of sundry sorts of people went out of Ægypt with them, chapt. 12. 38. and many strangers seeing Gods power and grace with his people, returned with them out of Babylon.

Why doe not our Romanists so but runne out further, and by greater multitudes? It is to be feared, that God hath appointed such to destruction, as *Pharaohs* servants said to him, *Exod.* 07. *Wilt thou first know that all Egypt is destroyed, &c.* yea, it cannot be in the dayes of such light, and detection of Antichrist, especially in these countries so furnished with meanes of knowledge, that any can anew bee carried quite away with the efficacie of seduction, but such as whose names are not written in the booke of life, *Rev.* 13. 8.

Now more specially for particular members, the same

same comfort is specially to be applyed to them; for neither shall the dragon ever prevaile utterly against any sound Christian, be he never so likely, neither by temptation, nor persecution.

I. Not by temptation; for,

1. It is impossible the Elect should bee totally seduced.

2. Their head could not be overcome by temptation, and is as able to uphold them as himselfe

3. There is an houre for the power of darkneſſe, and after that comes light: The Disciples may bee a long time tossed with waves, and the ship full of water, ready to sinke; but Christ awakes seasonably, and rebukes the storme, and makes a calme.

4. God leads no childe of his into temptation, but he leads him out also.

II. Neither shall any persecution prevaile against them; for,

1. No persecution can separate us from the love of God; sinne can, no suffering, *Rom.* 8. 35. nor,

2. Hinder the joy to be revealed, 2 *Cor* 4. 17. nay, it cannot but further it; for if wee suffer with him, wee shall also raigne with him: nor,

3 Frustrate the promise, that whosoever holds out to the end, (let his sufferings be what they will) shall be saved: nor,

4. Barre out the presence and comfortable favour of God, who in such times of extremity useth most familiarly to reveale himselfe, both in the inward comforts of the Spirit above other times, and in extraordinary outward favours, answerable to their present estate. Oh how had the dragons prevailed, if they could have bolted and barred out the comforts of God from the Martyrs in their prisons and flames of fire! The tyrant *Nebuchadnezzar* could not hinder the fourth, like the Sonne of God, from walking in the furnace.

5. It

5. It cannot raze out the marke of God, ſet on his ſervants before the perſecution come, whom if hee ſave not from the danger, hee will ſave them in the danger.

Laſtly, it cannot deceive their expectation of a happy iſſue and deliverance, yea, even in thoſe who are perſecuted to the death; their death is to them a full and finall deliverance from all ſinne, miſery, and enemies; yea, their death is but as a gate of life, and a ſpeedy entrance into the full poſſeſſion of their heavenly Fathers whole eſtate, ſooner than the courſe of nature would have afforded them. Our Lord and Head might not have the cup of death paſſe from him, and yet was heard, for he was paſſed happily through it into his glory: and his body is as the burning buſh, but not conſumed. Let Chaffe feare the fire, but not gold.

This of the firſt Vſe.

II. Note here the happy eſtate of the true Beleever, being ſtable and invincible both in grace and glory: There is never a Beleever, but hath, or ſhall have obtained a noble victorie over Satan, ſinne, death, hell, the world, even in this life: his faith now treads the dragon under his feet, and carrieth in it a power ſuperiour to the power of all the gates of hell: Now our care muſt be to finde this victory begun in us already, and follow the chaſe. *Vſe II.*

But how may we finde that we have prevailed over the dragon, and begun this victory? *Queſt.*

I anſwere; by theſe notes. *Anſw.*

Firſt, if we have proclaimed, and doe maintaine the warre againſt the Kingdome of Satan and ſinne, by an undanted profeſſion of Jeſus Chriſt, and by upholding and renewing the warre dayly againſt all unrighteouſneſſe, within or without us: but he is farre from victory, that hath ſtrucke a league with his owne ſinnes. 2. Marke:

2. Marke: If wee have gained some ground, and beaten out the strong man out of some part of his holds; and whereas hee keepeth foure holds especially in us, in our mindes by ignorance, in our wils by rebellion, in our consciences by corruption, in our life by loosnesse and disorder, we may know him in part ejected, if wee daily renew our mindes with sound knowledge, if our wils be altered, & made of unwilling, willing, and pliant to Gods will, if our consciences be pure, tender, and excusing us in the sight of God; and if our whole course bee changed from the course of nature, to the life of God, and of grace. Now we may conclude a great victory is atchieved against the dragon.

3. Marke: If we have spoyled him of his weapons, or blunted them, or turned them against himselfe: Then we spoile him of his weapons, when we crucifie the lusts of the flesh, and mortifie our earthly members; then we blunt them, when wee strike upon them rules of Gods Word, and oppose them with the lusts of the Spirit, *Gal.* 5. 17. then wee turne his weapons against himselfe, when our members are given up weapons of righteousnesse, serving a renewed minde, our thoughts are brought into the subjection of Christ, and in our lives we practise cleane contrary to his motions and temptations.

4. Marke: If we uphold and advance the Scepter of Christ in our hearts, that his Word rule us in all things, as the lawes of the kingdome, to whom wee professe our selves now subjects; yea, and if our selves be become, by his anoynting, kings to rule and sway over our thoughts, wils, and affections, overmastering our selves, and those strong lusts which will be plotting rebellion, & raising mutinies against grace: If we can call in and cherish the new aids and succours of grace daily, by the constant and conscionable

nable uſe of Gods holy ordinances, the Word, prayer, and meditation, by which wee are ſtrengthened: Now have wee attained a greater victory, than if we could command kingdomes, and ſuch as gives us a comfortable aſſurance, that we can never bee quite overcome: ſhaken and moleſted we may bee, but the dragon ſhall never recover his power and ſtrength in us, to hinder our ſalvation; for hee that hath begun this good worke in us, will finiſh it unto the day of Chriſt.

Further, if the dragon and his Angels prevaile not againſt any of *Michaels* Band or Army, wee ſee hence the miſerable eſtate of every one, over whom the dragon doth prevaile; who are hereby knowne and concluded not to belong unto Jeſus Chriſt, but to be excluded from his colours and company. *Vſe III.*

Object. Oh God forbid any ſhould bee rejected from Chriſt; we all profeſſe our ſelves his ſouldiers, and ſubjects, and hope to be ſaved by him.

Anſ. If the dragon prevaile againſt any of us, and have us under his power, it is otherwiſe; we cannot belong to two contrarie Captains; we are his, under whoſe colours we fight, and to whom we have given our ſelves to obey. Now therfore examine this point; whether, or how farre the dragon hath prevailed in any of us.

Rules of examination are theſe.

Firſt, where *Michael* cannot prevaile, in ſuch perſons the dragon doth prevaile: Now there *Michael* cannot prevaile, where, *Rule 1.*

1. His Word
2. His Spirit
3. His arme and hand is reſiſted ordinarily.

1. That his Word prevailes not in many of us, is too manifeſt.

Did Gods word rule many of our Rulers, they would

would goe through ſtitch,and ſhew courage and conſcience in Gods cauſes,in beating downe the ſinnes of the times,& frame their government according to Gods Word,and till they doe ſo, Chriſt rules not by them, and if Chriſt prevaile not, the dragon doth, except a lying ſpirit ſtep out and ſay, there is a third.

2. How little *Michaels* Scepter prevailes among many inferiour men, is evident by the prevailing of ignorance, in ſuch dayes and meanes of knowledge. How the god of the world blindeth a number of infidels, is lamentable to conſider, who, after many yeares hearing, have ſtill the vaile over their hearts, and lie,and live in groſſe Ægyptian darkneſſe; as ignorant as children, as farre to ſeeke in ſubſtantiall grounds of Catechiſme, as they were at their firſt hearing; that we cannot ſay, Chriſts word prevailes in them, unleſſe wee may ſay,that the light prevailes at midnight.

Oh what a pity it is! How many civill honeſt men,whoſe ſoules out of fervent love wee mourne for,are reached by this doctrine! Not to ſpeake of numbers,who would be thought ſome-bodies in religion,yet many turne away from it, many turne againſt it,yea, hate and abhorre it.

3. Adde hereto an other infallible conviction of many a one,in whom the word prevailes not, becauſe it works neither reformation nor change, both which it workes where it prevailes; In many hearers it reformes not within,the thoughts are idle,unclean,unſavory, the affections are unruly, violent, paſſionate diſguiſed,&c. It reforms them not without; their words are vain as ever, as unbridled,& unchriſtian,as ſwearing,as lying as ever;their actions as unprofitable,as uncharitable and hurtfull; for, who can looke for figs of thiſtles? their whole life is unchanged; what luſt raigned that raigneth not ſtill? In

none

none of these *Michael* prevaileth, but the dragon hath them fast enough.

II. That the Spirit of Christ is likewise resisted, and cannot prevaile, is manifest, both in his motions, and graces.

How many good motions doth the Spirit suggest, in the night, in the day, as upon other occasions, so especially in the Ministery of the Word? thou goest away, and hopest to be better by this or that admonition; but either thy slothfulnesse lets it die of it selfe, or thou lettest in some lust to kill and quench it, and so thou art much worse than before; for wheras before he was kept out, now thou hast driven him out: and thus many men weare out their age in purposes, and vaine hopes of amendment, and are cut off before ever they seriously attempt it: So mightily hath the dragon prevailed.

Add to these another Band, who finding the word knocking at the dore of their hearts, and the Spirit calling aloud from their lusts and beloved sinnes, begin to quarrell and resist the Spirit, and fight valiantly against all such motions, and all the messengers by whom he moveth: there is no perswasion of the Spirit can prevaile; lusts must bee served, profits, sports, and carnal delights must be intended and followed; and who sees not the dragon effectually prevailing in such men? For where the motions of Gods Spirit are repelled, how just is it that GOD give over such persons to the efficacy of Satanicall deluſion:

Now for the graces of Gods Spirit, by which *Michael* prevaileth; in how many that come to Church are they resisted, scorned, and blaspemed? Is any thing made a more common by-word at this day, than the light of grace, and the power and practice of sound grace? and what childe cannot see,

that the dragon, who rules in darkneſſe, doth there prevaile, where nothing is ſo much chaſed as the light, and the glory of the Saints is turned to their ſhame and reproach? who, but dogs and dragons, would barke and ſpet poyſon againſt grace?

III. They alſo reſiſt *Michael*, that ſuffer not his arme to prevaile; How many incorrigible ſinners be there, whom neither Gods word nor workes can bow or bend? Let God backe his word with viſible judgments & ſtrokes round about them, & upon them, yet they harden their hearts ſtill, and ſtill turne to their old courſe, going on from evill to worſe: Let God curſe their trades, they will breake the Sabbath ſtill; let God drowne their Boates, their goods, they will row on the Sabbath ſtill; let God ſmite by milder rods, they heare not the rod, nor who appointeth it; let God breake the ſtaffe of bread, they will ſtill make ſtones bread; let God bring heavie ſtrokes, they will not underſtand, though the foundations of the world be moved, *Pſal.* 82.5. how doth *Michael* prevaile, when ſuch ſenſible ſtrokes make men more ſenſleſſe? and why ſhould hee ſmite them any more, who fall away more and more? *Eſa.* 1.5.

Rule 2. The ſecond Marke or Rule of tryall is this, Where the dragon holdeth a man under his ſlavery, there he prevaileth; but this he doth ſundry wayes.

1. When hee fetters any man as a ſlave to his owne luſts, and the commands of the fleſh, chaines him to a blinde and rebellious heart, to paſſionate and froward affections, and throwes him into the ſtreame of corrupt nature: This prevaling of luſts is the dragons victory, when ſinnes and luſts grow in number, ſtrength, continuance.

2. The dragon prevailes by the world, when hee brings men in bondage, either to the profits or pleaſures,

ſures,or to the faſhions of the world: What a number follow the world with full ſtreame, and their whole ſtrength,who cannot ſo truely be ſaid to have the world,as that the world hath them ? this eager love to the world ſigneth a man to have caſt out the love of God from his heart,ſee,*Iam*,4.4.&,1 *Iohn* 2. 15. and that the Prince of the aire prevaileth in the courſe of the world, is apparent, *Epheſ.* 2.2. *According to the courſe of the world, according to the Prince of the power of the aire, the ſpirit that now worketh in the children of diſobedience :* where is he almoſt that conformes not to the corruptions of times, places, and callings? If times bee for Proteſtants, ſo be they; if times were for Papiſts,ſo would they; if times throw downe the Goſpell and Preachers of it,ſo can they;& in their whole courſe frame in religion to their ſenſes,not to their faith, and live wholy by examples,and not by rules. Who ſees not how the dragon triumphes and tramples on ſuch time-ſervers,who yet would ſcorne not to bee reputed ſound Chriſtians.

3. The dragon prevaileth by Antichriſt,and enthralleth numbers by the efficacie of his deluſions: He that is a ſlave unto Antichriſt, is a ſlave to the dragon; for Antichriſt commeth in the efficacie of Satan,becauſe Satan worketh powerfully in him & by him, 2 *Theſſ.*2.9. who can without ſorrow conſider of the numbers that now runne a whoring after Popery,and favour it,and plead for it,after that not the Goſpell onely hath ſo clearely detected it,but after it hath convinced it ſelfe to bee the moſt ſavage and blood-thirſty religion that ever was, that would make but one Bonfire of three kingdomes,and blow up in one moment religion and juſtice, Church and Kingdome, Prince and people; nay, after ſo many good lawes enacted againſt it, wherein the whole

Kingdome hath given ſentence, and pronounced it guilty of the higheſt treaſon that ever men or devils could deviſe. Is it not the ſame religion it was then? did they ever reverſe any of their bloody poſitions? did they ever any where prevaile, and not chaſe out (with a ſea of ſorrowes) all that looke toward the truth and holy religion? Well, the ſentence was foretold, *Re.* 13. *Antichriſt muſt prevaile amõg them that periſh*; A terrible Thunderbolt from heaven againſt all profeſſed members of that Antichriſtian body, eſpecially againſt Apoſtate Papiſts, among whom the uncleane ſpirit hath brought ſeven worſe than himſelfe, to haſten their perdition.

4. The dragon prevaileth by falſe and libertine teachers, like the falſe Prophets that propheſied lies, and the viſions of their owne hearts, to ſtrengthen, with ſinful dawbing, wicked hands, and diſcourage godly hearts; now when a people follow ſuch, and love to have ſuch guides and guidance, as, *Ier.* 5. 29, 30. the dragon hath prevailed, to pull them to hell. *Michael* prevaileth by faithfull teachers, who bring wholeſome and ſound doctrine, and cauſeth his people to delight in them, and follow them; contrarily, the dragon prevailes by ſuch teachers as frame themſelves to ſpeake ſo, as to pleaſe all, that ſeeke unto them in ther looſe courſes, and according to all that they would have, and ſo ſell thẽ to Satan: And what a juſt revenge of God is it, that a people who will not ſuffer the Lords ſervants to prevaile with them, to bee brought to the truth, ſhould bee fitted with ſuch Teachers, as with ſweet words, and fine deviſes ſhall prevaile with them to their deſtruction? and looke how much any one hates a true teacher, by ſo much hee loves a flatterer, who ſhall doe him as much miſchiefe, as the other would have done him good. Beware of this ſly reach of the dragon,

dragon, prevailing againſt not a few.

5. The dragon prevailes mightily in diſobedience; *Epheſ.* 2. 2. *In whom doth the Prince of the aire rule, but in the children of diſobedience?* and theſe bewray themſelves every where.

I. In ſuch as walke in the diſobedience of nature, ſonnes of *Belial*; who reject all yoakes, and refuſe all counſell by Gods word, Gods Spirit, Gods people, to walke at large, compaſſing their luſts according to the command of their owne rebellious wils; a Sermon or a Play is all one, onely they can ſit out a play with more patience.

II. Such as are wilfull in their diſobedience againſt Gods Word, not onely of an unteachable diſpoſition, but untractable; pricke their corruption but a little in ſound application, oh how it will ſhew it ſelfe in raging, ſtormy, and unruly diſtempers! this feſtred heart that will abide no ſearching, is conquered by Satan: theſe that will not ſuffer Chriſt to rule them are called his enemies, and called out to execution, *Luke* 19. 27.

III. Theſe wilfull rebels commonly lye in ambuſh againſt the faithfull, either to accuſe them, to make them hatefull to Magiſtrates, or to ſlander and ſcorne them, to make them hated of others; as *Ier.* 18. 18. *Come, let us ſmite him with the tongue*; and verſ. 23. even ſome pretenſed friends ſought to baniſh him, nay, to doe more, even againſt his life, if they could have prevailed: No man can ſeeke ſiniſtrouſly to prevaile againſt a good man, but the dragon hath firſt prevailed againſt him.

6. The dragon prevailes by bad ſociety and example; when workers of iniquity meet, oh how the devill rules their counſels, tongues, actions! many hands make light worke, and rid much worke; if any man refuſe, or forbeare, or ſcorne to joyne himſelfe to

Gods people; if any reproach Gods name, truth, or ſervants, hate the ſociety of Saints, their perſons, their profeſſion, or godly practices, the dragō hath his will on thē, and in them, and where the dragon thus prevailes, the Lord Jeſus hath nothing to doe, but to prepare himſelfe to warre, and wrathfull judgement, againſt ſuch ſworne enemies of his Kingdome.

Neither was their place found any more in heaven.

We have heard in the former part of the verſe, that the enemies could not prevaile againſt the Church, now wee ſhall ſee that themſelves were prevailed againſt, and ſo conquered and chaſed by *Michael* and his Angels, as they could not ever make their party good againſt the woman any more, but themſelves were turned into a ſhamefull flight, ſo as they could not ſtand before her. This overthrow of this great Army, is ſignified in this phraſe, that their place was found no more in heaven.

Where, to finde the meaning, wee will anſwer foure Queſtions.

Queſt. 1. What is meant by heaven?

Anſ. Some underſtand hereby this heavenly viſion, and make this the meaning, that they vaniſhed away; or the heavenly viſion, called before, a wonder in heaven; which; though it may be true in part (for they did vaniſh for a time) yet it is ſomewhat harſh to call an heavenly viſion by the name of heaven; and beſide, wee ſhall ſee they will appeare againe in this viſion, and renew their forces and fierceneſſe againſt the woman.

Some by heaven underſtand the Throne of dignitie and authority, which wee have ſhewed to bee a kinde of heaven, or Throne of God; and this is true alſo in part, that the conquered party was caſt from

from the Throne of God, when thoſe openly profeſſed dragons were ſubdued, and caſt from the top of Imperiall State and Majeſtie, without hope of recovery of their ſtrength againſt the woman any more.

But by heaven I underſtand the Church of God, as in many other places of this Chapter, in which the dragon ſate and exerciſed his tyrannie.

Queſt. 2. What is it, not to have his place found any more?

Anſw. The phraſe is taken out of *Daniel*, 2. 35. where this *Michael*, the ſtone that was cut out of the Mountaine, is ſaid to ſmite the image of iron, clay, braſſe, ſilver and gold, that the place of it was found no more, but they were deſtroyed and diſperſed as chaffe; ſo the ſame *Michael* here did ſo breake in pieces the power of the dragons, that they had no more place in the Church to domineere and tyrannize againſt the Saints, as they had done, but they are now conquered and expulſed out of heaven.

Queſt. 3. What conqueſt was this, or when was it obtained?

Anſ. The conqueſt of *Michael* againſt the dragon, was, { 1. Generall. 2. Speciall.

The former was, when before this time the dragon was moſt powerfully conquered.

1. By the death of Chriſt, ſpoyling all principalities and powers.

2. By his powerfull reſurrection, thereby conquering and triumphing over ſinne, death, hell, Satan, the world, the grave, &c.

3. By the powerfull preaching of the Apoſtles, in the converſion of the world to Chriſt.

4. By the profeſſion, confeſſion, and Martyrdome of the Apoſtles themſelves, whereby the moſt potent tyrants were convicted and ſubdued.

This

This generall overthrow is not here properly meant, but a speciall victory, and overthrow of some speciall dragons that rose up afterward to waste the Church, because this is a prophesie after S. *Iohns* time, the proper interpretation and accomplishment whereof is plentifully cleared in Ecclesiasticall History: For,

1. What place had the dragon in the Church, when those fierce Tyrants and tygers, those imperiall dragons, *Nero, Domitian, Diocleſian, Trajan*, and the other who shed a sea of Christian blood to abolish the very name of Christ, were miserably destroyed and extinct by foule and fearefull deaths and destructions, and some of them, as *Iulian* the Apostate, being wounded to death, blasphemed, & with extreme fury cryed, with his bowels and blood in his own hands, *Vicisti Galilea?*

2. What place had the dragon in the Church, when noble *Constantine* had slaine those foure savage Tyrants and Monsters, *Maximinus, Maxentius; Licinius*, and *Maximinian*, and became the great Protector of Christian faith; and to signifie that now the dragon was overcome, not without Gods speciall Providence, he set up upon the gates of his Palace his owne picture, with a dragon lying slaine under his feet, and a Dart thrust through him, as *Euſebius* reports, which is a plaine demonstration of the accomplishment of this Prophesie?

Euſeb. in vit. Conſt. orat. 3.

3. What place had the dragon in the Church, when by the free preaching of the Gospell by orthodox Pastors and Bishops, the Idols and heathen gods were cast downe, their worship abolished, their Temples destroyed, Paganisme was turned into Christianisme, and Christs Kingdome grew so fast, as that it was received through the world, in the places and countries where the dragons had formerly cast it out?

4. What

4. What place had the dragon in heaven, when thoſe innumerable droaves of Heretikes, ſuch as *Valentinus, Baſilides, Manes, Marcion, Photinus*, and eſpecially *Arrius*, who had infected the whole world, and other moſt deadly enemies to Chriſts perſon, natures, and offices, were firſt wounded, and ſmitten, and condemned with the ſword of the Spirit, (the hammer of hereſies) and after with the hand of God upō them in miſerable and wretched deaths, as Hiſtories are plentifull in obſervation?

Thus have wee ſeene the truth of this Propheſie, when, and how the dragon and his Angels were caſt out of heaven, and their place was found no more.

Queſt. 4. How can it be ſaid, that the dragons place was no more found in heaven, ſeeing he returnes againe and renewes his warre againſt the woman, verſ. 13. and 17?

Anſw 1. Our Saviour in *Iohn* 12. 31. ſaith, *The Prince of the world is caſt out*, and ſo the death of Chriſt hath caſt him out of poſſeſſion; ſo as, although hee may come to claime, yet never to poſſeſſe.

2. He may come to aſſault the Church & moleſt the woman, but never to diſpoſſeſſe her of her heavenly happineſſe; all the dammage he brings her, is but nibling at her heele, he cannot reach her head; *Ioh.* 14. 30 The Prince of the world came againſt Chriſt, but found nothing in him, that is, had no power, no advantage againſt him; and ſo it is in proportion with the members.

3. Hee may ſhew himſelfe in temptations, and in raiſing horrible and hidious perſecutions, as at this day, but without all power or hope of prevailing: He comes not to ſtand to it if hee bee reſiſted, nor to overcome in the iſſue, but to be overcome, and at laſt ſo fully overcome, as his place ſhall never bee found in

in heaven, nor in the Church, but shall be bound fast in chaines of blacke and hellish darknesse for ever.

Doctr. Note hence, that all the enemies of the Church shall bee finally destroyed, so as their place shall bee no more found; *Iob.*20.7. *The wicked shall perish for ever like his dung, and the eye that hath seene him, shall say, where is hee? Psal.*37.10.36. *Yet a little while and the wicked shall not bee, yea, thou shalt diligently consider his place, and it shall not bee;* and, *He flourished as a greene Bay-tree, but hee passed away, and loe hee was gone; I sought him, but he could not be found.*

For why?

Reas. 1. 1. Gods curse takes hold on them; and is too strong for them; *Genes.*12.3. *I will curse them that curse thee:* This curse cuts off,

First, their persons, *Psal.*37.38. *They that are cursed of God, shall bee cut off.*

Secondly, their plots, counsels, hopes, aymes, and wishes, as in the same place, *The end of the wicked shall be cut off and frustrate.*

Thirdly, their present jollity, even in this life; often the curse meets them in every corner, as the Angell with his sword did *Balaam*; so in *Pharaoh, Haman, Iudas, Iulian*; and almost all tyrants and heretikes came to lamentable destruction.

Fourthly, alwayes their hoped happinesse in the life to come; for as GOD hurles the wicked man out of his place in earth, so hee sends him into his own place (as is said of *Iudas*) that he may dwell for ever in the place of his iniquitie, *Iob* 8.4.

2. Gods justice pursueth and hunteth the wicked man to destruction; let him seeke never so many muses and burrows of craft and policie to hide himselfe in, the Lords revenge followes him step by step, till it over-

overtake him, 2 *Theſſ.* 1. 6. It is a righteous thing with God, to render tribulation to them that trouble you; *Achan* troubleth all Iſrael, and the Lord troubleth *Achan*, *Ioſhua* 7.25. the enemie makes the Saints drinke the cup of affliction, but they taſte but the top, which is medicinable, but the Lords juſtice reſerves for him the dregs and bottome of his cup of wrath for poiſon; they chaſe the Saints unjuſtly out of the earth with a ſea of ſorrow, but the Lord juſtly caſts them out of earth and heaven, into a bottomeleſſe ſea of everlaſting wrath.

3. They muſt bee covered with ſhame that warre with Sion, *Pſal.* 129.5.

Firſt, becauſe ſhe being Gods owne Spouſe and delight, hee accounteth her cauſe to be his, her ſufferings his, her enemies his, and cannot but out of love and jealouſie avenge her quarrels, and execute vengeance on her adverſaries, *Deut.* 32.43.

Secondly, becauſe her ſonnes are the bleſſed ſeed: If *Mordecai* be the ſeed of the Jewes, *Haman* ſhall fall before him, and make no end of falling, *Eſter* 6.13.

4. The fervent and faithfull prayers of the Church are as an heavy Hatchet to knock the enemies on the head: never could any proſper ſtill that had the prayers of the Church againſt them; *Hezekiah* prayes againſt *Senacherib* and *Rabſhekah*, and God ſends a blaſt on them, and ſhakes all their power in pieces, 2 *Kings* 16.6. The like in *Haman*, *Iudas*, *Iulian*. If this *thundring Legion* come againſt them, they cannot ſtand againſt the ſhowre and ſtorme of ſhot, like Haile that gals them on all ſides, more than all the Horſemen and Chariots, than all the Muskets and Pikes muſtered againſt them. This was confeſſed by *Marcus Aurelius*, Emperor, to the Senate & people of Rome; the Chriſtians by praier obtained for him a ſweet

Legio fulminãs. Tert.

ſweet ſhowre of water, when he wanted five dayes, and a ſhowre of Haile, and Thunder, and Lightning againſt the adverſaries.

The Uſe hereof concernes both the godly, and their enemies.

1. The godly have hence a ground of patience and contentment, and learne not to envie or fret at the exaltation of wicked adverſaries; conſider the end, and thou ſhalt ſee no cauſe; ſee, *Nahum* 1. 2. and *Pſal.* 37. 7, 10.

2. Here is comfort for the people of God, a time comes when the place of Gods enemies ſhall not bee found; Now they are in place, and hope to prevaile, but they cannot; for,

1. Satan, the head of the dragon, the God of peace ſhall tread under our feet, *Rom.* 16. 20.

2. For thoſe ſpirituall powers which he brings againſt us, ſin, death, hell, and damnation, they ſhall bee no more, their place ſhall not bee found, *Rev.* 20. 14.

3. For the world, all that is borne of God overcommeth the world, 1 *Ioh.* 5. 4. and it paſſeth away, and the faſhion of it ſhall bee no more.

4. For wicked men and temporall enemies, as *Moſes* ſaid to the Iſraelites at the Sea, *Thoſe enemies whom your eyes hath ſeene to day, ye ſhall never ſee more*, *Exod.* 14. 13. ſo may we ſay of theſe.

5. For Antichriſtian and Popiſh tyrants and enemies, yet a little while and they ſhall be found no more; in the cup ſhee hath filled unto us, ſhall be filled double; No man ſhall buy her wares any more, *Rev.* 18. 11. all her glory and wealth, (called *fat and excellent things*) are departing, and none ſhall finde them any more, ver. 14. with violence ſhal the great City Babylō be caſt as a Milſtone into the Sea, & be found no more, ver. 21, 22, 23. ſhe hath

hath brewed blood, & blood muſt bee her drinke. Our owne Babylonians began, not long ſince, to prate of the price of Fagots, to ſhew what they meditate, and that they are of the right blood of their bloody Parents; But I aſſure them, fire and Brimſtone ſhall bee cheape enough, when that ſhowre appointed fals upon that filthy Babylon, to revenge their fiery rage againſt the Lords ſervants.

Thus ſhal the Elect ſee all their foes their footſtool; let us make our faith our preſent victory, this ſhall bring fruition, which is a full and finall triumph.

3. It teacheth the godly, ſeeing the place of wicked men ſhall not be found, to make ſure of a ſtable and firme eſtate; and that is,

1. By repentance and reconciling our ſelves to God; ſee, *Iob* 11.14. and, 22.21.

2. By ſtedfaſtneſſe in faith, and other graces; all our ſtability is founded in Gods covenant, as on a ſure rocke; ſtable faith upholds the whole eſtate; truth of faith and grace is an impregnable hold and fortreſſe, but a wavering minde, in faith and religion, is reſtleſſely toſſed and carried every where by temptation or perſecution from the truth.

3. By joyning in Gods worſhip with Gods people; *Iob* 22.27. He that is a pure worſhipper, that lifts his face to God, and makes his prayer and renders his vowes unto him, the light ſhall ſhine upon his wayes; when others are caſt downe, he ſhall ſay, I am lifted up.

4. By uprightneſſe and integritie, walking conſcionably before God and man; only uprightneſſe and a good conſcience can bring in a ſure eſtate; when an evill conſcience rageth as the ſea, a good and pure conſcience hath peace, and confidence, yea aſſurance in life and death.

The

Use II.

The next Use belongs to the enemies of the Church; and,

First, to terrifie them, in that they cannot chuse but worke their owne woe and wracke. The woefull condition of persecutors & enemies is, that howsoever they lift up themselves against God and his truth, they must come downe; was it not a wofull fall of *Haman*, when hee sought his life of *Hester*, whose life hee had sought?

Now this must needs be;

1. Because they fight with the Lambe, and the Lambe overcomes them, *Rev.* 17.14. nay, the Lambe will never leave them till they confesse themselves overcome: *Pharaoh* with all his power chased Israel as a company of fearefull Hares before him, but was not he forced to yeeld the bucklers? were not his Sorcerers forced to say, *This is the finger of God*, *Ex.* 8.19? did not himselfe beg prayers of *Moses* & *Aaron?* did not his Princes say, Let us flie frō before Israel, for God and the Lambe fights for them? Did not great *Nebuchadnezzar* confesse himselfe overcome, when hee cast the servants of God into the fire, but could not command the fire to burne them? when he looſed those whom he had bound, and was forced to extoll whom hee had ignominiously vilified, yea, to absolve, justifie and advance those whom hee had condemned? *Iulian* must say, *Vicisti Galilae*.

2. Their rage and fury against the Church makes them runne headily upon their owne ruine; for it suffers them not take any good counsell, but in pursuite of their chase march furiously as *Iehu*, and plunge themselves into such a depth as they cannot wade out againe. Could *Pharaoh* get back againe, when himselfe, his Princes, power and Chariots were in the bottome of the Sea? now hee found hee was too deepe

deepe, and hee that found a way in, could finde no way out; had hee consulted with himselfe, hee might well have thought, that God made that not a way for him, but for Israel, whose businesse lay beyond Sea. Could *Haman* get backe againe, when hee had laid that wicked plot, without breaking his owne necke? Could *Iudas*, having betrayed innocent blood, get backe againe without shedding his owne?

3. Their instance and furious pursuit of their purposes carry them so farre, that commonly nothing can be the deliverance of the Church, but their owne destruction, as in the former examples of *Pharaoh* and *Haman*. The like we might observe in that fierce intended invasion of 88. and the same in the Hellish Powder-plot, wherein the godly came out of trouble, and the wicked came in his stead. Thus saith *Salomon*, *The wicked shall bee a ransome for the just, and the transgressors for the righteous, Prov.* 21.18. Such is the irreconciliable rage of wicked men, as having the godly at advantage, no ransome will be taken, and they have no ransome if it would be taken; but the Lord provides a ransome for him, the enemy himself shal pay his ransom, himselfe shall suffer for him, he shall sinke and perish, that the other escape: *Herod* seekes the Babes life, his owne life shall ransome it, and that the Babe may escape, he shal die that sought the Babes life.

4. The pride of wicked enemies must needs give them a fearefull fall: For, if for the humiliation and scourge of the Church, God suffers him to prevaile a while, the more he prospers in his way, the more he provokes God, and prides himselfe against him, till hee be at the height, fit to bee taken downe. *Rabshakeh*, because the gods of the Nations could not deliver the people out of his hands, growes to high blasphemie against the God of heaven, *Psal.* 73.6,9. Pride

compasseth them as a chaine, and then they talke presumptuously, and set their mouth against heaven; so doe Papists at this day.

5. As his seed time is, so is his harvest like to bee. As a man sowes, so shall he reape; he is ever sowing iniquitie, and cannot but reape affliction. *Prov.* 22. 8. his owne wickednesse takes him by the heele; as hee brewes sorrow, so must he drinke; hee drinkes deepe of the cup of sinne, and must drinke deepe of the cup of vengeance: according to his conception, so is the birth like to bee; he hath conceived mischiefe, and must bring forth wrath; his sorrowes are comming on him, as on a woman in travell, as certain, as sharpe, but hopelesse and desperate.

Object. The enemies have a wealthy and flourishing estate.

Answ. 1. All they have is from the wrath of God, and shall in wrath be snatched away from them, so that their place which knew them, shall know them no more.

2. Riches shall not availe in the day of wrath, nor can deliver from death, *Prov.* 11. 4. However our adversaries would blinde their Proselytes, they shal know, that wealth can never buy heaven, nor release from hell, nor Purgatory the next chamber to it, as idle Monkes have dreamed.

Ob. But they are strong and potent, and prevaile.

Answ. 1. They may prevaile for a time, but shall not escape.

2. It is enough, they deceive themselves with a conceit of stability and sure footing, but let not us be deceived for company, but looke into the Scriptures we shall see, that nothing is more vaine than a wicked mans prosperitie, *Psal.* 37. 2. they are soone cut downe, and wither as grasse; there is a little flourish, but no stability,; if the flower bee not cut downe, it withers.

withers of it ſelfe; and verſe 20. *They ſhall be conſumed as the fat of Lambes*, offred in daily ſacrifice, which no ſooner came to the fire of the Altar, but it melted and vaniſhed into ſmoake; ſo are theſe; and how thē are they ſtable? ſhal we compare their vain and unſtable ſtability with any thing more vaine? *Pſa.* 1.4. ſee him compared to chaffe:

1. Nothing is more vile than chaffe, it is good for nothing, ſo is nothing more vile than a wicked enemie of God and his Church.

2. Nothing more vaine, ſo nothing more light than a wicked man, hee is lighter than vanity, and can hold no waight, *Pſal.* 62.10. let him be waighed as *Baltaſar*, he will be found too light, and the heavier he is with ſinne, the lighter hee is to God.

3. Nothing is ſooner blowne away than chaffe, nor nothing more eaſie to bee blowne away out of his place than a wicked man; they may ſhew like Mountaines but are but heapes of chaffe; they may ſeeme like rocks for firmneſſe and ſtability, but wanting ſolidity before God, have no ſtabliſhment; *David* did but looke off them, and they were gone, and their place not found.

Object. But they continue long in their fierceneſſe againſt the Church, and we cannot hope of any iſſue or end of their malice.

Anſ. For the time of Gods patience they are ſtill, but whē that is expired, they are hurled away out of their places as chaffe lyes ſtill unmoved in a calme ſeaſon, till a ſtrong winde ariſe, and then it is ſeene no more; ſo wicked men, who are chaffe, may be ſtill till the wrath of God, as a ſtorme or whirlewinde, ariſe and carry them quite away; ſee, *Hoſ.* 13.3.

Againe, though the Lord ſeeme ſilent, while hee doth not teare them in peeces *like a Lyon*, yet hee doth alwayes, *as a moth*, conſume them: when his Hoſ. 5.12.14.

wrath blazeth not out in flames at once, to burne up these thornes, yet it feeds on them, as fire on fewell, and moulders them away insensibly.

Object. They have many faire pretenses for their practises; they intend the advancement of religion, the setting up of the ancient Catholike faith, the suppressing of heretikes, the blowing up these apostates and heretikes, with whom no faith is to bee kept.

Ans. *Iezabel* may for a time cover her cruelty, with pretext of piety and religion, 1 *King.* 21. but God will ere long shew, that piety shall be no cloke to villany and murder.

Secondly, let this provoke the enemies to some moderation toward the people of God; if not for love of grace in them, yet for love of themselves: hee that would not goe under continuall expectation of sudden ruine, let him cease his enmity against the people of God; nothing in the world can save a wicked man from being cast away in his malice: cast not downe thy countenance on them, as *Cain*, who was therefore cast out of his fathers house; raise not false reports against them, nor receive any: invent not words against them, as did *Davids* enemies: *Haman* was hanged on his owne gallowes, for such inventions and suggestions against Israel; Afflict them not by word or deed, by fraud or force, for this is a token of perdition. 2 *Thess.* 1.

Notes of one whose place shall not bee found.

For the notes of a man whose place shall not bee found, but hastening his ruine;

First, one in the Text; hee that is a plotter against Christ the Head, or against his Members, runnes upon the point of this heavy curse; *Judas* plots against Christ, and presently his place was not found, hee went to his *owne place*, *Act.* 1. 25. the Jewes plotted against Christ, and the Romans came and tooke

tooke away their place and Nation; *The Nation or kingdom that wil not ſerve thee, ſhal periſh*; ſo he that cõtrives againſt the members of Chriſt, haſteneth his own ruine: God gives ſuch over to run riot, that every one may ſee the end of their way. *Saul* when he hunts *David*, and had ſet an envious eye upon him, and watched him miſchief, that all *Davids* piety, and wiſedome, and innocency cannot prevaile, but hee bolts on; GOD gives him up to runne to witches, which himſelfe had condemned, that all might ſee God gone from him: Even ſo, when men contrive againſt Gods ſervants, againſt their owne conſciences, and their owne proteſtations, as *Saul* did to *David*, & make grace and innocency their Butt to ſhoot at, and as much hope to make a league with hell, as with them, God gives them up to hatefull things, condemned by themſelves, to drunkenneſſe, filthines, uſury, baſe and ſhamefull courſes, that their name ſtinkes as a Candle ſluttiſhly put out, not after, but before they are put out, that all men may ſee them caſt out of their place & parts before hand: and if the wicked ſervants talẽt be taken from him, what remaines but the other part of the ſentence, *Caſt him into utter darkneſſe, Mat.* 25.30. Eſa. 60.12.

2. Another note of a man whoſe place ſhall not bee found, is. hee is one whoſe place is not found amongſt Gods people in his Houſe and ordinances. *Cain*, as vile as hee was, being caſt out from the preſence of God, complaines of a miſerable caſe; many outcaſts now wilfully excommunicate themſelves, and pleaſe themſelves in it: their owne hatred of grace hath caſt them out from Gods people and worſhip already; Gods houſe hath already ſpewed them out, as unworthy of the fellowſhip of Gods people; and whither are they haſtening? hee that will not abide to have his place found amongſt Gods people,

ſhall one day have his wiſh, his place ſhall never bee found among them.

Thirdly, a man blowne about as chaffe and duſt already, ſhall never have a ſtable eſtate hereafter; as;

I. If any bee carried with every blaſt of falſe doctrine, as unrooted & unſetled in the faith; never was there change of religion, but Satan raiſed falſe teachers and ſeducers, who did privily bring in damnable hereſies, ſuch as *Iannes* and *Iambres*, that reſiſted the truth, and carryed away numbers from the truth, themſelves firſt carryed away by the deceit of *Balaams* wages; beware of ſuch Popiſh Pedlers, that helpe to ſell the people of God into the hands of the curſed Babylonians; *Ieremie* deſcribes ſuch,

1. They caſt aſide the Word of God, and deliver their owne dreames, chaffe inſtead of wheate; they bend and ſtraine their wits to looke out vaine and fooliſh things, cauſes of baniſhment, *Lam.* 2, 14.

2. They are deſcribed by their intolerable & Ieſuitcall lying, fathering that upon the Lord wch the Lord never ſpake: where doth the Lord in al the Scripture enveigh againſt the powerfull & frequēt preaching of his holy word? Shall we beleeve he ſpeaks from God, who cryes out of too much Preaching? I muſt beleeve, that his eyes are ſore or bleared, who cries out of light; how can a Torch-light be welcome to a company of theeves or robbers? how can the light of the word be welcome to Atheiſts, Papiſts, and Ieſuiticall ſpirits, who would robbe the Church of the word of ſalvation?

3. They are deſcribed by huckſterly blending the wine of Gods word, with the puddle-water of humane inventions; watch them, and diſclaime them that would ſow our field with the miſcelen of Popery, who, like their Jeſuiticall friends, with one wipe will caſt out all the reformed Churches from being

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the true Churches of God, with whom wee have joyned as ſiſters, ever ſince the reſtoring of the Goſpell, as in the harmony of Confeſſions appeareth, with another, overthrow the better halfe of the fourth Commandement, as their friends caſt out the whole ſecond Commandement, and (as like the Jeſuites as may bee) caſt dirt and foame upon the faithfull, able, and zealous Preachers, becauſe they ſee them ſtand in their light, as the greateſt oppoſites to their Popiſh projects.

Well, for giving heed to ſuch deceitfull Prophets, the Lord threatneth Ieruſalem to wipe her as a maid wipes a diſh. If we would not be caſt out of our places & Churches, let us beware of ſuch locuſts, whoſe property is, to eate up every greene thing, *Rev.*9. 4. eſpecially beware of the deluſiõ of Antichriſt, who is that beaſt that muſt goe into deſtruction, and the King of theſe Locuſts; for how ſhall they that adhere to him, ſtand, or bee found in their place, when his place ſhall not be found?

II. The like of one who is carryed away with the blaſts of temptation, from ſinne to ſinne, having no ſtedfaſtneſſe in a good courſe: None can bee eſtabliſhed by iniquity.

III. The like of them that are carryed away with Apoſtaſie, from good beginnings, without conſtancy in their hearts, or mouthes, or good actions; ſuch withered leaves are blowne away with windes, *Pſal.*1. And,

IIII. Of them that runne after the world, ſetting their hope and heart on earthly things; for how can ſuch a ones place be found, when earth and heaven flies away, and their place found no more, *Revel.*20 11. when all Ilands and Mountaines ſhall not bee found, *Rev.*16.20?

Verſ.9. *And the great dragon was caſt out, that old ſerpent, called the devill and Satan, which deceiveth the whole world; hee was caſt out into the earth, and his Angels were caſt out with him.*

This Verſe is a large confirmation or interpretation of the former, and in it are foure parts.

I. A large deſcription of the party overthrowne, the grand enemie of the woman, and that by two arguments.

1. His names and titles, which are foure;
   1. *The great dragon.*
   2. *That old ſerpent.*
   3. *The devill.*
   4. *Satan.*
2. His effect, *he deceiveth the whole world.*

II. The manner of his overthrow, *He was caſt*, not *downe*, but *out*.

III. The place deſigned whither he was caſt, *into the earth.*

IIII. His company and aſſociates in this overthrow, *and his Angels with him.*

First of the deſcription.

Queſt. Why is the Spirit of God ſo large in it?

Anſw. 1. That we ſhould not miſtake the enemie overthrowne, and conceive of any naturall or phyſicall dragon in proper ſenſe.

2. That wee ſhould not doubt of the truth of the overthrow.

For the meaning of the names.

1. *Name.* *I. The great dragon* is the arch-enemie of mankinde; who had in all ages, by his inſtruments, oppreſſed and outragiouſly waſted the Church, but eſpecially (as wee have ſeene in this Text) by the great and prophane power of the old Romane and imperiall dragons, in whom he had ruled at his will, tyrannized

tyrannized over the woman, ſpreading & upholding all Idolatry, blaſphemy, hereſies: and plotting, dēviſing, and executing all injuſtice, tyranny, and barbarous immanity againſt her; this dragon is now caſt out; of whom, and his *greatneſſe* wee have ſpoken at large, verſe 3. and will neither repeate nor add to that diſcourſe.

II. The Title is, *The old Serpent:* where, { 1. His nature, 2. His adjunct.

2. *Name.* The devill a ſerpent, why.

His nature, he is a *ſerpent.*

Firſt, becauſe hee hid and covered himſelfe in the ſerpent, in his firſt ſtratageme againſt our firſt Parents.

Secondly, becauſe of his ſerpentine diſpoſition, in two things:

1. His poyſon and malice, both in the fountaine and ſtreams; for in his owne nature his poyſon is alwayes ready, as in a fountain; and in his effects it runneth inceſſantly, as in full ſtreames; firſt and principally, againſt Chriſt the Head of the Church, and then againſt all the members for the Heads ſake.

His ſpeciall hatred is againſt Chriſt: for as the ſerpent carries a moſt deadly antipathie and fight againſt the Hart or Hinde, ſo this ſerpent againſt Chriſt, who is *aiyeleth haſhahar*, the hart or hinde of the morning, *Pſal.* 22.1. and *Cant.* 2.9. *My beloved is like a roe or young hart*; Chriſt is lovely, as the Hart, ſwift to ſave his Church, as the Hart, *Can.* 2.17. beſet with dogs as the Hart; *Pſa.* 22.16. *Dogs have compaſſed mee*, that is, Jewes and other helliſh Beagles: And finally, here hee is at warre with the ſerpent, as the Heart.

But this ſerpent ſpets out poyſon, to kill and poyſon to death every man and woman, as well as Chriſt, as indeed hee hath ſlaine every childe of *Adam.*

2. His

2. His other quality is, ſerpentine inſinuation and winding, by his ſlie flattery and ſubtilty, by which, as he did drive our firſt Parents & us out of the earthly Paradiſe, ſo he never ceaſeth to hinder us alſo of the heavenly Paradiſe; this he doth eſpecially by deceitfulneſſe of ſinne, *Heb.* 3. 13. winding himſelfe into our hearts by degrees, till hee bring us firſt to act ſinne, then to affect it, then to bring acts to habits, to to a law unreſiſtible, and to a nature.

3. Againe, the devill is called a ſerpent, for his ſerpentine and curſed condition; The ſerpent is accurſed of God above all beaſts of the field, *Gen.* 3. 14. ſo is the devill and his Angels above all creatures: The curſe reacheth the ſerpent, both in his habitation and ſuſtentation; he dwels in thornes and buſhes, there hee lurkes and hides himſelfe; ſo the devill in the thickets of ſinnes, luſts, and hatefull deeds, flying the light: the ſerpent feeds on earth and curſed duſt, ſo doe the devils on earthly-minded and carnall men, who lie under the curſe of GOD, careleſſe of the bleſſing.

The adjunct of this ſerpent followes, *an old* ſerpent.

1. Becauſe himſelfe hath beene of the ſame antiquity with the beginning of the world, who, of old, even then caſt us from our happineſſe.

2. Becauſe his malice is not new-conceived, but inveterate, as ancient as the world, and therefore no hope of truce or reconciliation.

3. He excels, not onely in naturall ſubtilty, but by his experience, ever ſince man was on earth, is growne wonderfull deepe and cunning, like an old beaten ſouldier, trained in manifold crafts, and miſchievous ſtratagems, ſo his craft is redoubled by his age and experience.

3. *Name.* *III.* The third title or name, is, *The devill*, for crimination,

crimination, accuſation, and calumniation: Hee is that egregious calumniator, whoſe inceſſant delight and practice is, in accuſing and calumniating.

1. God to man, of envy, injuſtice, or the like unkinde affections, as, *Gen.* 3. 3. God knowes your eyes will bee opened.

2. Man to God, in good, that it is done in hypocriſie, as, *Doth Iob ſerve God for nought?* in evill, that man is guilty of that ſinne which himſelfe drew on. But of this Title, more in the next verſe.

IIII. The fourth title is, *Satan*, for his hoſtility and enmity. 4. *Name.*

He is an adverſary, and oppoſite, { 1. To God. 2. To good men. 3. To good actiós

I. To God.

1. In his decrees and good purpoſes of reſtoring the Elect unto eternall life, by Jeſus Chriſt, by all meanes ſtriving to fruſtrate them, though all in vaine, for the counſell of the Lord ſhall ſtand.

2. In all the meanes appointed for the execution of thoſe decrees, as, the word and truth of God, which hee laboureth to turne into a lie, *Gen.* 3. 5. *Yee ſhall not ſurely dye*; by which hee brought in ſinne upon us: he hates that as the ſentence of his damnation; ſo hee hindreth the preaching and publiſhing of it, as in *Paul* and the Apoſtles, 1 *Theſſ.* 2. 18. He ſends his Miniſters impudently to diſgrace the holy preaching of the word, and to caſt downe, if they could, all exerciſes of religion, publike and private. For the graces of faith, love, holineſſe, wrought by the word, in which are the beginnings of ſalvation, he hates and reſiſts them, and diſgraceth them, as moſt contrary to himſelfe, being an uncleane ſpirit: I have heard many of his Agents openly revile the grace of GOD, and diſgrace holineſſe in hateſull

termes;

termes, but none of them but apparently foule and uncleane beasts in one kinde or other, and how can contraries but fight?

II. To all good men he is an adversary, because of Gods *Image* and *way*; they have Gods Image and superscription upon them, and so of a contrary kingdome: And hee, who, while wee were in our owne way, or the way of the world, never resisted us (for then wee were going downe into Ægypt) now if wee be in Gods way, and set out toward *Canaan*, never ceaseth his resistance.

III. He is also an adversary to all good things and actions; he watcheth to slay all good motions in the wombe, that they shall no sooner bee conceived, than abortive: he is an adversarie to each good action, either to hinder it (if hee can) by hindring us from attempting good or atchieving it, by hindring us from feeling the sweetnesse of godlinesse, so as having no pleasure in it, it may goe on heavily; by making us fickle, unconstant, soone weary, and then all is lost: or if he cannot hinder, to corrupt, and deprave it, that though he cannot make it evill, hee may make it seeme so to bee.

Use. I. By all this description the Spirit of God would have us become wise, to take knowledge of our enemy, and make our owne profitable use of this discovery, especially that we should never compact with such an adversary. In his temptations to sinne, hee comes in the habit of a friend and loving Counsellor, but is indeed a dragon, and therefore fierce, and a winged dragon, swift to shed blood: Oh that wee could thinke, while he is intising us to sinne, that we have to doe with a serpent, who hath a naturall enmity against us, and this antipathy, set by God, admits no reconcilement: and not a serpent onely, but an accuser of us to God, for that which himselfe inticed

tiſed us unto! In his diſſwaſives from good, pretending our peace, eaſe, credit, or whatſoever commodity; happy it were, could we ſay, *Come behinde mee Satan*; this is nothing but the voice of an adverſary reſiſting mee, to hinder both the worke and wages.

2. Againe, wee learne to beware of ſuch a monſter and watch ſuch an adverſarie, who is a ſerpent, therefore ſubtle to deceive; a ſerpent, therefore full of poyſon and deadly infection; an old ſerpent, and therefore by his experience, ever ſince the creation, can eſpie the leaſt advantage againſt us, can ſee all our counſels and conſultations in our ſecret chambers, and will not ſlip any ſuch advantage, but put it forth to the furtheſt proofe and extent for our greateſt harme. 2.

Furthermore, wee are taught to fence our ſelves againſt his wiles and enterpriſes. 3.

Queſt. How may that be done?

Anſw. By three ſorts of rules.

I. Againſt the ſubtiltie of this ſerpent, wee muſt labour for true wiſedome as a countermine: And that is,

1. By humility, denying our owne wiſedome, as inſufficient to guide us. *The Lord guideth the humble in his way, Pſalm.25.*

2. By prayer: go to God for wiſedome: *If any man want, let him aske it of God. Iam. 1. David* prayeth God to turne *Achitophels* wiſedome into fooliſhneſſe, and ſo it was. God onely can make us wiſer then this our enemy: therefore as a child, the weaker it feeles it ſelfe, the faſter hold it layes on the hand of the father; ſo let us on our heavenly Father.

3. By ſticking to the Word. *Pſalm.119.24.* make that the *man of our counſell*, which onely can make us

us wise to salvation. By this *David* was wiser then the ancient, then the counsellers: By this all the serpents stratagems are discovered and diverted.

4. Grow up in the feare of God, which is the beginning of wisedome. This stands not in contemplation, but operation, rectifying the minde, affections, actions, and is nothing but an upright endeavour to please God in all things. *A good understanding have all they that do thereafter.*

II. Against the sting, poyson, and biting of this serpent.

Vt sanemur, & salvemur.

1. Let us looke to the brazen Serpent, Christ, that wee may be both healed and saved. No other sight but this can ease us, not gold, not silver, not lands, nay not heaven it selfe without Christ, nothing but Christs blood. The Israelites must bee cured onely by looking, the Christian by beleeving.

2. A speciall preservative is prayer. The policie of the weesell is, that knowing the serpent will set upon her, and that hee cannot abide the sent of Rue, which wee call herbe-grace, shee runnes and eates of that herbe, and so the sent of it drives off the serpent: so wee being sure to be set upon by the serpent, who is too strong for us, must runne to this herbe-grace, and let our dayly and fervent prayer be as Rue against him. Thus are wee taught to prevent temptation, by praying not to be led into it.

Plin. hist. nat. tom. 2. l. 28. c. 9.

3. Daily apply the vertue and power of Christs death to the cure of thy sinne. The Harts horne burnt is of power to drive away the serpent, and a good antidote against his poison: Christ is this Hart or Hinde, his horne is the power of his death, this horne burnt or parched on the crosse with his Fathers wrath is the onely antidote against the malignity of Sathan.

III. Against his satanicall opposition and enmity, be

be ſure to get God thy friend, if God bee with thee, Jeſus Chriſt for thee, the Spirit of God within thee, who can be againſt thee? *Rom.* 8. 31. *If God be for us, who can be againſt us?* And if Chriſt be dead, and riſen for thee, who can lay any thing to thy charge, *verſe* 33. 34. Now God is with thee, ſo long as thou art with him: for hee leaveth not thoſe, who have not left him firſt.

IV. Againſt his accuſation get,

1. The teſtimony of thy conſcience excuſing thee, that no ſinne is unrepented. 2. *Corin.* 11. 12.

2. The teſtimony of the Spirit, that thou art the Lords, and in Jeſus Chriſt, and then is no condemnation. *Rom.* 8. 1.

3. The Lords juſtification of thy uprightneſſe, *Iob* 1. By fearing God, and departing from evill.

This of the names.

The ſecond argument, by which the Dragon is deſcribed, is his effect, that *hee ſeduceth* or *deceiveth the whole world*: where foure things for opening the words.

I. What is it to ſeduce?

Anſw. In proper ſpeech it is to miſlead or draw a man aſide from the right way into ſome by-way, and is a Metaphor taken from travellers, or paſſengers, who being ignorant of the right way, are led aſide into error, and wrong wayes. Thus the dragon, after the way of God had beene propounded to the world, in the preaching of the Goſpell, and Jeſus Chriſt had beene publiſhed the onely Way, by whom wee can come to the Father, by all meanes would ſhut up this way to heaven, and did draw aſide the world from the true worſhip of God, to idolatry, and falſe worſhip of idols, and heathen gods, and from the embracing of Chriſtian religion, to Paganiſme, and Heathen rites, ſo as the very name

name of Christ should be extinct, if it were possible. This is the seduction of the dragon: which he incessantly labours in, as the participle of the present tense noteth, even a perpetuall action of drawing men from the way of truth, to errour and false religion.

ὁ πλανῶν.

II. The persons that are seduced, are *the whole world*; alluding to his generall seduction and surprising of all mankinde in our first parents, as also the generall corrupting of true religion in the daies of *Noah*, when all flesh had corrupted their wayes, and were destroyed by the deluge. But by the whole world or earth are meant the reprobates or earthly minded men, who intended the world, and minded earthly things, with contempt of heavenly. These were the dragons prey, for their multitude called the *whole earth*.

For first, it is not possible the elect should bee seduced. *Matt.* 24. 24.

2. They are onely in the world, but not of the world: they are not the earth, while they are in the earth, nor parts of it, but citizens amongst Saints, and of another corporation.

3. The dragon cannot go beyond his commission, which reacheth not to any elect, but onely to those who by the just decree of God are given up to his seduction and their owne destruction. *Rev.* 9. 4. The locusts are sent out with a limited commission: they are commanded not to hurt the grasse of the earth, nor any greene thing, that is, the elect, who have any appearance of true grace, these are not to be wounded with the keene stings of their damnable errours, and devillish devises: but onely the reprobate, who have not the seale of God in their foreheads. And *Revel.* 13. 13. who be they that worship the beast: but they, all they, and onely they that *dwell upon earth*,

earth, earthly men, who have no part in heaven, whose *names are not written in the booke of life.*

III. How or by what meanes doth the dragon seduce the whole earth?

Answ. Hee hath many wayes, some without us, and some within us.

Without us, especially three.

1. Hee deceiveth by false doctrines, errours, heresies, and lies: in which sense Antichristianisme is called *the deceiuablenesse of unrighteousnesse. 2. Thes.* 2. 9. because under pretence of truth and Christianity it fights against Christ and his truth. Thus was *Ahab* seduced by foure hundred false prophets. Thus *Elymas* seduced the deputy, and resisted *Pauls* doctrine, and *Paul* cals him *the child of the devill. Acts* 13. 10. and so be all they that dissuade others from hearing the truth.

II. He deceiveth the world by impious frauds, diabolicall impostures, and prodigious workes, for the confirmation of error. *Reuel.* 13. 14. the beast did great wonders to deceive them that dwell on the earth; by signes, as to make fire come downe from heaven, and the like. This beast is Antichrist, and that false prophet, *Revel* 19. 20. who wrought false miracles, by which he seduced those that received the marke of the beast. Hee shall do great wonders, to confirme a deceivable doctrine, yea even call for fire from heaven. Which though *Bellarmine*, to free his Pope from this marke of Antichrist, saith, the Pope never did, yet it is truly verified of him, both in mysticall and literall sense.

1. In the true and mysticall sense, (for this booke hath as many mysteries as words) by fire from heaven in Scripture is meant Gods wrathfull vengeance executed upon sinners, called the fire of his wrath: In this sense, the Popes flatterers call them gods of

revenge: *Hildebrand* in an epistle to the Germanes, having excommunicated *Henry* the fourth, called him *afflatum fulmine*, smitten with a thunderbolt. Here wee have the Pope confessing, that hee brings fire from heaven. Did they not vaunt, and Kings, and people feare, that being stricken with the bull of excommunication, they were smitten with a divine revenge, as with fire from heaven?

2. In the literall sense: boast they not of *Zachary* the Pope, as hee was in his progresse to *Ravenna*, that in the day he was protected with a cloud from the heat of the Sunne, and in the night armies of fire in the heavens gave him light? What shall I speake of the fiery streames, which they say have reached from heaven to earth to point out the lost host, as was wont to be read on *Corpus Christi* day? What of the fiery tongues which they fetched from heaven on some of their Saints, to make them equall with the Apostles? or of the fire from heaven, to destroy the enemies of some of their martyrs? Their Legend is full of such fables: but this shall suffice for the pointing of Antichrist of Rome by that wonder in that text: which is true both in the true mysticall sense, and in their false literall.

2. Thes. 2. 9. But these are called lying wonders and collusions.

1 In their originall they proceed from the father of lies, who is a lying Spirit in the mouthes of all false Prophets.

2. Their matter is lies, appearances, juglings, at best wonders not miracles, such as *Iannes* and *Iambres* seduced *Pharaoh* withall.

3. Their end is lying and seduction, confirming lies, idolatry, superstition, and apostasie, so leading and settling men in errour for destruction.

III. The Dragon seduceth numbers by open tyranny and persecution; we see how the apprehension of

of Christ drove away all his Disciples for a time, and how the fanne of tribulation blowes away the chaffe from the wheat for ever. And thus the whole world was seduced here in speciall manner, being forced by open tyranny and rage of the Imperiall Dragons to the levell and prescript, to the rites and religion of heathenish and idolatrous Rome.

Thus hee seduceth us outwardly.

Within us he hath many meanes and wayes to seduce us: as,

1. By exciting and stirring our originall sinne: blinding our mindes with clouds of darkenesse, and our understanding with mists of errour, working on our wills to embrace things whith corrupt judgement directeth unto: stirring our affections to rebell against right judgement and will. And thus hee seduceth us by our selves, *Iam.* 1. Every man is seduced by his owne concupiscence.

2. By working on our naturall faculties, both our spirits and senses. Hee knowes how to dull our spirits and make us drowsie, and easily give off in any good meditation or service. And contrarily, hee can refresh and excite them in evill, to make them watchfull, and of long continuance, and constancy in such objects. And for our senses, hee can draw the eye to behold wishingly the forbidden fruit: the eare to set open it selfe to receive lies, and slanders: the tongue to blaspheme, curse, sweare, lie, and revile: the smell to wind a commodity which must be compassed by oppression, wrong, or the like.

3. By finding out our inclinations, and intents, and purposes, that he may suggest according to those inclinations, as it were hanging his weight upon us, to force our owne disordered motions. Thus hee doth, and can out of our owne universall corruption, and from observation of our counsells, speeches,

and gestures, lay fit traines for us; first, receiving true intelligence from our selves, by observing our motions, lusts, affections, and then sits himself down in counsell with us in our secret chambers, in all our consultations of sinne, himselfe being the President of our privy Councell.

4. By sweetning his allurements, so as no temptation is so bitter or poysonfull against God or man, but hee can guild and sugar it, and then layeth them in secret, and in the darke, so as we easily take, and no sooner take than are taken, by meanes the waters are both stolne and sweet.

IV. The last thing in opening the doctrine, is, the reasons why the dragon seduceth the whole earth; Namely,

1. The just judgement of God upon the world for the contempt of his word, and the unkinde usage of the Gospell, by which the world meriteth to bee seduced; see, 2 *Thess.* 2. 10, 11.

2. The desperate wickednesse of Satan,

1. Proclaiming open warre against God, and withstanding the word of God, the faith of men, the glory of Jesus Christ.

2. Exercising incessant fury against mankinde, all which he seeketh to bring back into his owne damnation.

3. Advancing himselfe in his horrible pride, to enlarge his owne kingdome, to establish his greatnesse upon earth, and to shew himselfe the Prince of the world.

Use. 1. In the generality of persons, that the whole earth is seduced by Satan, wee learne,

First, how false a note of truth a multitude is: the way of the world, is the way of errour, and of seduced persons to destruction; rather conclude with our Saviour, the multitude walkes in the broad way,

but

but ſtrait is the way that leadeth unto life, and few finde it. The wiſedome of a Chriſtian is, not to number voyces, but weigh them, and not to looke who goe in the way, ſo much, as in what way wee goe; neither to hold it a good plea, I did but as the moſt did, ſeeing the whole earth is here ſeduced and deceived.

Secondly, marvell not that many bee ſeduced and carryed away from God and his truth, into ſo groſſe and palpable errours, ſeeing the dragon ſeduceth here all the earth. *Vſe II.*

1. It is a generall, but a righteous judgement of God, to give up them that love ſeduction, to be willingly blinded and carryed to deſtruction.

2. Hereſies, falſe doctrines, and deluſions are juſt puniſhments of the contempt of the Goſpell, and word of truth.

3. The world is the Princedome of Satan, he muſt prevaile and command his ſubjects, and tyrannize over all earthly and worldly minded men.

Let us not marvell, that Papiſts are ſo reſolute in ſuch horrible deluſions, not onely againſt the cleare light of the Scripture, but againſt common ſenſe, as ſtifly to maintaine tranſubſtantiation, judicial forgiveneſſe of ſinnes by a Prieſt, purging of ſinne by penall workes and ſatisfactions, ſalvation by merite of workes, worſhipping of Angels, Saints, Images, Croſſes, cruſts, blocks, ſtones, and a thouſand ſuch ſenſeleſſe dotages; ſeeing the Lord hath ſmitten them with blindneſſe, that they cannot ſee the truth.

Let us not be moved, that Popery doth ſo prevaile in all Countries, that Princes and people, learned and unlearned joyne to it: For, efficacy of doctrine is no proofe of truth, becauſe there is an efficacy of errour, by which the dragon prevailes againſt all the earth. But, is the doctrine effectuall to turne men from

the power of Satan to God? then it is true, not else.

Nor yet be much dismaied, that among our selves, after the knowledge and profession of the truth, so many should turne away to Popery, and are seduced by Priests and Jesuites; for how can a carnall doctrine but prevaile among carnall men? what looke they after in their religion, but men on earth, at Princes, lawes, times, persons, and earthly respects? not one of them after God or his word, or rules of direction from it, but hate the Scripture, as a theef the gallows; & their Religion then must needs be good: But none are altogether given up to Antichristianisme, but they they are first given up to Satan to bee seduced: Oh that Papists would heare and lay to heart, that they are pitifully seduced by the chiefe seducer under Satan! which is a plaine signe of perdition; for among whom doth Antichrist raigne, but onely them that perish, *Rev.* 14.6? How can they expect to raign in the heavenly Jerusalem with Christ, who stick in mysticall Babylon unto Antichrist? how shall hee triumph in heaven with Christ, that fights on earth for Antichrist?

But well may we with a sea of teares take knowledge of the generall sinne of our land, in the hatred and abuse of the light, and bringers of it, for which the Lord may justly deliver us up to delusion, and efficacy of errour; and if we goe on, resolved to give no better entertainment to the light, the Papists themselves are not more effectually deluded in maine points, than it may please God many among us may bee.

Finally, marvell not that so many great, wise, and learned men in the world oppose & resist the truth, plot & cõtrive against Gods Ordinances & servants, for how can earth but stand in opposition to heaven?

ven? they are but pieces of earth, and of the world delivered up to Satan to deceive; earthly affections, luſts, motions, deſires carry them away; earthly policie, dignity, favour, eaſe, wealth is all they aime at, their way and their end; earth is their portion, and they the dragons, for the dragon ſeduceth all the earth, and only that: Doth any reſiſt and oppoſe heavenly doctrine? he is earthly-minded, he favours the earth, ſome baſe luſt or ſinne is the dragons chaine to hold him under deluſion, to deſtruction.

Thirdly, wee learne hereby to beware of ſeduction, and carefully prevent it. *Vſe III.*

Queſt. What meanes may we uſe thereunto?

Anſw 1. Get out of the eſtate of nature, into the eſtate of grace, become a beleever, by faith get into the hand of Chriſt, and none ſhall pluck thee thence, *Iohn* 10. Give all diligence to make thine election ſure, by adding grace to grace, and bringing forth fruits of faith; the dragons deluſions are onely effectuall in them that periſh.

2. Get out of the world; anſwer the voyce of Chriſt calling thee out of the world; for what is the whole earth but a company of ſeduced and deluded people? If thou art ſtill in the world, hee that ſeduceth all the world, cannot but carry thee away from God. *Demas* embraced the preſent world, and forſooke the truth: The young man went heavily from Chriſt, for hee had great poſſeſſions, nay, they had him rather. The dragon thought to have ſeduced Chriſt himſelfe by the profer of the world, *All this will I give thee.* Oh therefore get thee with all ſpeed out of the world, in affection, in converſation, love it not, live not after it.

3. Avoid perſons and places of ſeduction.

Perſons are,

1. Falſe teachers, and falſe Prophets, that come in

sheepes clothing, but inwardly are ravening wolves, *Mat.*7.15. not Priests and Jesuites onely, who study the art of deceiving; but sweet-tõgued Prophets, who by libertine doctrine or looseneſſe of life, leade the way to wickedneſſe. They are accurſed in the Law, who make the blinde goe out of the way, and all the people muſt ſay, Amen, *Deut.*27.18.

2. Perſwaders to Popery and falſe worſhip, whereof there are not a few at this day, and ſuch as perſwade to any ſchiſme or ſeparation from the truth. Let ſervants be choice what Maſters they ſerve, and bee ſure their Maſters ſerve the ſame Maſter in heaven with them; but above all beware of a Snake in the boſome; our weakneſſe needeth a faithful Counſellor ſo neare us.

For places.

1. Beware of ignoran tand rude places, which are deſtitute of inſtruction and able inſtructers; where the eye is blinde, that man is miſled any whither, and ſuch a people are led away as a prey to the dragon: a wicked Miniſtery makes a naked people. Where doe the Frogs and Locuſts, Prieſts and Jeſuites, ſculke and croake, bin ignorant and untaught places, where men are taught no difference betweene the miſts of Popery and the ſhining light of the Goſpell, where the watchmen are blinde, the embaſſadours dumbe, and teachers untaught need teachers themſelves in the principles of Religion?

2. Avoid infected places, where abominations are ſet up and maintained; (no poyſon kils more certainly or ſpeedily.) Whether they be Popiſh Countries, to which the Spirit of God would have us bid farewell, *Revel.*18. 4. *Goe out of her my people, leſt yee partake of her ſinnes and plagues*; Or Popiſh houſes, where deceivers are harboured, idols and lies ſet up and worſhipped, a little Breaden god adored, true

religion

religion reviled, and the mysterie of iniquity embraced.

Avoid these: This is the third meanes to avoid seduction.

4. Sticke close to the word of God, which onely can hold us upright, *Mat.* 22.29 *Ye erre, no knowing the Scriptures*; Here in cleaving to the word,

First, indeavour to grow up in sound judgement, for the discerning af doctrines and signes, which carry great pretenses of truth, and by which the dragon usually seduceth many; 1 *John* 4.1. Beleeve not every spirit, but trie the spirits whether they bee of God, for many false spirits are gone out into the world.

Alas, how doe the body of our people lye open to seduction, and are ready to entertaine any doctrine, any religion, for want of this abilitie? They embrace a religion, because it is established by authority, commauded by the law, professed by the Prince, embraced by the multitude, freest fr ótrouble; But aske them a reason of their faith, call them to account in Catechisme, you would thinke them speechlesse, you can force no answer savouring of judgement or reason; is there then no need of this exhortation?

Secondly, grow up in sound love to the Word, for else thou canst not but bee given up to beleeve lyes, 2 *Thess.* 2. 10. it is not learning, knowledge, wisedome, that can arme or fence us from delusion, but love of the truth, as in the instances of *Adam*, *Judas*, *Hymeneus*, and *Philetus*, &c. but love of the truth will quench in us love of the world, and selfe-love, and carry us through fire and water, through Pikes and perils, through thicke and thin after it.

Thirdly, sticke to the conscionable practice of the Word, and then be sure thou canst not bee deceived;

Hold

hold to the rule of that, for it cannot deceive thee; the powerfull practice of it turneth a man from the power of Satan unto God.

V. Pray for the spirit of grace to performe his Office, for thy establishing in grace.

Quest. What is his Office?

Answ. 1. He is that Anoynting, which teacheth all things needfull.

2. Hee is the Spirit of wisedome and counsell, to resolve all doubts; it is his voyce that saith behinde thee, This is the way, walke in it.

3. He is the Spirit of courage and fortitude, to dissolve the fears of flesh, & to arme us against tyrants, enemies, changes, tryals, and persecutions for the truth.

4. He is the Comforter, to sustaine us with assured comfort in our heavinesse, and to cheare us in our wearinesse.

5. Hee is the Perfecter of his owne worke, for he leaveth no work imperfect, which he beginneth for salvation; *Col.* 1.28. *I strive to be perfect, according to his mighty power that worketh in me.*

VI. Add this to the former; sticke to the Ministery, but see that the Spirit be effectuall in that Minister: for,

1. The Spirit worketh all those comforts, by means of the Word.

2. As the evill spirit is effectuall in such as perish, by false doctrines, and false perswasions, so the Spirit of God is effectuall in the Saints, especially in the preaching and perswasions of the word of truth.

3. It is just, that whosoever suffereth not the Spirit to be effectuall there, shall finde the spirit of error effectuall in strong delusions. If *Ahab* will not heare Gods Spirit in *Micah*, hee shall fall by a spirit of errour in the mouthes of his false prophets.

Now

Now to bee eſtabliſhed by an effectuall Miniſterie, wee muſt obſerve two rules.

1. Receive not every thing hand over head, but ſearch the Scriptures, and trie the things that are delivered, *Iohn* 5.39. and the Bereans were commended, for examining the doctrine of the Apoſtles themſelves, by the touchſtone of the Prophets, *Acts* 17. 11. But Papiſts would not have the Scripture in common mens hands, becauſe they diſtruſt their doctrine.

2. Having tryed all things, reſolve to hold all that is good, and continue in the things learned from the Word, which is an aſſured fence againſt deceivers, 2 *Tim.* 3.14.

Vſe IIII. Markes of one ſeduced by the ſerpent, 1.

We are further admoniſhed, to take notice of the markes and ſignes of a perſon that is ſeduced by the Serpent, to the end we may avoid them.

One is, in the dayes of light not to perceive the glorious light of the Goſpell, 2 *Cor.* 4.3. If our Goſpell be now hid, it is hid to them that periſh, in whom the god of this world hath blinded their mindes, that the light of the Goſpell ſhould not ſhine unto them. Hee is a blinde man that ſeeth not the Sunne ſhining, nor ſuch objects as the Sunne diſcovereth; ſo hee is blinded by Satan, who cannot, or will not ſee his eſtate to bee damnable and miſerable, but is alive and happy without repentance and converſion; that by the ſame light cannot ſee that a ſinne in himſelfe, which hee ſeeth ſo to bee in another; that by the light cannot be convinced, but that ſome ſins are good and commodious; as profitable lies and oathes, ſome breach of the Sabbath, ſome uſury, ſome idle company, and perhaps eſteeme it vertue or wiſedome; that by ſo cleare a light cannot be perſwaded, but that there is more eaſe and pleaſure in following luſts and ſinnes, than in obſerving Gods law: here is

one

one led away, and deceived of the ſerpent.

2. Another mark of ſuch a one is, not to beleeve the truth, but to eſteeme the Word as a fable, unworthy of our credit. *Eve* was not ſeduced, till her faith in the word was ſhaken. Thou that beleeveſt not the promiſes, as not expecting ſalvation by them: that turneſt away the thoughts from thinking earneſtly of the threatnings and puniſhments due to thy ſinnes, that walkeſt in thine owne way, and refuſeſt the counſell of the word; why ſeeſt thou not thy ſelfe ſeduced and led away by Sathan in great part already?

3. A third marke of ſuch a one is, a departing from the doctrine of faith received, from the religion and divine worſhip, planted by the Prophets and Apoſtles, and preſcribed in the word of God: a giving way and willing eares to Prieſts, Jeſuites, and croaking locuſts. *Eve* ſhould not have lent her eare to the ſerpent againſt the truth of God. Hee eaſily ſeduceth thoſe that are willing to bee ſeduced.

4. The fourth marke is, to withſtand the power of grace and religion, accounting the practiſe of holineſſe a needleſſe preciſeneſſe, eſteeming the care of pleaſing God to be hypocriſie, zeale to be raſhneſſe and diſtemper. Who ſeeth not but the dragon hath led theſe away at his will? For, what other way doth the Dragon himſelfe walke in, but in a perpetuall hatred of grace?

5. The fift marke is noted wickedneſſe of life, and living in luſts; for the more wicked a man is, the more ſubject hee is to be delivered up by God to be ſeduced: and who be they that are given up to the efficacie of Antichriſt, but ſuch as *have pleaſure in unrighteouſneſſe*, that is, ſuch as take felicity in ſinne, and rather then they will forſake it, trample under foot all the hopes of the Goſpell. 2. *Theſſ.* 2. 12.

Who

Who be they that are, or may be noted at this day, carryed away into the deluſion of popery, and are a prey to Jeſuites, Prieſts and deceivers, but ſuch as muſt have liberty and indulgence to live in ſome ſin or other? firſt they reſolve upon a beaſtly life, and then fall to ſuch a deluding doctrine, as may skinne over the gall of their conſciences; Of many ſuch Apoſtates wee may ſay, it were pitty they ſhould profeſſe any other religion then popery: for no other would befit the wickedneſſe of their lives ſo well.

6 The laſt marke is, when ſinne is revenged with ſinne, with hardneſſe of heart, with brawne of conſcience, deadneſſe of ſpirit, dedolency & impenitencie. This man is fearefully left by God, and ſeiſed on by the dragon: when neither Law nor Goſpell, neither piping nor mourning prevailes with him. Inſtance whereof we ſee in many Apoſtates and temporizers, who having made ſome ſhewes of goodneſſe in themſelves and good affections to others, falling to the world and ſelfe-ſeeking, have ſlacked in their love to the truth; and that ſinne revenged with hatred, and perſecuting of goodneſſe, and that ſinne further revenged with hardneſſe of heart, and a dead conſcience, not ſuffering them to looke either behinde them or before them, till they have outrunne themſelves in ſo fearfull violence againſt the grace of God, as commonly godlineſſe meets not with ſuch enemies any where as thoſe that once made ſhew of it; And as the dragon moſt deſirouſly aſſaulteth theſe, ſo Gods revenge ſheweth it ſelfe moſt dreadfull and ſevere againſt ſuch revolters.

Was caſt out]

The ſecond thing to be obſerved in the overthrow

throw of the dragon, is the manner of it, namely Sathans dejection, or rather ejection out of the Church.

Queſt. What ejection is here meant?

Anſw. 1. Not that after his fall, for that was not by warre, as this, but a juſt ſentence and puniſhment; that was, becauſe hee ſtood not in the truth: this becauſe hee ſtood againſt it.

2. Nor that finall ejection in the day of judgement: for after that hee never aſſaults the woman, but after this hee doth, after that he is caſt into hell, but here into the earth.

3. Therefore Satan is caſt out of heaven theſe two wayes.

1. By the head of the Church.

2. By the members.

Chriſt our head hath obtained a perfect victory over him two wayes:

1. By the power and merit of his death, by which he encountred the devills, and conquered them, ſpoiling principalities and powers. *Col.* 2. 15. So as the Dragons erecting a croſſe for Chriſt, ſet up a gibbet for themſelves, as *Haman*, and for Chriſt a chariot of tryumph.

2. By the vertue and efficacie of it, daily applyed to the elect, through the power of his reſurrection, aſcention, and ſending of the holy Ghoſt into the hearts of the faithfull, by whoſe grace, as by a ſtronger then himſelfe, Sathan the ſtrong man is ejected, and can keepe poſſeſſion no longer. This is when faith apprehends the merit of his death, and the efficacie both of his reſurrection, aſcenſion, and ſitting at the right hand of God, whence hee ſendeth the Spirit.

But this ejection by the head is not properly meant, for it was done before *Iohns* prophecie, but this

this was after. This ejection of Sathan then is properly by the members, three wayes.

1. By casting out and resisting Paganisme, idolatry, blasphemie, impiety, and all injustice, and immanity against God and man, in which the Dragon ruled and raigned as the god of the world.

2. By the preaching and promulgation of the Gospell, which is the hammer of the dragons kingdome, and the utter overthrow and eversion of his whole power. *Luk.* 10. 18. The Disciples in their ministery saw Satan fall *downe like lightening.*

The preaching of the Gospell is as lightning, quick, piercing and unresistable.

3. By open profession and maintenance of the faith, and truth of the Gospell, and lifting up the name and glory of Christ there where formerly Satans throne was.

This secondary ejection here meant and aimed at, seemeth to be, when after the daies of the Romish tyranny by the heathen Emperours, the great and unlimited power of the old Roman Monarchie (in which the Dragon had ruled and overspread the earth with all idolatry and blasphemie, and had poisoned and corrupted the whole knowne world) was now broken and throwne downe, the maintenance of Christian faith and profession was restored, and liberty given unto Christians by the manchild afore-mentioned. Now was the devill cast out, his idolatries detected, the deceivableness of heathenish error discovered, and his whole power so broken, as hee could no longer either hinder the preaching of the Gospell, or the propagation of Christian religion, nor keepe the nations longer from the truth of the Gospell, as he had long before done by his tyranny. This I take to be the ejection of the dragon out of the Church, aimed at in this text.

Doct.

The note is: that till Christ and his Gospell came, the Dragon was not ejected. Whersoever Christ is not

not, there the dragon ſtands in full ſtate and ſtrength. *Matt.* 12.29. the ſtrong man keepes the houſe, till a ſtronger come to diſpoſſeſſe him. This houſe is the uncleane world, the whole world that lyeth in wickedneſſe, 1. *Iohn* 5. 19. Whole mankinde in the firſt *Adam*, all unregenerate men: for ſo the world is taken. *Rom.* 5. 12. *By one man ſinne entred into the world.* that is, the whole world out of Chriſt, or the whole world not choſen out of the world. 2. *Tim.* 2. *ult.* Before men come to the knowledge of the truth, namely of Chriſt, they are all in the divels ſnare, taken of him at his will. Theſe ſnares are errours of judgment, luſts of life, depravation of manners, or ſome raigning ſinne or ſinnes, by which Satan holds them under his vaſſallage, as a fowler can hold the bird by one foot, or by one twig and ſnare, as well as by the whole body, or net.

Reaſ. 1. For firſt, as ſinne hath given him poſſeſſion of all mankinde, as in *Iudas* his heart, ſo hee never goeth out of himſelfe, nay hee is loath to be caſt out, and when he is, it is not without extraordinary reluctation & moleſtation. *Mark.* 1. 26. The uncleane ſpirit departs not without tearing and vexing and throwing him in the midſt of them, ſaith *Luke*; all ſignes of extreme impatience.

2. Secondly, none can caſt him out but Chriſt: for onely Chriſt is ſtronger then hee: men cannot caſt him out, no not holy men, as that man ſaid, *Maſter, wee came to thy Diſciples, but they could not caſt him out.* Angels cannot caſt him out: for they cannot ſatisfie ſinne: onely the ſeed of the woman breakes the ſerpents head, *Gen.* 3. 15. Chriſt onely is that Angell which *Iohn* ſaw (*Revel.* 10. 1.) *deſcending from heaven.* by his incarnation, *having the key of the bottomleſſe pit*, that is, power over hell and death: as *Revel.* 1. 18. *and a great chaine in his hand*

Claves ſunt ſymbolum poteſtatis.

hand, the ſtrong chaine of his omnipotence, which chaine hath many linkes.

1. The ſtrong linke of his paſſion and death upon the croſſe, which had more ſtrength in it then the lives of all men and Angels.

2. That invincible linke of his reſurrection; for it was impoſſible for him to bee held under death. The Jewes could deviſe to put him to death, but not to hold him in the grave, but by his mighty power hee opened his owne grave, and all the graves of the Saints.

3. That mighty linke of his aſcenſion, by which he opened heaven for his Church, when the devill would for ever have barred it up againſt us.

4. That mighty linke of ſending out the holy Ghoſt, and ſending out the Apoſtles and Paſtors, with a mighty and unreſiſtable commiſſion for the converſion of the world.

But what was the end of this mighty chaine of ſo many ſtrong linkes? Even to binde up Satan: the Dragon deſcribed here, and there, in the ſame words, a thouſand yeares. The power of Chriſts death, publiſhed in the miniſtery of the Goſpell, bound up the devill, by deſtroying Paganiſme, and converting the nations to the faith, as faſt as ever any Conquerer bound his enemy in chaines, and reſtraines him from the execution of his miſchievous will againſt him: for had not the Dragon beene bound, Chriſtianity could not have conquered the world as it did: but now, ſaith Chriſt, *Iohn* 12. 22. ſpeaking of his death, is the prince of this world caſt out, though not wholly and fully, as in the laſt day. See alſo Ioh. 16. 11.

Thirdly, the wicked world is ſo farre from impeaching the ſtate and power of the Dragon, that it ſtrengtheneth and eſtabliſheth it, by maintaining 3.

whatsoever may enlarge the Dragons state and kingdome, and resisting whatsoever might weaken or impaire it.

1. This appeares, in that every wicked man gives up himselfe willingly to Satans rule, who raignes like a lyon in every unbeleeving heart: there hee enacts lawes of evill, there he raignes by sinne, there is his seat, his court, his chaire of estate: as for Jesus Christ, hee casts off his rule, his lawes, hee breakes asunder his yokes, and disclaimes his person, and titles, saying, *Wee will not have this man to rule over us.*

2. Hee rules not all by himselfe, but by his confederates, which he convocates at his pleasure, and they readily obey the summons. Hee can presently gather wicked Councels, Synods, Conclaves, & Convocations, to act and decree whatsoever pleaseth him against the word of God, and the truth of religion, onely devising in them, what may gall the truth and its professors and uphold superstition and corruption; hee hath in store numbers of hereticks, false teachers, libertine doctors, to spread and maintaine doctrines of devils. And by these agents he hath in all ages especially upheld his state and power in blinding and seducing the world willing to bee blinded.

Psal. 2. 1. 3. Hee hath the secular arme and civill states of the world at an houres warning to set up, and hold up his state, in erecting idolatry and false worship in all corners of the world, both Heathen, Jewish, and Popish, and this is the ground of all the tumults in this part of the world, the thrusting out of the truth, and bringing in idolatry, whereby the Dragon stands in greater state then in any other ordinary sinnes against the Gospell; for first this sinne is most directly against the high Majesty of God: secondly, as the

God

Godof heaven is preſent, and honoured when hee is purely worſhipped, ſo is the god of the world when hee is ſerved: and as Gods glory is ſet up in and by true worſhippers, ſo is the devils honour in and by idolaters, who are therefore ſaid to offer to devils, and not unto God: Thirdly, as the throne of God is upheld by his ſubjects; ſo is the devills throne by his chiefe ſubjects, who are idolaters. *Revel.* 2.13. The Angell of Pergamus is ſaid to dwell where the devills throne was: the reaſon is, becauſe that city was moſt idolatrous, and fierce againſt Chriſt and his religion: Satans throne was ſet up in Court, in Country, in Churches, in Palaces, he ruled all.

Now this is a rule of tryall of religion, of perſons, of places. *Uſe 1.*

1. That religion in which Chriſt is not exalted, in and by that the devill keepes his hold: which is true, not in the Heatheniſh onely, which knowes not Chriſt, or Jewiſh which acknowledgeth no Meſſias come in the fleſh, but in the naturall religion of Popery, which thruſteth downe the Scriptures to ſet up traditions, and ſetteth up many mediators for one Mediator, and maketh every man a Saviour of himſelfe by his merits: beſides their formall idolatry, which is a worſhip of devills. And ſhall wee looke backe to a religion where the devill rules, where Chriſt is baniſhed, and Chriſtianity under a pretext of Chriſt perſecuted to death?

2. For perſons: Naturall men are ſtill in the power of the devill, very ſlaves, becauſe Chriſt is not yet entred. Sure wee are, hee held up his power in us all once, not one of our hearts, but was his throne: if hee be not caſt out, hee is ſtill in his former ſtate. This is the forlorne eſtate of all of us by nature, and if we be not converted, and brought to Jeſus Chriſt

by faith and obedience to the Gospell, the devill acteth, mooveth, and ruleth us at his pleasure. This shewes the necessity of conversion, unlesse wee would willingly harbour such a Dragon.

3. See wee any place set open for drunkennesse, whoredome, cursing, blaspheming, scorning of goodnesse, or of such hellish resort, where sinne is maintained and upheld, and Christ with the mention of godlinesse barred out? Be sure Sathans throne is there, his signe is on every such doore, his armes on every post, there is a house swept for the devill, at least a suburbes of hell, there is the devill present in prevailing manner with strength of temptation & absolute command over his slaves, whom hee drawes to the height of wickednesse. As *Salomon* giveth counsell to goe by the house of the harlot, and not to come neare the doore of her house. *Prov.* 5. 8. So let all godly men avoid all such persons, places, and practises, in which the devill sits in his chaire of estate. Sundry places are permitted to Satan by God to possesse, where hee domineireth, and sheweth himselfe in strange noises, & frightfull apparitions, & is powerfull in such houses to hurt & destroy, & he that knows the danger of such haũted places will not enter into them: But in such places as wickednesse dwels, although Sathan be not sensibly present, yet he is more powerfull; if not more dreadfull, yet more dangerous: no wise Christian that hath not a desire to be acquainted with hell beforehand, would come into houses so haunted & stuffed with yong Dragons and devills incarnate: how miserable to live where Satan dwells: how difficult to serve Christ where Satan raigneth?

Vse II.

This also teacheth us to examine our selves, whether the dragon bee cast out, or keepe his state and command in us: where consider, 1. The necessity of this tryall. 2. The rules of tryall. The

The former appeares,

1. Becauſe the greateſt part of the world, even in places where the Goſpel is preached, are not brought to Jeſus Chriſt, but are voluntary ſlaves to Satan, renouncing obedience to God, and profeſſe obedience to the dragon; & what a ſevere, but juſt judgment of God is it, that they that will not be ruled nor ſubmitted to Gods will, ſhould become ſlaves to the Devill, that being delivered by Gods juſtice unto Satan, their whole courſe ſhould tend to uphold the ſtate of the dragō, with the final ruine of their own?

2. As it is not the preſence of the Goſpell, ſo neither the profeſſion of the Goſpell that puts Satan out of ſtate. What a great Profeſſor was *Ananias*, that ſeemed to give away all his lands to the uſe of the Church? and yet Satan filled his heart, *Act.5.* who was a greater Profeſſor than *Iudas*, the ſteward of Chriſt? yet the devil kept the hold of his heart; there is much more then profeſſion required to diſpoſſeſſe him, yea, muchmore than preaching of Chriſt, for *Iudas* did both.

3. He is certainly concluded a wicked man, under the power of the devill, that is careleſſe in this examination, whether Chriſt bee in him; 2 *Corinth.*13.5. *Prove your ſelves, know yee not that Chriſt is in you, unleſſe yee be reprobates?* as alſo who by examination, findes not the Spirit of God, & of Chriſt to dwell in him, *Rom.*8.9. *If any man have not the Spirit of Chriſt, the ſame is none of his.*

Now the rules of this triall are reduced to two heads: The former are ſuch as demonſtrate the preſence of the ſtrong man: The latter, ſuch as ſhew the preſence of a ſtronger than he.

Of the former ſort are five.

Firſt, ſupine careleſneſſe in religion is a ſigne of the dragons rule; the Apoſtle in *Eph.*2.2. and 12. ſets it

downe for a note of a man in whom the Prince of the ayre ruleth, that he is as an heathen, or alien without God in the world, an Atheist, that cares for no religion or covenant, cares not for Christ and his grace, contemnes preaching, praying, Ministery, Ministers; prefers pigs before Christ, as the Gadarens; prefers pottage before the blessing, as *Esau*; this man is ruled by the Prince of the ayre: and much more if thou seest a despiser of religion, a scorner of goodnesse, one that turnes his backe on the Ministery, or gives it his presence, but is a sonne of *Beliall*, and will not indure the yoakes of God and Christ; this man is apparently under the power of the devill: and this cannot but bee a sure signe, for,

1. Where Christ can have no command, the dragon must rule and command.

2. Where the Scepter of Christ is resisted, which onely casts out the dragon, there the dragon is not cast out: Were not hee a traytor in an high degree, that should wrest the rod or Scepter out of the Kings hand, breake it to pieces, and tread it under his feet, in contempt of his high authority? yet so doth every wicked man with the Word, the rod of Christs power.

3. Where Christ is come, hee makes communion with God, and a serious seeking after him; and therefore where is no seeking after God, no fellowship with him, Christ never came there.

A second note of the presence and power of the strong man is, blindnesse of minde in meanes of knowledge; so saith the Apostle; 2 *Cor.*4.3,4. *If our Gospell bee now hid, it is hid to them that perish; in whom the god of this world hath blinded the mindes of them that beleeve not*; and, 1 *Cor.*2.14. *The naturall man perceiveth not the things that are of GOD, &c.* When a man can discerne nothing of the things

of

of God, and ſeeth nothing in the Kingdome of Chriſt deſirable or admirable, he is in the ſtate of nature, under the power of the dragon. The reaſon is, becauſe the kingdome of the dragon is a kingdome of darkneſſe, and nothing caſts out his power, but the entertainment of the light and grace of the Goſpell. If a man ſit in darkneſſe till this houre, that hee ſhuts out the light, offering to ſhine upon him, and contents himſelfe with ignorance of minde, with hatred and reſiſtance of the light, this man ſets up and upholds the devils power in his owne heart; and here the dragon is not caſt out.

The third note of a man in whom the devill is not caſt out, is, generall diſobedience; for, *He ruleth in the ſonnes of diſobedience, Epheſ.* 2.2. where ſinne raignes, the dragon raignes; *Hee that committeth ſin is of the devill,* 1 *John* 3.8. the devill and ſinne are caſt out together: For as a tyrant ſhewes his power and ſtrength by forcing men to fulfill his lawes and Edicts, ſo this ſtrong man ſheweth and upholdeth his ſtate, in ſpeciall maner, by prevailing temptations and allurements, by which men fulfill the luſts & wil of the fleſh, and wicked men are carryed, as the ſwine, into the lake of ſinne. Now the dragon ſtands in his ſtate.

The fourth note of ſuch a one, is, ripeneſſe in ſinne, when men are not punies in ſinne, but old ſinners; not bunglers, but active and nimble ſervants of corruption, 2 *Pet.* 2.19. This ripeneſſe diſcovers it ſelfe in many unhappy men, in whom the dragon beares ſway, foure wayes;

1. By diligence.
2. Hight.
3. Chearfulneſſe.
4. Conſtancy in ſinne.

1. By diligence, following ſinne as a trade; when a man is at all the appointments and ſervices of ſin,

approving and promoting all that is nought, but disallowing and oppoſing all that is good, ſo farre as he can; Diligent ſervants will breake their ſleepe to doe their Maſters worke, and ſo will theſe, *Prov.*4.16. ſee Chap. 1.15.

2. By the height of ſinne; for as the Spirit of God drawes the Saints forward in the degrees of grace, ſo the dragon drawes wicked men to the height of wickedneſſe, called (*Rom.*1.) *fulneſſe of unrighteouſneſſe*; and this without reluctation or reſtraint of the Spirit: Thus the devill entred into *Iudas*, and filled his heart with miſchiefe; whence is it that the fouleſt ſinnes come not amiſſe to many men, but from the power of the dragon, who bids his ſlave reſiſt the Goſpell, as *Elimas*, and he muſt doe it, commit murder upon his owne brother, as *Cain*, ſcoffe his owne father, as *Cham*, ſweare and blaſpheme as many devils incarnate, they muſt and will doe it?

3. By chearfulneſſe and delight in ſinne; our proverbe is, Hee muſt needs runne whom the Devill drives; ſo captaine-ſinners make haſte to evill, and ſet their delight on it: how doe graceles perſons rejoyce to promote and compaſſe ſinne in themſelves, (eating it as bread, and a *ſweet morſell*, *Iob* 20. and drinking it as a fiſh drinkes in water) and provoke others to ſinne, to ſweare, to bee drunken, to gaming and playes, &c? were there a drop of grace in them, it would diſallow ſuch horrible ſinnes, and ſtand againſt them; but the ſtampe of the devill is upon them who rejoyceth in evill, and draweth as many as hee can into his owne damnation.

Iob 20.

4. By conſtancy and incorrigibleneſſe in ſinne; He that is filthy will bee filthy ſtill, as the dragons and devils be; and men, as devils, are loath to be tormented before their time, by the doctrine of repentance, converſion, mortification or holy life.

This

This is a ſure note of one, from whom the dragon is not caſt out.

The fift is; ſtrife to keepe out, or caſt out the Spirit of God, reſiſting the grace of God, fighting againſt good conſcience in ones ſelfe and others, when men are deſpiſers and evill ſpeakers of the way of God, can contend with his Saints, and haunt with wicked perſons; how can this but be a ſure ſigne of the dragons holding poſſeſſion? for what other is his worke in the world, but to fight againſt the whole kingdome and glory of God? or what is a more manifeſt proofe of the power and ſtate of a Prince, then to command his ſubjects to fight for his title in all his quarrels?

Now if theſe be ſure notes of the ſtate and raigne of the dragon, many may diſcerne their woefull condition, who thinke well enough of themſelves, and will defie the Devill in word, while in deed and truth he upholds his full power in them.

1. How many Chriſtians by profeſſion are no better than Atheiſts, who love not the preſence of God, neither in their thoughts, but abhorre all thoughts of God, and barre them out by weekes and months, as moſt unpleaſant; nor in their ſoules, which cannot endure the preſence of Gods Spirit in his motions, but reſiſt and quench them; nor in Gods houſe, the Church, which they care not for, though God bee there ſpecially preſent; nor in their ſervants and friends, who have the promiſe of his preſence, if two or three conſent in any good thing; but hate them and all that love God, or ſpeake of his name; leaſt of all can they abide his preſence, comming to judgement. Pſal. 10.

2. How many in ſo great light walke in the dark, worſe than the Gentiles, moſt of whom were more juſt in their dealings, more reſpective of their oaths, more

more ſober, more temperate, more chaſte than thouſands of deboiſte drunkards, filthy whore-maſters, and foule ſwines, whoſe damnation will be heavier than the heathens? it ſhall be eaſier for them than for theſe in the day of the Lord.

3. What a number ſtand out againſt Chriſt? 2s,

Firſt, they that ſtand not with him, *Matth.* 12.30. Thoſe that gather not with him doe ſcatter, as our neutrals, mungrils, lookers on, who thinke they can bee of neither part; which is impoſſible; thou that art not the Kings friend, art his enemie: Doeſt thou not promote the Goſpell, and therein the ſtate and right of Jeſus Chriſt? thou art then againſt it; If being called thereunto thou imployeſt not thy gifts to win men out of their ſinnes, and to gaine them to the faith, thou ſtandeſt againſt Chriſt, and manifeſtly upholdeſt the ſtate of the dragon.

Secondly, thoſe that ſtand againſt him, being oppoſite to the Miniſterie, to the pure worſhip of God, &c. reſiſters of the graces of his ſervants, ſtrong limbs and ſupporters of Antichriſt, Maſſe-mongers, Antichriſtian Captaines, and ſavage perſecutors of true religion.

This is the firſt ſort of rules.

The ſecond is, of ſuch as ſhew the preſence of a ſtronger than the dragon, which is *Michael* onely.

One tryall is repentance, onely that looſeth the ſnare of the devill, 2 *Tim.* 2.26 It is true, that ſo long as ſinne is preſent in us, Satan ſhall never be caſt out of all power in us; but if once ſinne by repentance be depoſed from the raigne of it, though not from all preſence, then is Satan caſt out of his full power, and, as ſinne can never get the dominion againe, no more can the devill.

Another ſure note is faith, which is our *victory*, and caſts out the dragon, as alſo brings Chriſt into the ſoule,

1 Iohn 5 4.

ſoule, *who dwelleth in our hearts by faith, Eph* 3.17. Get *aſſurance* of faith, and the dragon is caſt out; and get *increaſe* of faith, for the Diſciples of Chriſt could not caſt out devils, *Mat.* 17.20. not for *want* of faith, but for the weakneſſe of it.

Caſt into the earth.]

The third thing in the overthrow of the dragon, aſſigneth the place into which he was caſt, namely, *into the earth*; and that for two reaſons.

1. To manifeſt and clear the certainty of his overthrow, and the Churches victory; as *Goliah* was ſeene to be overthrowne, when *David* threw him downe to the ground.

2. And more ſpecially to ſhew, who they bee whom the devill now tyrannizeth over; Hee was thrown out of the boũds of the true Church, & now he exerciſeth his rage in the earth, that is, among reprobates, carnall, and earthly minded men; whether heathens, without the pale of the Church, or carnall Goſpellers, who are within her lappe, but, rejecting the power of grace, ſticke to earthly profits, courſes, & affections; amongſt all theſe the dragon ſtill domineereth, and ruleth them all at his wil, who reject the rule of God, and his Sonne Jeſus Chriſt.

Queſt. Why was he caſt iuto the earth, and not into hell? if the Lord could doe it, why did hee leave his worke imperfect

Anſw. 1. Our Lord Jeſus Chriſt wanted then no power, nor now doth lacke might to doe it, but can tread downe Satan every moment to nothing: Neither did Chriſt leave his worke imperfect, but on the Croſſe performed all that was required, either for the full delivery of his Choſen, or for the finall victory over all his enemies; but his heavenly wiſe-

dome

dome putteth forth this power, not all at once, but by degrees, and in some measure of time, which at length is to take full and perfect effect; for Christ must tread all his enemies under his feet, and they must become *his footstoole*, 1 *Cor.* 15.

1. This place speaketh not of an absolute ejection out of the Church, for Satan was afterward let loose for a thousand yeares; but of a limited restraint of him;

First, to a certaine time and place, that hee could not oppresse the young and tender Virgin of Christ, either by upholding heathenish Idolatry, or by hindring the free course of the Gospell, and religion of Jesus Christ; and,

Secondly, to a certaine measure, for he was not so cast out of the Church, as that hee ceased to molest and tempt the godly, or that he spared to doe what he could to hinder and disgrace the Christian Religion, but he was so farre cast out as that hee could not exercise his whole and former power, either in violence of temptation, or recover so soveraigne authority among the heathens, as a little before hee had exercised.

Quest. But had it not been better for the Church, that the Lord Jesus had cast him downe into hell, and confined him there?

Answ. 1. Satan is already cast into hell, and there reserved in chaines of darkenesse to the judgment of the last day, 2 *Pet.* 2. and *Iude* 6. But that is by the generall sentence of God upon him for his first Apostasie, which our Text aymeth not at, which is a speciall sentence and judgement in one particular. Again, that generall sentence is now in execution upon him, but not fully and perfectly till the day of judgement; till which time for the revenge of the wicked world, God suffers the evill spirits to range as Lyons, to the hurt of men.

2. It

2. It is not prejudiciall, but profitable to the godly, that Sathan is caſt into the earth, and not ſhut up in hell.

Not prejudiciall to the elect: for hee prevaileth onely againſt the wicked called here *the earth*, into which he is caſt. It is not denyed, but that hee may and doth moleſt the godly, but his moleſtation hinders them not, but haſteneth them to their happineſſe.

It is profitable for the Church ſundry wayes, that God ſtill permitteth Sathan ſome power in *the earth*.

1. That wee might ſee how ſtrong and furious our adverſary is, and what need wee have of Gods power to reſtraine him.

2. To manifeſt the glory of God, both in the admirable confuſion of this ſtrong enemy, and in the no leſſe powerfull defence and protection of the Elect.

3. To ſhake us out of pride, ſecurity and forgetfulneſſe of our ſelves and our eſtate, who are in daily encounter againſt the Dragon.

4. To quicken and excite our prayers, faith, watchfulneſſe, which wee would eaſily give over if we had no tempter or enemy.

Doct. I.

Note from this, that the devill exerciſeth no dominion, but in and among wicked men. For hee is caſt out of the Church into the earth, and there among earthly and carnall men holdeth his power ſtill. *Epheſ.* 2. 2. The Prince that ruleth in the aire, worketh among the *ſonnes of diſobedience.* 2 *Theſ.* 2. 9. Sathan worketh in Antichriſt by all deceiveableneſſe of unrighteouſneſſe, *in them that periſh.* 2 *Cor.* 4. 4. The god of *this* world blindeth the mindes of *infidels*, or *unbeleevers*.

Reaſ. 1.

And why? 1. Sathans raigne is in the reigne of ſin, that

that is his scepter: a wicked heart, in which sinne raigneth, is his chaire of estate. But sinne raignes not in the elect that are under grace. *Rom.*6.14.

2. Sathan being the Prince of darkenesse, rules in the kingdome of darkenesse, whence wicked spirits are called *rulers of the darkenesse of this world. Ephes.* 6.12. The devill is the father of all spirituall darkenesse, of lies, heresies, false doctrines, false worship, and all workes of darkenesse. This is the world of darkenesse, in which hee ruleth as a king in his Kingdome. But the godly are gotten out of this Egypt, out of the reach of this hellish *Pharaoh*, and are gotten into Goshen, the Church, where light is: *Ephes.*5.8. *Ye were once darkenesse, but now are light in the Lord.*

3. Sathan is the father of sinne, and sinne is the mother of death, by which necessary connexion appeares who are his subjects, over whom hee holdeth his full and absolute power, to weet, a world of dead men, *dead in trespasses and sinnes*, destitute of the life and Spirit of God, and as dead men, laid and buryed in the earth: among these hee ruleth. As the demoniake in our Saviours time lived among the graves and there tyrannized, so doth Sathan, being cast out into the earth, which is as another *Golgatha.* But the godly are *quickned* by Christ, being formerly dead in trespasses, and live now the life of the Sonne of God, and have part in the first resurrection, *Gal.* 2. 20. And so are exempted from the power of Sathan.

Ephes. 2. 1.

Vse 1. Which is a ground of comfort to all true hearted Christians that stand in the spirituall combate.

1. Thou fightest against a conquered and bound enemy, who is *cast out* of all thy Lords dominions.

2. Hee is cast into the *earth*, and keepeth state in the world, as the god of the world: but thou art called

called out of the world, and brought from the earth.

Object. If hee be caſt out, how comes it to paſſe that I am ſo afflicted with horrible, helliſh, and violent temptations?

Anſw. 1. The Dragon is not caſt out of *all* power, till hee bee caſt into hell, but hee is caſt out of *full* power in the godly.

2. There is a reſerved wrigling power of the Dragon which may aſſault thee, but hee ſhall never hurt thee that art one of Gods choſen, neither by his temptation, nor perſecution. For firſt, though they may afflict and exerciſe thee, yet all the gates of hell cannot overcome or extinguiſh thy faith. Secondly, though they may trouble thee, and hinder thee *in the way*, as the Moabites did Iſrael by their wiles, yet can they not *in the end* of it, which is life and glory. Thirdly, though they may hinder the ſenſe and comfort and joy of thy ſalvation, yet can they not the right, nor aſſured hope of thy happineſſe.

Object. I finde theſe temptations prevaile in mee, and if the devill raigne in ſinne, I feare he is not caſt out of mee.

Anſw. There is the leaſt feare of that ſinne that is moſt feared. The feare of ſinne keepes downe the raigne of it. But for the ſtrengthening of ſuch as are in combate, we muſt know, that the beſt have ſinne, but ſinne hath not them, the beſt ſlip and fall, but lye not in falls, the beſt do the acts of ſinne, but not habitually: they trade not, nor walke in ſinnes, at leaſt with delight, as men in a pleaſant way: the beſt have fleſh, but walke not according to fleſh. And therefore, although thou findeſt ſinne preſent with thee, yet if thou canſt finde the power of it weakened, if thou ſometimes ſinneſt, but art ſo farre from tumbling and trading in ſinne, as that thou hateſt what thou doeſt, all is ſafe, the dragon is caſt out for all that.

2. Here

Use II.

2. Here is a rule of tryall, to know our estate, whether wee belong to heaven, or are yet in the earth under the dominion of Sathan. If Sathan uphold his power and state in sinne and unrighteousnesse within thy heart, thou art apparently in the earth, and of the earth, Christ hath no part in thee, nor thou in him. Art thou an enemy to grace, to the doctrine of grace? Art thou a stubborne and obstinate sinner, an enemy to the perswasions of the Word and Spirit? a sonne of disobedience, a rebell against all thou heares? Art thou a lover of thy sinnes, an hater of them that hate and discover them? Art thou of the Dragons trade, and walkest in fraud, lying, accusing, and envying Gods children? Dost thou cast thy selfe out of the Church, and wilfully excommunicate and separate thy selfe from God, from his house, and worship, from his Saints and people? Now this doctrine tells thee, that for these accursed qualities the devill himselfe was cast out by Christs victory, and so shalt thou as an enemy of Christ: shall Christ cast him out, and keepe thee in, who resemblest him? no, confounded shall ye be together, and eternally excommunicate from God and his Church.

Use III.

3. This is a ground of instruction; if Sathan bee once cast out, to keepe him out, and let him enter no more. When Christ cast out a devill he said, Go out of him, and enter into him no more. So hee never recovereth his power against the Church againe, being once cast into the earth. Apostasie and revolt from the truth once received, gives him a stronger and surer possession then before. For he never comes againe, but hee brings seaven worse spirits then himselfe.

And now seeing that Sathan is cast out of our Church into the earth, let us not turne to worldly rud iments

rudiments, and that earthly religion and doctrine of Popery and Antichristian idolatry, which is from earth, set up and upheld by earthly power and policie, thrusting it selfe on the world by serpentine craft, lying, pretenses of miracles, martyrdome, concord of doctors, perpetuall succession from the Apostles, &c. But let the Dragon rage and dominere in the earth whither hee is cast, and in that fleshly doctrine which carrieth away earthly and unstable men. Let him make spoile in his owne dominion, amongst Papists, and Idolaters, and hypocrites, and atheists.. Let us keepe that pretious truth, which is committed to us, and hold fast that which *Michael* hath wonne for us; shall wee runne after the dragon cast into the earth?

Consider hereunto: 1. How can that be a religion of God, that openeth a wide gate to all manner of hatefull and unnaturall sinnes, by licenses, pardons, before and after, sanctuaries, &c. that exempts subjects from lawes, obedience, oathes, and allegiance to Princes: that under pretence of Christ is a *Catholique heresie* against the whole foundation?

2. There is but one way to eternall life, by Jesus Christ: stray out of this way, and you runne most assuredly to perdition.

3. Esteeme the truth above wealth, peace, or life it selfe, because God hath magnified it above all things.

4. Consider the force of errour, as the secret working of poison, and who they be that are given up to Antichristian lies and delusions. 2. *Thess.* 2. 10.

5. Considering the danger of the times, and the businesse of the limbes and agents of Antichrist, beware of three things.

1. Of false prophets, who come in sheepes cloathing, and call themselves Catholique Doctors:

Know them by their fruits, their seditions, warres, treasons, massacres, stabbing of Princes, powder-plots, arming of subjects against their undoubted Soveraignes,&c. They are locusts,spoiling, invading, and eating up kingdomes.

2. Beware of the leven of popery, of their impudent and lying bookes which they spred boldly, and busily, of curious and alluring pictures, and all false arts to deceive us.

3. Beware of conversing with such too much, out of desire to please some. Touch no pitch. In a word, Remember what yee have beene taught concerning the whore of Babylon, how you have beene called out of her, what destructions they have provided for us, and what plagues God hath provided for them.

This of the first point.

Doct. II. Where Christ comes the devill is cast out.

2. Note this, that whersoever Jesus Christ, the great *Michael*, commeth, there the Dragon is throwne to the ground, and cast from his state and power. This seed of the woman breakes the serpents head. This lyon of the tribe of Judah conquers and casts downe the roaring lyon, both in himselfe and his members. This *Michael* is hee that sits on a white horse, and hath *a bow* in his hand, *Revel.* 6. 2. that is,the word of the Law, and Gospell, whence hee shoots deadly arrows to wound his enemies, *Psal.*45. 6. And to him is given a triumphant crowne, beeing the King of glory, and he goeth out conquering that hee may overcome.

Two wayes of Christs comming.

The proofe hereof appeares, by considering the two wayes of *Michaels* comming. Hee comes,

1. In person.
2. In Spirit.

1. *Michael*, in the dayes of his flesh, and infir-

mity in his owne perſon encountred all the devils hand to hand, ſubdued all the devills he met withall, and healed all that were oppreſſed with the devill Yea if there were a legion in one man, hee made them come running, and couching, and begging forbearance. Hee impoſed them ſilence by a word, and by the ſame caſt them out of their hold.

2. Hee comes in ſpirit, by the powerfull preaching of the Goſpell, by which Sathan was ſo bound up, and caſt out of his rule, that the exorciſts could no longer practiſe their devilliſh arts. *Act.* 8. 8. when the Goſpell was preached in Samaria, the *great power* of *Simon Magus*, which had madded the people, vaniſhed and came to nothing. *Act.* 16. 16. The ſpirit of the *Pythoniſſe* was driven away at *Philippi* by the Goſpell preached by *Paul*, *Act.* 19. 18. After the *Epheſians* had received the Goſpell, they burnt their magicall bookes, and had no more to do with thoſe devilliſh arts. That is famous, which *Suidas* reporteth of the oracle of *Apollo*, when *Auguſtus Ceſar* under whom Chriſt was borne, asked, who ſhould rule after him, no anſwer was given but this: *The Hebrew child who is King over the gods, commands mee to leave this Temple, and get mee to hell: now therefore go quietly from theſe our altars.* To which wee will adde that of *Porphyrie*, a deadly enemy of Chriſt, and a ſcoffer of Chriſtian religion, who (as *Euſebius* cites him) hath theſe words: *Nowadaies men marvell that our city is ſo many yeares together annoyed with the peſtilence; whereas Eſculapius and the other gods are farre gone away from it: For ſince this Ieſus is worſhipped, we can get no benefit by the gods.*

Puer Hebræus jubet me, diis beatis imperans, hanc ſedem relinquere, & in orcum redire: jam abito tacitus ab aris noſtris.

Nunc mirantur, ſi tam multos annos civitas peſte vexetur, cum & Æſculapius & alij dij longè abſunt ab ea. Poſtea enim quam Ieſus colitur, nihil utilitatis à dijs conſequi poſſumus.

One reaſon of the point is taken from the end of Chriſts comming, which was, *to diſſolve the works of the devill*, 1. *Ioh.* 3. 8. to ſhake downe his king-

Reaſ. 1.

dome, and destroy his power. All the worke and office of Christ is but to cast out the Dragon. The strong man had bound all mankinde hand and foot,

1. From doing good.
2. Unto punishment for doing evill.
3. From helping our selves. Now a stronger then hee commeth and looseth the prisoners that were bound: his office being, partly to preach liberty to the captives by his doctrine, and partly to open the prison doores by his merit and obedience.

Esa, 61.1.2.

2.

Another reason is taken from the power of his person, who is God and man: as God he hath absolute power and soveraigne command over all creatures, even the same joint power with the Father, and the Holy Ghost, infinite, uncreated, omnipotent. As mediator (Θεάνθρωπος, God and man) hee is by his office exalted at the right hand of God above all names, and principalities, to whom the Father hath committed, and by whom hee executeth all power in heaven and earth: for the Father ruleth all by the Sonne. Hence is his title, Lord of Lords, and King of Kings, *Revel.* 17. 14. The Angell said, *Hee shall be great*, *Luke* 1. 32. And so hee was, for hee is the greatest in respect,

1. Of his person.
2. Of his office.
3. Of his kingdome and command over all.

Hence must it follow, that the power, armory, and skill of the dragon is but impotency, folly and weakenesse, compared to *Michael*, and must be hopelesse to prevaile, unlesse hee could bring also into the field divine power, and eternall majesty.

3.

The third reason is taken from the powerfull meanes with which Christ commeth armed, and furnished against the Dragon: and these are five,

1. A powerfull death, which is of more strength than

than the lives of all men and Angels; *Hebr.*2.14. *By death he destroyed him that had the power of death, that is, the Devill*; *Iohn* 12.31. *Now is the Prince of the world cast out*; But how? by Christs lifting up upon the Crosse, for he saith, *If I be lifted up.* This *Michael* hath spoyled principalities and powers upon his Crosse, That is the Charriot of triumph; there hee tormented the devils, while they tormented him; there they crucified themselves more than him, and, as *Haman*, there they reared a Gibbet for their owne execution.

2. A powerfull resurrection, wherein he mightily declared himselfe the Sonne of God, *Rom.* 1.4. a worke passing all created power, either to doe, or hinder from being done; for whereas his powerfull death was properly the death of sinne, wherein the dragon ruled, so his powerfull resurrection overcomes the world, hell, the grave, in all which the dragon before tyrannized; for hereby hee applyeth that salvation, which by his death he merited; hee maintaineth that salvation, which he had formerly procured, and hereby raiseth up all his members to eternall life at the last, and great day of his appearing.

3. A powerfull Ministery for the conversion of persons and nations, and casting the dragon out of his holds.

I. In his owne person, preaching most divine and effectuall doctrine, with such authority and power, as never man spake so; For *Michael* carryeth a two edged sword in his mouth, so sharpe as that it pearceth and cutteth *Leviathan* in peeces: And this doctrine was confirmed, partly *with a most holy and innocent life*; so as when the dragon came he found nothing in him, *Iohn* 14.30, no power, no right, no matter to fasten any temptation upon; being pure from all sinne, both in nature and act; partly *with most powerfull*

erfull miracles, evidences of his divine person, because they were performed by his owne power, and such, as the dragon could neither resist, falsifie or imitate.

II. In the persons of his servants, whether Prophets, Apostles, or Pastors. When the Disciples were sent out into Judea to preach, they returned to Christ rejoycing, because the devils were subdued, and Christ said, he saw Satan fall downe like lightning, *Luke* 10.18. How suddenly the sound of the Gospell was carried into all nations by the Apostles, and the world conquered unto Christ, appeareth in the Epistles of *Paul*? Then went downe Paganisme, Idolatry, Atheisme, and the walls of hellish *Iericho* were soone throwne downe by the sound of these rammes-hornes. And at this day, how doe the faithfull Pastors hold forth the shining light of truth, to destroy and cast out heretikes, and the numberlesse droves of false teachers and seducers, out of the Church? for as the devils were not able to withstand one word of Christs mouth in his flesh and infirmity, so the same word is no lesse powerfull in the mouths of his Ministers, with whom himselfe is present to the end of the world.

4. He comes with a powerfull Spirit, a Spirit of fortitude and unresistable strength, by which, as hee upholds the whole frame of the world in the estate of nature, so also the whole frame of the Church, and the whole state of grace in the world renewed, and called out of the world: This Spirit is not powerfull onely in the Head, to foyle the dragon, but in every member also, who cast him out, and tread him under their feet, *Rom.* 16.20.

5. He comes with a powerfull arme of justice, to revenge and confound all enmities spirituall and corporall; this our *Iosh*ua hath set his feet on the neckes

of

of five Kings at once, and daily casteth out the dragon by the miserable destruction of tyrants and enemies, Neroes, Domitians, Diocleſians, Trajans, Valences, &c. and at last shall make all his enemies his footstoole.

Now seeing onely the power of Jesus Christ can cast out the dragon, let us make much of the presence of Christ, and rejoyce in it: Magicians have devised many wayes of casting out devils, as Amulets, Words, Characters, but all diabolicall; Papists have devised holy-bread, holy-water, salt, herbes, lights, Crosses, the word Jesus, or some part of the Gospell to charme or exorcise devils; of the same diabolicall invention, and intention with the former; but Christ is present with no such sorceries, neither doe they cast downe the dragon, but hold him up: Satan is not cast out by *Beelzebub*, except by compact and colluſion; but the Lord hath appointed the holy Ministerie, and in it hath promised his presence, and in that hee commeth to cast out Satan; the way to keep Satan downe, is to embrace, and rejoyce in an holy and powerfull Ministery: This is the hammer of heresies, the sword against his temptations, the touchstone of errour, the whetstone of grace, the rule of prayer, and a whole armory against all the enterprises of the dragon. He that findes the power of the Ministery casting downe the dragons power in his owne soule, will sticke to it, as to the arme of God, nothing shall be of power to plucke him from it, being the power of God, and the wisedome of God. Every man saith, hee will cleave to Christ, and the power of Christ, for he onely can foile the dragon, but renouncing the Ministery, thou renouncest Christ, who hath said, *Hee that receiveth you, receiveth mee; and hee that refuseth you, refuseth mee, Luke* 10.16.

Vse I.

Vse II.

Againe, note hence the reason, why the powerfull preaching of Gods Word is so generally resisted in the world, namely, because all wicked men (whatever they professe) are friends with the dragon, and chuse to be under his power; as for the power of Christ, they renounce it, and say plainly, We will not have this man to rule over us, nor endure his yoakes; as for example.

1. Why doth Satan so oppose the true preaching of the Word, but because hee feeles the power of Christ in it hãmering downe his kingdome of darknesse? hee stormes not at frothy and fooliſh preaching; onely faithfull Preachers beare the burden of his rage: Christ and his Apostles, and all faithful Pastors, he oppoſeth, he slandereth, because Christ is powerfull in them against his Kingdome, and not in others,

2. What is the cause that Antichrist cannot indure the Scriptures, but disgraceth them with vile terms? or that he doth preferre fables and devises of men before them, shut them up and imprison them in Cloysters and unknown tongues, punish the reading of them in the Mother-tongue with death, &c? but because, being an enemie to the power of Christ, hee findes it the weapon which hath wounded him, and must slay him, and the rod that Christ useth to smite him downe; no winde can so blast herbes, as this breath of Christ blasteth him. The Arke cannot stand up, but Dagon goeth downe; Christ and Antichrist cannot stand together.

3. Why doe the Idolatrous countries of Spaine, Italy, France, and the rest sticke so fast to the support of Antichrist, and keepe life in him, and cast him not out as other Countries have done, but because Christ is not come among them? they resist his power, and the rod of his power, they suffer not the breath

breath of Christs mouth, the preaching of the Word among them; and where doe Papists increase at home, but in rude and untaught countries, where Christ is not come in the power of his Word?

4. Why doe our Papists, both Recusants and Church Papists, most resist and disgrace painfull and diligent Preachers? these cannot be indured, preach damnation, are authors of faction, enemies to authoritie, &c. but the very reason is, because these comming in the power of Christ, are the greatest enemies of Antichrist, their good father and friend; for if there bee idle or corrupt Preachers, they like well, because they know these are speciall friends to their friend; for if the Spirit of Christ breath not in him, who stands in the roome of a Minister, Antichrist may, and doth stand in full state and strength for all him.

5. Why doe many formall Protestants, that say they wil be saved by Christ, so directly and manifestly resist the power of Christ to salvation, and doe the dragon so good service, as none more? as,

First, by spurning against wholesome doctrine, and turning the backe contemptuously aud professedly on the house of GOD: This man plainely speaketh, that he will not suffer the dragon to be wronged, or dispossessed out of his hold and heart; but, like an old Gadaren, hee had rather have a Legion of devils nestled in him, than indure the presence of Jesus Christ.

2. By resisting the holy Ordinances of Christ, & indeavouring to cast out Christ in his Gospell; proclaiming hereby, not onely that the devill is not cast out of his own soule, but that himself is an open enemy to the power of Christ; for hee that would hinder or stop the breath of Christs mouth in the mouths of his Ministers, or that furthereth not the Gospell by

by all his power, is an open enemy to the Kingdome and Scepter of Jesus Christ.

3. By making the Preachers of the Gospell (by whom the Lord Jesus casteth out the dragon) their Buts and markes to shoot their poysoned arrowes of despight and bitternesse: Well may they know, that the strong man keepes the hold of their hearts, and that Christ, a stronger than hee, is not yet come to dispossesse him; for therefore hate they the servants, because they hate the Master, which is the very same office that the dragon injoynes them, and the very proper worke of the dragon.

This being so, let so many as would shew themselves friends of *Michael*, submit to his power, holding it a singular priviledge, that wee may bee employed in upholding the power of Christs Kingdome, and the rod of it. One of the chiefe priviledges of the Church of the Jewes, was, to keepe Gods Oracles in the letter, *Rom.* 3. 2. but it will bee our preheminence above them, to locke up the true sense of the word in our hearts, by which Christs power puts forth it selfe in our hearts; so wee shall provide for our selves (with *Mary*) that good part, which, when the outward Ministery may bee taken from us, or we from it, shall never be taken from us, nor we from it.

Vse III.

3. We learne hereby, not to despaire of any mans finall estate, bee hee never so wicked; for though the strong man have him never so fast, a stronger than hee may come, and rescue him out of his hands: the Demoniacke, whom none could tame, but in his fiercenesse and fury brake all bands and chaines, as *Sampson* did the greene cords, yet Christ by one word tamed him, and brought him suppliant to him; so men that are possessed with lusts, as with so many devils, that breake through all lawes and yoakes of Christ,

Christ, as if they were Spiders Webs; the threats of the Word are as the flaxe on *Sampsons* armes, the promises of the Gospell are tasteless and despised, as the blessing was by prophane *Esau*; yet time may come that Christ may meet with these, his powerful Word may tame them, and bring such out of their fury and madnesse.

They are then impudent and shameless in their slanders and false assertions, who say, Wee say they are damned, or they are reprobates, &c. Wee say, hee that is an Idolater in his heart, or is an hinderer of Gods Word, a slanderer of the faithfull Preachers of it, a scorner of godly persons or exercises, a defier of the duties of holy religion, a persecutor, to his power, of innocent men; this man is for the present a wicked man, and in the way of destruction, and all Gods curses hang over his head, and, if hee repent not, hee shall bee surely damned: But doe wee therefore exclude him from repentance? doe we shorten the arme of God, or stint his mercy, that hee may not recall such a one at his pleasure? may not this man, who is a *Saul* to day, breathing out nothing but slaughter, threatning, scorne, and slander against the Saints, become a *Paul* to morrow? Who can intercept Christ in his way, but hee may meet with such a man, and unhorse him, and strike him downe and tame him, and make his Scales fall off his eyes, and bring him to say, O Lord, what wouldest thou have mee to doe? Can hee tame and cast out the dragons and devils, and cannot hee tame and subdue wicked men at his pleasure? Farre he goeth (we say) that never returneth, but wee know not who it is that goeth so farre.

Whosoever therfore casts such scandalous and reproachfull falshoods against godly Preachers, bewrayeth, either want of understanding of that hee heareth

heareth, or desires maliciously to accuse; a fearefull guiltinesse of conscience, which it will bee time to looke unto, lest, while it accuseth it selfe for want of other accusers, the Lord say one day, Evill servant, out of thine owne mouth thou shalt bee judged.

Vse IIII. 4. As Christ, where-ever hee commeth, destroyeth the worke of the devill, so every Christian, where-ever hee commeth, must stand with Christ in this great worke, and every where according to his calling and gifts, cast out the workes of the devill: for why?

First, every souldier must stand with his Captaine and Generall in his warres; and our very name of Christians sheweth, with whom, and under whom we must take part.

Secondly, the promise of our Baptisme, and our vow openly and solemnely made, bindes us to stand out against Satan; for therein wee have taken our Presse-money, and are ledd into the field.

Thirdly, wee are furnished with power, and covered with the armour of God from Christ, that we might share in his victory, that as he did tread Satan under his feet, so must wee.

Fourthly, wee are annointed, as Kings, to maintaine warre, and to conquer Satan, and plant our battery against the wals of hellish *Iericho*.

Fiftly, the same Spirit that is in the head, is in the members, the head and members have but one spirit, *Gal.* 4. 6. Christ breatheth the same spirit on all his members, *Ioh.* 20 22. & the same spirit worketh the same things in the head and members, being the spirit of courage and fortitude in them both.

Sixtly, we never want just cause to bee at defiance with the dragon, being the greatest enemie of God, and of us, continually seeking to cast downe his glory, and us from our happinesse.

Now

Now the duty being inforced by ſo many reaſons, it will be asked, But how may wee be moſt fruitfully converſant in this ſervice? whereto I anſwer.

1. If we caſt him out of our owne ſoules.

And 2. If wee deſtroy his workes without us, in our ſeverall places, according to the power and calling that God hath given us.

Within us we ſhall caſt him out, firſt, by getting Chriſt to come into us: for it is Chriſts preſence that caſts out the Dragon. I.

And how may I get Chriſt into mee?

Anſw. 1. *Heare him knocking* in the miniſtery, attend to his words of promiſe, of threatning and direction, for theſe are his knocks (by which hee knocks at many a deafe mans dore) *Revel.*3.20.

2. *Open the dore* unto him, to receive him in. We open our hearts to Chriſt by faith. As hee dwelleth in the heart by faith, ſo alſo by faith he is received in. *Ioh.* 1. 12.

3. Receive him by humility: Hee dwells in an *humble and contrite ſpirit*, *Eſay*, 66. 2. Thou muſt therefore confeſſe with that Ruler, that thou art *unworthy hee ſhould come under thy roofe*. *Mat.*8.8.

4. By purging away ſinne, by ſweeping and ſweetening the roomes of our hearts for him. Thinke not now that Chriſt will lodge any more among the beaſts in a foule ſtable: Prepare him therefore a roome in the Inne of thine heart.

5. By loving obedience to his Commandements: On this condition Chriſt comes in, as hee promiſed, *Ioh.* 14.23. *If any man love mee and keepe my word, my Father and I will come in and dwell with him.*

Secondly, wee caſt the Dragon out of our ſelves by proclaiming warre againſt our owne corrupt nature, and ruling over our affections. Wee can never overcome

overcome him within us, till wee have conquered our ſelves. As this is the greateſt, ſo it is the firſt victory, to get under feet our owne uncleane luſts, motions, thoughts, and actions, which are the harbours and burrowes of wicked ſpirits, (theſe ſerpents lie in theſe thickets;) to caſt out envy, malice, drunkenneſſe, uncleaneneſſe, to ruinate and batter downe theſe holds of the dragon, and bring every thought into the ſubjection of Chriſt, that when hee comes, hee may finde nothing in us.

Thirdly, wee caſt out the Dragon by carefull fencing, and watching our ſtrongeſt forts and faculties. The Dragon keepes hold eſpecially in ignorance of minde, in rebellion of the will, in corruption of the conſcience, and having theſe forts, hee can command the whole man at pleaſure. Now to caſt him out of theſe our moſt inward and higheſt forts, wee muſt deliver them up to Jeſus Chriſt to bee informed, ſtrengthened, commanded, and defended by him. Hee onely is able to keepe what wee commit unto him.

Fourthly, wee ſhall caſt out the Dragon by ſuffering Chriſt ſtill to draw us to himſelfe by the power of the Goſpell, and to faſhion us daily unto holineſſe, *Ioh.* 12.32 The prince of this world cannot be caſt out, till Chriſt draw us unto himſelfe: who as he draweth by his word which is called the arme of God, and by his ſpirit moving in thoſe meanes, ſo muſt wee give up our ſelves to be ruled, and moved by his Word and Spirit. Theſe motions and directions caſt out, and keepe out Satanicall motions and temptations, by which hee holds up his rule and ſtate.

II. *Without a mans ſelfe*, every godly man muſt ſtrive to caſt downe the power of Sathan every where: both by Chriſtian profeſſion, and Chriſtian converſation.

By

By Christian profession, manifesting it selfe in foure maine practises.

1. Upholding to his power wholsome doctrine, which is the rod and scepter of Christ, and by the zealous maintaining an holy Ministery in which Christ casteth downe the Dragon. Shall Jesus Christ seeke in the ministerie to cast out the Dragon? then wo to those that oppose ministery. Shall Jesus Christ striue by holy and sound doctrine to subdue the power of the devill, whose kingdome stands in lies and errors? Wo then unto those unhappy men that shall seeke to bring in the Dragon againe, by broaching or defending false doctrine, heresie, popery, idolatry, or Antichristian delusions: who instead of the ministers of Christ would bring in the vassals of Antichrist, Priests, Jesuites, locusts, and impostors

2. In promoting piety and the reigne of Christ by grace in others. For true religion practised, promoted, encouraged, propagated, casteth out the Dragon, and onely that. What unhappy men are they, and apparent limbes of the Dragon, who disgrace and discourage godlinesse every where? who plot to cast out piety, religion and all godly men? Is this to joyne with *Michael* in casting out the Dragon.

3. In forwardnesse in doing good, which glorifieth God, and honoureth our profession. The Dragon would set up his kingdome by pretenses of great workes of mercy, charity, building of Churches, and Hospitalls, &c. And Antichrist is bold to outboast all professions in such pretenses. But wee must bestirre our selves, that neither papists nor hypocrites put us downe in workes of mercy, love, or charity: that wee may honour our profession, by a readinesse to every good worke.

4. In readinesse constantly to suffer for the truth, and fearlesly to sticke to the Gospell: that, as our Lord

Lord subdued the Dragon by giving witnesse to the truth, so should wee by maintaining the same truth to the utmost of our power, and the last drop of our blood Let *Ephraim divide his heart* betweene two religions: let the fickle Galathian change his judgement in maine points: let the Ephesian fall from *his first love*: let profane dogs, and swine fall backe to generall revolt and apostasie, 2. *Pet.* 2. 2. As none are more serviceable to the Dragon then these, so none give him a greater blow then constant witnesses and martyrs, none so much cast him downe.

Hos 10.2. Ephes.2.5.

By Christian conversation also must every Christian joyne with *Michael* in casting out the Dragon: and this, partly at home, and partly abroad.

I. A man can never bee good abroad, that promotes not piety at home. Hee that hath cast the dragon out of his heart, will also cast him out of his house: which is done,

1. By setting up the service and worship of God in his family, that hee and his house may serve the Lord. Hee whose heart is a Temple of God, his house shall bee a Church and a little *Bethel*: there shall be no roome for swearers, drunkards, riotous persons, scorners, nor sonnes of *Belial*: for these are the brood of the Dragon.

2. By preventing and wisely resisting the speciall sinnes of the calling; all crafts and deceitfull mysteries, by which the Dragon over-reacheth most men in the carrying of their speciall calling. A godly Christian in these will not, as others, do what others do, but what himselfe hath warrant to do: hee will not make his calling a service of the Dragon, but subordinateth it to his generall calling, wherein hee acknowledgeth himselfe a servant to Jesus Christ.

3. By waching narrowly those lusts, in which the Dragon thrusts himselfe on to disturbe and throw downe

downe Gods worſhip in the family, as anger, and wrath, which *hinder prayer*; worldlineſſe or unfruitfull employments, which thruſt out or ingroſſe the times of family-duties. When the Dragon had drawne *David* from his watches, it was eaſie to imploy him in ſtrange ſervices of ſinne. 1. Pet. 3.

II. Abroad a Chriſtian muſt take his Lords part againſt the Dragon: *Both in reſpect of good men*, walking fruitfully, and watching good occaſion in the communion of Saints, inſtructing ſome, comforting others, guiding others in the way, lovingly counſelling, reproving, encouraging, &c. *And in reſpect of evill men*:

1. If corrigible, and hopefull, helping them out of the ſnare and power of Sathan: ſaving ſome with meekneſſe, and pulling others out of the fire.

2. If wilfull, or ſcornfull, either avoid their company and all needleſſe ſociety with them, becauſe the Dragon mightily prevailes in infectious ſociety: and it is an *unequall yoking*, 2. *Cor.* 6. 14. 15. 16. Or if thou beeſt caſt into their company, bee undaunted in good cauſes, and give them no place, nor feare their forces in thy Lords quarrell; nor baſely ſtoope to honour ungodly perſons for private ends: nor ſhew a willing minde to repent of any thing well done. This daunts the Dragon and wicked men, and brings much honour to our honourable profeſſion,

And his angels were caſt out with him.]

The fourth generall in this verſe is, what company was caſt out with the Dragon, namely his angels. By the angels of the Dragon wee underſtand:

1. All thoſe wicked perſons by whom the devill putteth forth his power againſt the Church, as wick-

ed angels, wicked tyrants, wicked teachers, and all wicked men and agents.

2. All wicked meanes and instruments, by which hee had executed his malice against the woman, as the power of his *Cesars*, the policy and counsell of his prudent Senators, the sophistry of his hereticall teachers, the sorcery of his idolatrous priests, and oracles. All these and the like meanes, by which the Dragon set up, and held up his rule in earth, were cast into the earth whence they were taken.

And by casting out of them, wee meane not a totall ejection from all molestation of the Church, but such a breaking of their power as they could never prevaile against the salvation of any member of the Church, neither against the happy proceedings of the Christian religion in the infancy of the Church, at which age our text aimeth.

Doct. Where the Dragon is cast out, all his angels are cast out with him. 1. *Ioh.* 4. 4. Little children, yee are of God and have overcome them: whom? every spirit that confesseth not Christ, every enemy of Christ.

Reas. 1, 1. If the head be cast out, how can the members thinke to stay? If the Generall of the field be cast to the earth, how can the confused and stragling army hope to prevaile? When *David* overcame *Goliah*, hee foiled the whole host of the Philistines, so as Israel fell upon them, and slew them: so this sonne of *David*, overthrowing the hellish *Goliah*, chased all his angels and forces with him.

2 2. The same justice layeth hold on principals and accessaries. In the Dragons angels were, first the same enmity against the woman that was in the Dragon, *Gen.* 3. 15 *I will put enmity betweene thy seed and her seed*, as betweene thy selfe and her. Secondly,

ly, the ſame deſert and merit: for the angels fought againſt the woman, as well as the Dragon, *verſ.* 7. The meſſengers of Sathan ceaſe not to buffet the Saints, as *Paul.* Thirdly, the ſame ſentence and execution againſt the angels, as againſt their head, the Dragon *Matt* 25.41. *--prepared for the devill and his angels*, both iſſuing from the juſtice of God, who ſpares not the Angels that ſinned. 2. *Pet.* 2.4.

3. The perfection of *Michaels* power cannot but encounter and conquer as well the angels and agents of the Dragon, as the Dragon himſelfe. The power of his God-head is a full ſtore-houſe to miniſter unto him all fitneſſe and furniture to encounter all the agents and angels of the Dragon. The truth whereof wee ſhall eaſily diſcerne, if we caſt our eyes upon the chiefe organs and inſtruments of the dragon, called his angels, whom our *Michael* hath caſt out and made his footſtoole. 3

The firſt are heretickes, and falſe teachers, and theſe angels of the dragon transforme themſelves as if they were Angels of light: but *Michael* the true Doctor of his Church caſteth them out, and raiſeth up Paſtors according to his owne heart in their ſtead, ſo that the elect ſhall not bee ſeduced by them. This is a fruit of his powerfull aſcenſion, *Epheſ.* 4.10.11. 2. Cor. 11.

The ſecond ſort of the dragons angels are tyrants and wretced perſecutors of the truth, and theſe ſtoutly and inceſſantly fight againſt *Michael.* But Chriſt the true King of his Church reſiſteth and confoundeth them by the rod of his power, and inſtead of them raiſeth us Kings and Princes to bee nurſing fathers and mothers to the Church.

Thirdly, wicked men and hypocrites are angels of the dragon, and under the name and colours of Chriſt fight againſt Chriſt, but cannot prevaile, for *Michael* is the true *Sampſon*, who with the jaw

bone of his owne mouth ſmites them downe, heapes upon heapes.

Fourthly, the great angell of all under the dragon is that great Antichriſt, who now ſits at Rome, and hath many yeares furiouſly fought againſt the whole Kingdome of Chriſt: but our *Michael* is well appointed againſt him: for hee blaſteth him with the breath of his mouth, and will conſume him with the brightneſſe of his comming, and the time haſteneth wherein hee ſhall be caſt out of the Church, as dung of the earth.

4 4. The perfection of *Michaels* victory argueth all the angels of the dragon to bee caſt out, as well as himſelfe. For firſt, otherwiſe the little ſtone had not broken to pieces all the kingdomes oppoſite to it ſelfe, as the propheſie is. *Dan.* 2. 45. But it hath broken the whole kingdome of the dragon, by ſetting up, and upholding a kingdome of grace, the leaſt, loweſt, and weakeſt of whoſe ſubjects are too ſtrong for the whole gates of hell to prevaile againſt. Secondly *Michael* had not perfected our ſalvation, had he not perfected his owne victory in the totall abolition of his enemies, and in leaving no hurtfull thing in all the mountaine of his holineſſe.

Object. But do we not ſee many angels of the dragon unconquered, many falſe teachers, tyrants, perſecutors, haters of the truth, papiſts, and the great Antichriſt, that ſcarce afford the Church any good day, nor never ceaſe her vexation? how then are all the angels caſt out with him?

Anſw. I anſwer, 1. They are all caſt out already in reſpect of our head, whom they cannot reach now ſitting at his Fathers right hand: and as to him actually, ſo to us the members virtually, and potentially, who muſt needs partake of his victory and tryumph over them all: but wee muſt for the time reſt in his moſt

moſt gracious ordination, who ſo communicateth his victory unto us, as wee muſt receive it, firſt, by faith, and then by fruition, firſt in hope, and then by ſenſe; firſt in part, and then in perfection.

2. They are all caſt out already, in reſpect of the ſentence which is paſt on them all; but he waites a fit time of execution, when the juſt and full time of the ripeneſſe of ſinne and judgement is come, when hee will be ſure to recompence the ſlowneſſe of his comming, with weight of revenge; and if any of the dragons angels eſcape freer in this world than other, a greater vexation belongs unto them hereafter.

3. The Lord hath caſt out all enemies, ſo, as may ſtand both with the freedome of his juſtice, as alſo with the time of his patience and connivence; both to cleare his righteouſneſſe in revenging, and to make them inexcuſable; the former in that he was ſo ſlow to wrath; the latter, in that they foreſlowed their amendment.

4. *Michael* hath caſt out all the dragons angels, in reſpect of the Church, not from vexing, but from hurting it in matter of ſalvation, and ſo as may ſtand with his Churches profitable exerciſe and excitation.

In theſe foure regards they are all caſt out, with their Head.

Here is terror for al the angels & agents of the dragon, who hence may perceive, that Jeſus Chriſt hath already got the ſame victory over them, as over the dragons and devils themſelves, and duely waites a fit time for full execution and manifeſtation: Conſider what a fearefull thing it is to bee a wicked man, a ſervant of ſinne, an enemy of grace, a ſcorner of religion, or religious perſons or exerciſes, a Sabbath-breaker, a drunkard, a vicious perſon, an unbeleever or impenitent perſon, here is an angell of the dragon, *Vſe I.*

who, if hee perſiſt in this eſtate, is as certainly caſt out into deſtruction by Chriſt, as is the dragon his head and mover; what elſe doth our Saviour teach, *Mat.*25.41. but that the dragon and his angels are equally accurſed, and wicked men ſunke downe in the ſame curſe as they, all of them being equally againſt Chriſt, and Chriſt againſt them all? Our Saviour, for the comfort of the Elect, ſaith, *Iohn* 12.26. *Where I am, there ſhall my ſervant bee*; ſo in proportion, where the dragon is, there muſt his angels, and agents bee.

Object. But I hope for ſalvation by Chriſt, I am baptized, and come to Church, and heare the Word, and love God above all, and my neighbour as my ſelfe, &c.

Anſw. Many ſhall come to Chriſt at the laſt day, and profeſſe as much, or more, and yet, being angels of the dragon, are caſt out with him, *Mat* 7.22. Thou art not an open enemy; yea, but art thou a covered & ſecret enemy of Chriſt? No pretence or conceit of a good eſtate can hinder thee from being an angell of the dragon, or from being caſt out with him

Firſt, if thou diſcerneſt not the things of God, but art uncapable, unteachable, ſavouring the things of the fleſh, not of the Spirit, and findeſt moſt ſweetneſſe and contentment in the things of this life, thou art apparently caſt out as yet with the dragon, without the Kingdome of God.

Secondly, if thou heareſt never ſo much, and bleſſeſt thy ſelfe in thine iniquity, if thou heareſt for faſhion, without conſcience or deſire after Gods wayes, if thou ſecretly loathe or fret at the Word powerfully preached, or holdeſt any ſin againſt it, it is a deadly ſavour to thee, thou art caſt out with the dragon, to whom alſo it is a ſentence of damnation. 2 Cor.2.16.

Thirdly, if thou avoideſt the ſociety of godly men,

men, and in heart loveſt not ſuch as bee truely religious, but hateſt them, becauſe they follow goodneſſe, and haunteſt with wicked and profane perſons, and delighteſt in them, runneſt with them, and chuſeſt them for thy companions, thou art as yet in the ſame darkneſſe with the dragon, 1 *Iohn* 2.11.

Fourthly, if thou ſpeakeſt evill of the way of God, and deſpighteſt the truth, revileſt ſuch as more openly profeſſe it, diſgraceſt the publike or private exerciſes of religion, or diſcourageſt ſuch as undertake them; thy profeſſion keepes thee not from being caſt out with the dragon; *Michael* hath caſt thee out, having ſaid, *Hee that is with us, cannot lightly ſpeake evill of us, Marke 9.39.*

2. From this glorious victory of *Michael* over the angels of the dragon, note the vaine and bootleſſe enterpriſes of the angels of the dragon againſt the Church: They rage, and bragge, and plot, and fret, and all to caſt the Church out of the earth, but cannot prevaile; for, *Vſe II.*

Firſt, themſelves are caſt out into the earth, their power and liberty is onely to hurt earthly minded men, that preferre earth before heaven, and contemne the heavenly truth preached; but in regard of the Saints they have ſhort hornes, they can hurt none marked, ſprinkled, or ſealed.

Secondly, the Church cannot bee caſt out of the earth, unleſſe the angels of the dragon were ſtronger than *Michael*; they may chaſe the Church out of one corner into another, but out of the earth they cannot, becauſe his Kingdome is everlaſting.

Thirdly, they are but angels of the dragon, and their Head being ſpoyled of his power, what hope have they to prevaile? Did the Papiſts conſider, that being angels of the dragon, caſt out already by *Michael*, they are in extreme danger, it would abate

ſomething of the bragging, pride, hopes, and inſolency; did they thinke, that the great angell of the dragon, the Antichriſt of Rome, were already caſt out by the ſentence and power of *Michael*, it would abate their hopes: If it doe not leſſen theirs, let it raiſe ours, that however they may afflict ſome particular Church, yet ſhall they never obtaine their purpoſe, as they hope and deſire, but ſhall bee caſt out by *Michael*, as the dung of the earth.

Conſider three grounds hereof.

Firſt, that they fight againſt Chriſt the Truth, and the truth of Chriſt; they fight againſt the Lambe, but the Lambe muſt overcome; and againſt the truth of Chriſt, which is of that nature, that the more it is oppoſed and oppreſſed, the more it riſeth and increaſeth.

Secondly, conſider how *Michael* hath already caſt them out in their projects and deſignes; all deliverances of Chriſtian Princes have beene from this victory of *Michael*; our owne countrey, and Princes abroad, are inſtances enough, as in 88. 1605. &c.

Thirdly, againſt all the angels of the dragon oppoſe our Archangell, deſcribed in *Rev.* 10. 1. &c.

1. *A mighty Angell*, protector of his Church.

2. *Comming from heaven*, in a gracious and powerfull preſence, to help his Church.

3. *Cloathed with a Cloud*, once of fleſh, now of divine Majeſtie, as in the wilderneſſe.

4. *A Rainbow on his head*, a league of grace and peace, firſt, with God, then from the rage of Antichriſtian enemies.

5. *His face as the Sunne*, enlightning his Church, diſperſing clouds and ſtormes, bringing faire gleames of warme comfort.

6. *His feet as Pillars*, of power and might to ſuſtaine his Church; and *of fire*, to conſume the enemies as Chaffe and ſtubble.

7. *In his hand a little booke open,* Christ opens it to the world, and holds it open, though Antichrist would shut up the truth, and did a long time.

8. *Hee set his right foot on the sea, and his left on the earth,* that is, now takes power and dominion upon the Continent and Ilands, and raiseth Christian Emperours and Princes, by professing the truth to restore him his right detained by Antichrist.

9. *Hee crieth with a loud voyce, as when a Lyon roareth;* the more that tyrants and Antichrist roare, and rage against the truth, with their Buls, the more doth this Lyon of the Tribe of *Iudah* put forth the mighty voice of the Gospel, and, as with rams horns, casteth downe the wals of Antichristian *Iericho.*

10. *He sweares,* in verse 6. *that time or delay shall be no more,* namely, not so miserable and mournfull as they were under the sixe Trumpets, when Antichrist domineired, and none durst resist, who would not be presently turned to ashes; but better times should follow, both for the respiration of the Church, and the overthrow of the tyranny of Antichrist.

Lastly, *the mysterie of God shall bee finished,* namely, in the seventh Trumpet; an end shall bee of the tyranny of Antichrist, and the Church shall obtaine happy dayes.

Our Papists thinke not of this Time, Viall, or Prophesie; let us rejoyce in the neare approach of it, which shall take them, as Birds in a Nett, in the evill day.

Use III.

3. Note the unspeakable happinesse and comfort of the Saints, who are free from all the hurt of all the angels of the dragon; so as neither things present, nor things to come can shake them from their happie estate; for thus doth the Apostle (*Rom.* 8. 38.) boldly both glory and conclude from this perfect victory of *Michael* over all the angels of the dragon.

1. For

1. For things present; they are either within us, or without us.

Within us is a remainder of the power of the dragon, a bosome enemy, as *Dalilah*, ever ready to betray us, our owne flesh; and the dragon often ploughes with our owne heifer: But as neare and wily as it is, *Michael* hath cast it out among the dragons angels; not that it be not, but that it raigne not in us: Our *Michael* hath destroyed the body of sinne in us, and now, though there bee many damnable sinnes in us, yet there is *no condemnation* to Beleevers; sinne may cast us down, but cannot cast us off so long as *Michael* puts under his hand: The blood of *Michael* cleanseth from all sinne, and is never drie.

Rom.8.1.

Without us is a remainder of the dragons power, partly in evill spirits, partly in evill men, both of them cast out by *Michael*.

Evill angels will ever bee molesting the godly, because they weaken the dragons Kingdome; but to little purpose; they may plucke at us, but cannot plucke us away; they may reach at us by temptation, but *Michael*, that saves us not alwayes from their tempting, saves us ever from their tyranny and dominion: Wee are not free from tryall by them, but from the efficacie of errour we are free; they may reach at us by accusation, by colluſion, by deluſion; they will be filching the Word from us, and sowing tares and errours among us, but by no meanes can hinder the salvation of the Elect, nay, they cannot but further it; for the case is not now with us, as it was in the first *Adam*, from which height one apostate angell could cast us downe; for that happinesse was in our owne hand and keeping, without a Mediatour; but this in the hand and keeping of a Mediatour, and therefore all of them cannot cast us downe from it; the gates of Hell cannot prevaile:

They

They perhaps may (becauſe they cannot hinder us in the end) moleſt and vexe us in the way, by witchcraft, by poſſeſſion, or the like; as *Paul* was bufteted by a meſſenger of Satan, and a daughter of *Abraham* was vexed eighteene years, and Chriſts bleſſed body was afflicted and tranſported, by the devill, from place to place; but *Michael* hath foyled all of them, and made this,

1. Onely a bodily and externall annoyance, by which hee hath leave to winne the wall without, not the caſtle of our hearts within, not the wealth of grace, not the center of good conſcience.

2. A temporary chaſtiſement to the Beleever, which ſhall determine in death at fartheſt; but in wicked men it is taking of eternall poſſeſſion.

3. *Michael* hath left a ſtrong remedie of faſting and prayer, and covered us with the armour of God, that we may be more than Conquerors, even of this moleſtation.

Evill men are malignant againſt the Church, and raiſe up many a ſtorme, and tedious perſecution; but all theſe angels of the dragon cannot hurt or prejudice their ſalvation; nay, as *Ioſephs* brethren, while they intend evill, God will turne it to good: for, while they would chaſe them out of the earth, they chaſe them to heaven, as the Ægyptians did Iſrael to *Canaan*: for,

Firſt, our *Michael* hath made perſecution a fire burning the Buſh, but not conſuming it, or, as a ſtout Generall, beſieging the City of God, but not taking it.

Secondly, hee hath made the Church perſecuted, as a buſh of ſweet wood, the more ſcorched, the more fragrant and ſweet-ſented.

Thirdly, hee hath made the perſecutors his ſcullions, to make bright his Veſſels, his Fullers to whiten his

his children; his Goldsmiths. to melt his gold, and purifie it, not to consume it; his Threshers, onely with this flayle to beate out his Wheate from the Chaffe

Fourthly, he makes the persecuted as his Worthies and Champions, placed on the Theater of the world, in whom hee puts forth his owne power, and makes them more than Conquerours.

Fiftly, hee sets himselfe a companion in suffering, and they beare but the markes of Christ, & are set in the right way, in which *Michael* himselfe went to the Crowne. Now because the sword cannot cut asunder the union betweene Christ the Head, and his members; nor the world (the dragons sworne armour-bearer) can foyle their faith and graces, but, as *Saul* and his armour-bearer, who fell together, therfore are they also truely said to be cast out with their Prince and Captaine.

2. The things to come are those *quatuor novissima*, death, the grave, hell, and judgement, but all these are cast out likewise.

1. Death in his nature is the devils weapon to murder all mankinde; but *Michael* hath made him, of an enemy, a friend; of a gate to hell, a Gate to heaven, (to Beleevers) Death is as a Drone, who hath lost his sting; and, as a fiery serpent, seemes to sting deadly, but one looke to the Brazen Serpent is a ready cure. This sonne of *David* drawes out this *Goliahs* sword, to cut off his owne head; yea, out of the eater, this *Sampson* draws meat; he makes death determine all the battels betweene the spirit and the flesh, and to conjoyne us nearer unto himselfe; so as in the dolours of death, the Saints, who onely taste of death, rejoyce and triumph, as *Moses* on his *Pisgah*, when he got the first sight of *Canaan*.

2. The grave, which is a Cave of death, and a dreadfull

dreadfull dungeon of rottenneſſe, and a darke vault of oblivion, is by *Michael* changed into a ſweet bed of reſt, and the darkneſſe makes it but fitter to ſleepe in, in which the body lyeth without ſinne, or ſenſe of paine, a member of Chriſt, retaining for ever an happy union with Chriſt, as well as the ſoule, of whom the whole beleever being a member, the grave can no more hold him under for ever, then it did the head himſelfe, who having glorioufly riſen againe, by the ſame power will raiſe the members, which raiſed himſelfe the glorious head.

3. Hell in it owne nature is the appointed priſon of the ſoule, ſeparated from God. But *Michael* hath ſhut up the mouth of it, and ſuffered the ſorrows of it for all beleevers: and now it is onely prepared for the dragon and his angels.

4. The laſt judgement is as the day, in which *Pharaohs* baker was hanged up, and his butler lifted up to his honour againe. The judge is *Michael*, the Judge of all the world, the Churches husband: himſelfe was condemned for beleevers, and will not condemne them for whom hee ſhed his blood. Hee carried not their ſinnes to lay them againe on themſelves.

Laſtly, here is a ground of tryall, to know whether the dragon be caſt out of any man. If he be, then all his angells, and all his power is caſt out in part with him. When *Saul* was converted, and the dragon was caſt out by the voice of Chriſt, ſee how all his powers and angels were chaſed with him. Ignorance and blindneſſe of minde flyes away: *The ſcales fall off his eyes.* Pride of heart, and phariſaicall righteouſneſſe goes after; *hee is ſtrucke downe to the ground.* Diſobedience and the command of ſinne is gone; *Lord what wilt thou have me to do?* Wicked fellowſhip goes after; he returnes no more to his companions,

Vſe IIII.

Act. 9.

companions, the Jewes, but *joynes himselfe* with the Apostles and beleevers. Likewise in the Gaolor converted, *Act.16.* marke how all the dragons angels were chased out with him: Of a proud rebell he becomes an humble soule, *Sirs, what shall I do to bee saved?* Of a despiser of the word, hee hungers after the counsell of it. He that had reviled *Paul* and *Silas*, now reverenceth them. Hee that had inflicted stripes on them, now washeth their wounds. Hee that had cast them into the dungeon, brings them out into his house, there hee sets meat before them, sets himselfe to heare the word from them, to bee baptized of them, and all his carnall joy was changed into joy that himselfe and all his houshold beleeved; Where wee see all the holds of sinne demolished, all the dragons studs and posts pulled downe at once; This through-change must thou finde in thy selfe, in whom the dragon is cast out. For first, where the Lord Jesus commeth, hee smites all thy sinnes with his great sword, as *Esay* 27. 1. Hee rebukes them all, casts them from their power and raigne, and dissolveth all the workes of the devill, not in regard of their presence, but of their rule and command. Secondly, as a Prince or Generall may hold a fort as well by any of his Captaines, as by himselfe, so is it here: the dragon is not cast out where any of his angels are entertained: for as Christ said of his Ministers, *Hee that receiveth you receiveth mee*, so may the dragon, of his angels, hee that harboureth you harboureth mee. Thirdly, our rule is, to harbour no angell of the dragon, *Ephes.* 4. 27. Give no place to the devill, no not in any inordinate affection, as that of anger, which is mentioned, Fourthly, thou canst not entertaine one angell of the dragon, but thou inviteſt a number with him, every one will bring seaven spirits worse then himselfe. No sinne

can

can prosper alone, nor keepe it selfe warme, but lets in a number more, even a chaine of many linkes.

Now therefore go to the rule and note of tryall. If thou hast cast out all his angels, the dragon is cast out, otherwise not.

1. If the dragon bee cast out, then the tares of grosse and fundamentall errours and heresies are cast out with him, so are atheisme, irreligion, hypocrisie: If the dragon be cast out, he leaves thee not an atheist, an hypocrite, an idolater, a contemner of godlinesse, a scorner of religion, a reviler of Gods servants: these forts, and turrets are cast downe after him. But how are all the angels of the dragon welcome among ignorant and superstitious persons, willfull Recusants, open contemners of the holy exercises of religion! &c.

2. If the dragon be cast out, so is prosaneness of life, and corruption of manners. If the dragon bee cast out, hee leaves thee not a swearer, a drunkard, a filthy person, a lier, an usurer, a railer, a worker or lover of iniquity. If thou serveſt any unrighteousnesse, the dragon still rules, and holdeth up his power in thee to destruction.

3. If the dragon be cast out, so are his temptations, that they rage not, nor prevaile as formerly. It is true, the dragon will bee still buffeting beleevers, as *Paul*, and will compasse them with temptations, and lay many traines and stratagems for them. But *Michael* makes them withstand them all, and strengthens them to stand in the evill day, where others are cast downe, and with every temptation openeth a doore for issue. Tempted may the beleever bee, but not led into, nor left in temptation. The ordinary prevailing of temptation in many, argues many angels of the dragon not cast out.

4. If the dragon with all his angells bee cast out there

there is no more sorting nor conversing with the angels of the dragon. The most apparent angels of the dragon are wisards and witches, limbes of the devill, and devils incarnate. To consult or consort with such as are in immediate confederacie with the dragon, is a marke and infallible brand of a man in whom the angels of the dragon are not cast out. An ordinary sinne in those who professe good things; but for all their profession are in compact with the devill; who without a covenant with himselfe, and faith in that covenant on the seekers part, doth nothing.

More secret angels of the dragon are wicked men, and a note of the dragons ejection is separation from wicked society and company, from idolaters, from atheists, and scorners of goodnesse, from filthy drunkards and fornicators, from liers, and blasphemers, from gamesters and idle persons, in a word from all vile persons in whom the image of God bewrayes not it selfe. Whom to forsake, consider.

1. The commandement of God, *Prov.* 23.20, and 1. *Cor.* 5.11.

2. Can wee safely runne among them that have plague-sores? or converse with theeves, and not be robbed one time or other?

3 Thou must either commit or consent to their sinnes, if not by act, by silence. Thou that canst brook all company, how is thy heart vexed at their sinnes, as *Lots*?

4. Thou dost indeed harden and countenance them in their sinne, and shalt be undivided in punishment. Therefore depart from the assembly of sinfull men: esteeme them angels of the dragon, as they are.

Vers.

Verſ. 10. *And I heard a loud voyce ſaying in heaven, Now is come ſalvation, and ſtrength, and the Kingdome of our God, and the power of his Chriſt, for the accuſer of our brethren, is caſt downe, which accuſed them before our God night and day,*

After the great battell betweene *Michael* and the dragon, the event and iſſue whereof was *Michaels* victory and the dragons ruine and his angels, now follows the ſong of victory and tryumph: In which,

1. The preface.
2. The parts: which are two.

The firſt containes the joy and glory of the Church, verſe 10. 11.

The ſecond, the wo and ſorrow of the enemies, verſe 12. *Wo to the inhabitants of the earth, &c.*

In the preface conſider,

1. What voice this was.
2. Whoſe.
3. Why *lowd.*

I. The holy Evangeliſt ſaw in ſpirit, and predicted a great and chearfull noiſe, not of men wiſhing for good, but of a multitude chearing themſelves, and congratulating together, in the victory of *Michael,* and the ruine of the dragon. For this preface is a propheſie foretelling ſomething to come, although delivered in time paſt, after the manner of Prophets.

II. Whoſe voice was this?

Anſw. Sundry of great learning and piety hold this voice to be the joy and acclamation of angels in heaven for the happy victory of the Church, becauſe it is ſaid verſe 12. *Rejoyce ye heavens, &c.* But this ſeemeth not to be ſo, for two reaſons in the context. Firſt, they ſay, *The accuſer of our brethren is caſt*

out: but the angels are not our *brethren*, they are our *fellow-servants*, *Revel.* 22.9. and chap. 19 10. where the same Greeke words shut out the word (one) in our English translation, which the new translation observeth. This is plaine in that opposition, *Heb.*2.16. Hee tooke not the seede of Angels, but of *Abraham*, that hee might be like his brethren, as the angels were not. Secondly, these are said to overcome by the blood of the lambe, and by the blood of their owne testimony, or martyrdome, which cannot agree to angels, who can bee no martyrs.

Others hold it to be the voice & joy of the Saints in heaven, who acknowledge us their brethren, and rejoyce in our joy, and in the overthrow of the Churches enemies. But this being an exultatiō arising out of a particular victory, namely the first great victory of *Michael* against the imperial dragōs, it is not so easie to conceive how the particular passages of the Churches affaires may be knowne or revealed to the Saints in heaven: For the brittle glasse of the Trinity, blowne by the Papists, is long since broken. It is out of doubt, that they do most perfectly rejoyce with us in the generall victory of *Michael* against the dragon, and in the finall conquest of the Church, and ruine of all the enemies, which they know well enough, and by better experience then our selves; But that they rejoyce in the particular passages of the Church on earth, wee may either doubt, or deny it. Neither can it be cleared, why they should more see the particular comforts of the Church then her particular combats and sorrows; which if they should see and not sorrow for, how could they be in perfect charity? and if they should see and sorrow for, how could they be in heavenly happinesse?

I expound it therefore to bee the cheerfull noise

of

of innumerable citizens of the Church militant, provoking themselves to sound forth the majesty and praise of God, for his great mercy to his Church, and his great judgements against the dragon and his angells.

III. Why is it called a *lowd* voice?

Answ. For foure reasons.

1. For the multitude of them that joyne in this victoriall and gratulatory verse and voice: the consent of many is called but one voice, even all the Saints in those times were knit in one consent, all of them enjoying the benefit of the deliverance, as well as they that got the victory. 1 From the multitude.

2. For the magnitude of the joy for so great a victory. It is fit the joy should be correspondent to the blessing; which indeed was an heape or bundle of blessings, both spirituall and temporall. 2 From the magnitude.

3. Because this victory was to be audibly proclaimed to the whole world, and not in a corner: every where shall these devout and divine notes testifie, how Christ and Christians have prevailed against all profane paganisme, idolatry and tyranny. 3 From the latitude.

4. From the faithfull and sanctified persons it was very lowd, for it was beyond a voice: whereas in the slow and formall thankes of men without godlinesse, there is nothing beyong a voice, which can scarce get without their mouths, that either God or man may heare them. But this voice was joyned with faith, and feeling, and issued from fervencie and love, which were as wings to lift up and mount it to heaven, and make the earth ring againe: from which warme and stirring affection if this voyce of praise did not proceed, it were still-borne, dead, without life and motion. 4 From the quality of the persons.

All the faithfull whē they see the overthrow of the enemies of the Church, must break out into the joyful *Doct.*

praises of God. *Psal.* 58. 10. The just shall rejoyce when they see the vengeance, and shall say; *Verily there is a God that judgeth. Exod.* 15. 1 When *Pharaoh* and his host were drowned, *Moses* and *Miriam* solemnly sung out the praises of God. So did *Deborah* and *Barak* in the overthrow of *Iabin* and *Sisera*, and appointed a song of tryumph, to be publiquely sung in Israel, to keepe in minde and memory that honourable victory. *Iudg.* 5. 1. And as here all the band of *Michael* tryumph in the overthrow of the dragon and his kingdome: so was it alwaies the use of the Church, to sing out the praises of God for the overthrow of the enemies. Thus did they sing to *Saul* his thousands, and to *David* his tenne thousands; when hee had slaine *Goliah.* 1. *Sam.* 18. Thus in *Hesters* time, in testification of the praise of God and their owne duty, was instituted a feast to be annually kept for the destruction of *Haman*, and the Jewes joyfull deliverance. *Hest.* 9. 31.

Object. 1. But is not this contrary to Christian and brotherly charity; which ought alwayes to wish, desire, and delight in the salvation and prosperity of men, rather then to rejoyce in their ruine and overthrow? and that hatefull sinne, ἐπιχαιρεκακία, is condemned, as most unbeseeming Christians.

Answ. 1. I answer: so long as it appeares not to us, that any enemy of God is destinated to destruction, we ought to pray for his conversion and salvation, alwayes attempering our prayer to the glory of God, the justice of God, and the amplifying of his kingdome. But where God hath revealed his justice, and now hope of amendment is cut off, in such persons wee must rejoyce that they are falne. But with two conditions.

1. With holy affections, not as they are *our* enemies, but as they are Gods enemies, not rejoycing

in the evill that hath overtaken their persons, but in the good that befals the Church by the overthrow of their state, power, & courses, which were directly set against God.

2. With mixt affections; consider them as men, so humanity bids us sorrow in their ruine; consider them as men in whom the will and justice of God is revealed, and now piety steps in, and makes us rejoyce in the righteousnesse of it

Object. 2. Oh but it is said in *Prov.* 24.17. *Bee not glad when thine enemy falleth, and let not thy heart rejoyce when he stumbleth*; how will this stand with this doctrine?

Answ. The answer will bee plaine, if wee consider the enemies, and the affection here meant.

1. *Salomon* speaketh here of private enemies, (*thine enemy*) such as have done wrong to us: Wee may not rejoyce in any evill befalling our enemies, *as ours*: But our Text and doctrine speakes of Gods and his Churches enemies, publike enemies, who through us, wound Gods glory.

2. There is a twofold joy: Some riseth of private affection, by which men are glad their injuries are revenged by God; and this is an unwarrantable affection: The other riseth out of publike affection, and zeale for the glory of God; and this is free from troublesome passions, and affections of private hatred, impatience, wrath, and private revenge; and this the godly doe, and may exercise, when they see Gods revenge upon the wicked, still retaining the graces of meeknesse. patience, charity, and the like Christian vertues: This joy ariseth out of spirituall causes, as the other out of fleshly; and these causes are especially three.

1. The manifestation of Gods glory, which seemed to be obscured in the oppression of the Saints.

2. The manifestation of his justice upon uncurable enemies, whose conversion rather they had desired.

3. The deliverance of the Church, arising from, and joyned with the destruction of the enemies; and the former is the proper matter of their joy, not the destruction it selfe properly and simply.

Having now cleared the point by this explication, wee come to the confirmation of it by sundry Reasons.

Reas. 1, 1. The Lord, who needeth no praise from us, being eternally happy in himselfe, yet bindeth his Church and people straightly to the duty of thankefulnes for taking their part against the dragon: For

First, it is the condition on which hee conferreth this mercy, *Psal.* 50.15. *I will deliver thee, and thou shalt glorifie mee.*

Secondly, he will have us to acknowledge no merit, no desert, or power in our selves to helpe our selves, that all our rejoycing, dependance, and glory, may be in his love and mercy.

Thirdly, it is his rent and tribute, due from us for all his mercies and deliverances: It is the onely recompence we can repay, to give him the honour and glory of his mercy, who can give him nothing else. In what estate soever we bee, the Lord expects a sacrifice from us: if wee be in affliction, and under any oppression: now the sacrifice of a broken and contrite heart is above all sacrifices, *Psal* 51.17. If in prosperity, now he expects the sacrifice of praises to waite for him in Sion.

Fourthly, it becomes the just to bee thankfull, who feele the benefit sweet and comfortable, which ungodly men, and they that are without, passe by and taste not; so as if the Church should not praise God, he should lose all his honour. Thus the Lord expects it from them, not from the other.

2. The

2. The godly must most excite themselves to joyfull praises where they see Gods glory most manifested; but the overthrow of the dragons kingdome is a work wherein the Lords glory shineth out aboue the other ordinary works of his providence, especially in the manifestation of his two Attributes, justice, and mercy: His powerfull justice is seene in breaking Satans power to peeces; hee makes himselfe knowne, by executing justice, and by getting himselfe a name upon such dragons as *Pharaoh, Nero, Haman, Iulian*, &c. his mercy is magnified in his Church. 2

First, in that the overthrow of his and her enemies, is a signe of his presence and good favour toward her, who now rejoyceth in the light of his countenance.

Secondly, it is a fruit of his everlasting Covenant, made with his people, whereof hee now sheweth himselfe mindefull.

Thirdly, it is an effect of his speciall grace, hearing the sighes and prayers of his people, under their enemies oppressions; whereby hee is now excited & risen up for their seasonable salvation. Exo. 2. 23, 24.

Fourthly, the taking part with his people against the dragon, argueth his sympathy and neare affection, who is troubled in all their troubles, and undertaketh their cause as his owne, and feeleth after a sort, & accounteth their sufferings as his own; In thy great glory thou hast overthrown thē that rose up *against thee*; that is, the Ægyptians, who rose against Israel, and accounted of God as risers up against himselfe. Exod. 15. 7.

3. The overthrow of the dragon, and thrusting down the power of wicked men, carrieth in it abundant matter of joy, to kindle the hearts of the Saints unto zealous and abundant praises: for, as *Salomon* saith, (*Pro.* 29. 2.) *When the wicked beare rule, the people sigh; but when the righteous are in authority,* 3

people rejoyce: and there is great cause in both; for,

1. When the wicked beare rule, Gods worship is trodden under foot, and the Kingdome of Christ is hindred: Now contrarily, when wicked men are foiled, and good men come in their places, the true worship of GOD is erected, which is the soule and life of the world; Christ is declared King, ruling in the midst of his enemies, and the bounds of his Kingdome are inlarged: these will know their duty out of the Word; these will doe their duty according to the Word; these will uphold the Arke and glory of God, will encourage his servants, and rule in the feare of God.

2. When wicked Rulers are in place, civill justice is neglected, as, *Iudges* 5.6. in the dayes of *Shamger* and *Iael*, the highwayes and townes were unoccupied; there was nothing but danger and spoile to him that went out and in, for robbers & oppressors; Wicked men, like themselves, may doe what they list, but when religious men are advanced, civill justice and peace, which is the maine stay and life of the world, is maintained; the sword is not suffered to rust in the sheath, but is drawne out to the terrour of evill men, and suffers not every man to doe as he list, as Israel did, being without a King.

3. When wicked men beare rule, there is abundance of all high sinnes against morall and civill laws, and increase of sinners, which, like weeds and vermines, can scarce, by greatest iuduſtry, be destroyed or kept under; but when good men beare rule, they will compell men to the keeping of the commandements of God, they will seeke and take up to just correcti on, drunkards, that lie swilling and swearing, and dicing, and carding, by dayes and nights; they will gather up such as lie and wallow, like swine, in the streets, who, had they not better helpe than their owne,

own, would be buried alive in the mire. Under such government, as wicked men would be nipt and kept under, so would righteous men increase, as under a faire gleame of incouragement, *Pro.* 28. 28.

4. Where wicked men beare rule, as all sins are suffred, so is Gods justice let-in in all kindes of plagues, publike and personall: They bring evill on the place; sometimes infamie and disgrace, sometimes poverty, and want, and a generall curse upon mens callings and estates, for want of reforming open abuses; sometimes the fire of contentions, quarrels and frivolous suites, like that which came out from *Abimelech* and consumed *Sichem*, and from *Sichem* and consumed *Abimelech*; sometimes by driving away the light, and removing the Candlesticke from an unhappy and unworthy people to some that will bring forth better fruit: wheras, where godly men are exalted in their stead, Gods plagues are removed, and turned into all kindes of blessing.

Use I.

The custome of the Church is every private Christians instructiō; we must therfore provoke our selves to rejoyce in the overthrow of the dragons kingdome, & that both in respect of our selves, and others.

First, when in *our selves* we see our spirituall enemies throwne downe by the power of the Word. None of us but professeth his part in that great victory of *Michael* from those dreadfull enemies, sinne, Satan, hell, death, and damnation: as this is the highest raised mercy that ever God gave us, so ought it chiefly to raise our spirituall joy. to sing the Song of *Moses* the servant of the Lord, and of the Lambe, as it is penned and pricked for us, *Revel.* 15. 3. *Great and marvellous are thy workes, Lord God Almighty; just and true are thy wayes, O King of Saints.* Are wee delivered from the leprosie of sinne? let us not forget to goe backe, as the nine Lepers, to give praise; but

but challenge our owne dulneſſe, who can as ſoone forget ſuch good turnes, as *Pharaohs* butler did the good turne of *Ioſeph*. *Gen*. 40 23.

So likewiſe when wee ſee our temporall enemies, who want no will nor malice to do us miſchiefe, but are muzled, hampred and fall before us; now wee ought to lift up the voice of thankſgiving, as *Pſal*. 9. 1, 2, 3. I will praiſe the Lord with my whole heart: I will bee glad, rejoyce and ſing to thy name, for that mine enemies are turned backe, and thou haſt maintained my right. *Pſalm*. 22. *Save mee from the mouth of the lions, and I will declare thy name to my brethren*. But with this pure affection; onely as they are enemies to Gods Kingdome, and ſo farre reſiſt us as wee ſeeke to uphold the ſame.

Secondly, *without our ſelves* wee muſt breake forth into praiſes, when wee ſee the powers of the dragon caſt downe in others whether ſpirituall or temporall.

When wee ſee the holds of ignorance, errour, wickedneſſe, overthrowne by the preaching of the Goſpell: when wee ſee the walls of helliſh Jericho battered by the ſound of the rammes hornes of the Goſpell: when wee ſee countries or perſons converted, and yeeld up themſelves to the obedience of the word: Here is matter of joy and praiſe, that the tents and curtaines of the Church are ſpred out and enlarged, and the kingdome of Chriſt prevailes againſt the power of the dragon Thus the ſeventy Diſciples, having beene ſent out, returne to Chriſt with joy, ſaying, Lord, even the devils are ſubdued unto us: nay our Lord himſelfe rejoyceth, that Satan fell downe like lightening from heaven.

Or if wee ſee the temporall enemies of the Church overthrowne: if we ſee *Amalec* ſtricken downe before Iſrael, *Hamans* deviſe broken, Anti-

chriſts

christs power weakened and lessened, Popish forces repulsed: Do wee see *Pharaohs* chariots and his hosts cast into the sea, and his captaines drowned in the red sea? *Exod.* 15. 4. Do wee see the windes blow, and the sea cover them, that they sinke as lead in the mighty waters, as our enemies did in 88? Do wee see hellish powder-plots, digged as deepe as hell, prevented, and the diggers falling into their owne pits? How should wee now take up the songs of praise and tryumph, that the Lord hath done so great things for us whereof wee rejoyce! *Psal.* 126. 4.

Now for the better performance of our duty herein, consider three things,

1. The conditions of this praise.
2. Meanes to attaine it.
3. Motives to it.

1. For rules of direction, our text hath foure conditions.

1. That all the praise & honor of victory belongs to God, as in the next vers. For God only can overthrow the devils kingdome: hee onely hath power above the dragon: the Churches victory is the worke of his finger, as the Church acknowledgeth, *Exod.* 15. 1. *I will sing unto the Lord, for hee hath tryumphed gloriously. Iudg.* 5. 3: *I will sing unto the Lord, I will sing unto the Lord God of Israel. Salvation is the Lords, Psalm.* 3. 8.

2. So soone as we see the victory, so soone should we sing out the Lords praises, as the Church here. Wee must not put off our vowes, nor suffer the blessing to grow stale before wee have performed them. Israel on the shore, seeing the Egyptians dead on the sea banke, *Then sang Israel, Exod.* 15. 1. So soone as the Jews had obtained victory over their enemies, they consecrate the very next day after the victory to the publique praise of God; so while the sense of mercy

Ester 9 17.

mercy affects us, and while our hearts are warme with it, wee must praise the Lord.

3. As here is a *lowd voyce* for this great victory, so according to the greatnesse of the benefit our praises must bee. A great victory calls for a great voice of many. The blessing conferred upon any part of the Church is the blessing of the whole, and the whole must joy. In so common mercy none must sit out, none must say, what is it to mee?

4. As the Church here, so must wee sing out the majesty of Gods name, not with a cold affection, but with a mighty fervencie and ardor of spirit, to stirre up and kindle in others the feare and love of God. For this hearty and spirituall fervencie is the *lowdnesse* of the voice which God requireth, and how can hee kindle or inflame another, who himselfe is not warme or kindled?

II. Meanes to helpe us in this duty are these.

1. Earnestly to affect the prosperity and welfare of the Church, as feeling members and sharers of her joyes and sorrows; preferring the joy of Jerusalem before thy chiefe joy. Sound affection will imprint a sound notice of blessings, which else passe away as nothing concerning our selves

2 Not to forget but remember Gods mercifull deliverances. *Psalm.* 103. 1. *My soule praise the Lord and forget not all his benefits*, as if hee had said, If thou forget thou canst not praise, and if thou praise not, thou wilt forget them. To this end write and register them: make a day-booke of the noble acts of the Lord. *Psalm* 102. 18. Let it bee written for the generation to come, that the people not yet borne may praise the Lord; and that thy selfe, looking backe upon one, mayest finde out and espie many other.

3. Often speake of them, and raise monuments of them

them in thy heart: as the ſtones in Gilgal, the ſetting up of Altars, and impoſition of names in the old Teſtament. Tell the children of the acts of God, that they they may tell their children. The Paſſover was inſtituted among other ends for this, that the children in times to come might know how God deſtroyed the Egyptians, and paſſed over Iſrael. *Exod.* 12. 26. So muſt wee tell our children of 88, Of the powder-treaſon, and other deliverances, and make much of their monuments, to the perpetuall glory of God, ſhame of Papiſts, and comfort and inſtruction of the Church.

4. Often recount the great benefits redounding to the Church by Gods execution of judgement upon the wicked enemies of it. For,

1. By theſe overthrows the moſt deſperate enemies are daunted for a time, and by the terrour of judgements diſcouraged from their miſchievous enterpriſes againſt the Church. Did not Gods plagues on the Egyptians ſtop their unreaſonable violence againſt Iſrael? yea, however the kings heart was hardened to deſtruction, yet the people were overcome, ſo as to do them all the good they could, leaving themſelves bare and naked, to adorne and enrich them with their Jewels. And how hath the heavy hand of God, felt by our enemies, made them leſſe bold to attempt the like miſchiefes, yea rather inclined them to be at a kinde of peace with us?

2. By the dreadfull overthrows of wicked men the Lord ſets up his Church, and makes even the enemies themſelves ſubmit and ſtoop to her. *Pſalm.* 18 44. When *Davids* ſword prevailes in the Lords battels, ſtrangers ſhall bee in ſubjection, though diſſemblingly. The proud *Aramites* were forced to ſubmit themſelves wiih halters about their necks, to the King of Iſraell, 1. *King.* 20. 31. 2. *Chron.* 32. 22.

When

When that memorable judgement was executed against the King of Assur and his proud army, many are said to bring offerings to Jerusalem, and presents to *Hezekiah*, who was magnified thenceforth of all nations. So by the fearfull hand of God against proud *Herod*, the Lord made his word to prosper, and beleevers to multiply. *Act.* 12,23. 24.

3. By the judgements of God powred out upon wicked men, they themselves are convinced in their consciences, and forced to acknowledge themselves in a wrong course, and that the state of the godly whom they persecute, is farre more happy then their owne. If *Balaam* in his prosperity wished himselfe in the number of Gods people, what did hee when the sword came against him in the slaughter of the Midianites? *Numb.* 31.8. And when the Egyptians were hurled among the waves, did they not wish themselves in the state of the meanest Israelites? And shall not all wicked enemies, who now brave it out against the Saints, do so also, when the waters of Gods wrath arise, and beginne to returne forcibly upon them?

III Motives to this duty are these,

1. The end proposed by the Lord, of all his actions, is the setting up of his glory, but especially, when in overthrowing the dragon hee sheweth forth all his glorious attributes of power, justice, hatred of sinne, revenge of sinne, as also of mercy, care and love of his Church, the over-mastering of her enemies, for the terrour of all proud adversaries, and the encouraging and confirming the faith of the Saints.

2. As this is the Lords end, so wee cannot disappoint him of this end without our own great prejudice. For as thankfull praises for old mercies, invite new, so ingratitude being a bundle of many sins, hinders

ders the course and current of Gods blessings unto us. If we would continue & perpetuate mercies to our selvs we must not deprive the Lord of his due praises.

3. The Lord hath manifested his pleasure, and that hee is well pleased to have the mindefulnesse of his mercies towards his people to dwell with his Church, to beget in them more love of himselfe, and a greater desire of promoting his kingdome. Hence himselfe pleased to be the institutor of feasts, & speciall services for perpetuall memory of mercies & deliverãces: as the Passover to perpetuate the memory of the Angels passing over the Israelites houses, in slaying the first born of Egypt, & saving thẽ frõ the revenging Angell. And in their entring into the land of Canaan hee appointed the feast of Tabernacles, in remembrance of all that providence and preservation of them and theirs from all enemies, while they dwelt not in walled townes, but in Tabernacles forty yeares in the wilderneſſe.

4. The very Heathens themselves after their victories would institute publique solemnities to their gods in way of thankfulnesse, and dedicate dayes and temples to them for remembrance: and shall Christians come behinde them, and (as the manner is) after victories eate and drinke, and bragge, and sweare, in the meane time forget their songs to the Lord?

5. We cannot better, or liker to our life of heaven, exercise our selves on earth when all the Saints shall solemnly and tryumphantly sing and sound out the glory of God for their finall deliverance from the Dragon and all his Angels by Jesus Christ, when the Angels, Saints, Patriarchs, Prophets, Apostles, Martyrs, and all the blessed company of heaven shall joyne in the song of Moses and the Lambe: Now the Saints on earth must resemble and begin this life of heaven, and seeing all other services and spirituall duties

duties shall cease, and onely this shall remaine in heaven, our care must bee, that it cease not upon earth.

Use II. This doctrine casts out of the society of the Church, such as grieve and repine at her prosperity and happy victories; for he cannot be a member of the Church, who rejoyceth not in her joy, nor a sonne of this mother, who is not glad in her prosperity: Is it a note of a righteous man, to rejoyce when hee seeth the vengeance? *Psalm.* 58.10. what is hee then that pineth when hee seeth Gods revenge powred on the heads of his adversaries?

1. Such as grieve when Antichrists kingdome is shaken, when they heare any newes of defeating his forces, and cannot containe or conceale themselves, but, by magnifying the Catholike Captaines, and contemptuous discourses against the Protestants forces, bewray what they are, and on what part they stand; good subjects must they needs bee while they bewray such sure affections to the enemies of GOD, our religion, our Countrey, our King, and our Kings Children; and good souldiers to Christ, and trusty, who are sorry when their Generall gets a victory: I cannot tell whether to impute their boldnesse more to want of grace in disclaiming the truth, or want of wit in such discovery of themselves.

2. Such as rage and storme against the power of the Word, which discovers the nakednesse of Popery: So shamelesse and foolish are some ignorant sots, and so earnestly set for their Popish Dagon, that if they heare any thing against the doating doctrines of Popery, they are ready to tumult, as the Ephesians, for their *Diana:* It is nothing with them to revile the Ministers, and give them all the lie, and charge them with ignorance or falsification: But what need clearer evidence to cast them for treachery against Christ his truth, and holy religion, established by the lawes, in

regard

regard of which, if folly it ſelfe did not leade them, they would forbeare?

3. Such as cannor endure our ſolemnities, and daies of publike joy for our deliverances againſt the bloody Papiſts, but as Vipers, ſwell with poyſon and griefe, that their mother hath any cauſe of joy, and that the Church and Kingdome was lifted up by God from ſuch deſtruction, as never came into the heads of any wretches, but Papiſts or devils. The barbarous heathens could not expreſſe their joy ſufficiently in their triumphs & gratulatory rites to their gods for the deliverance of their Countries and commonwealths from danger; but many among us (who yet muſt goe for good ſubiects, elſe all is mar'd) rather expreſſe the contrary in the miraculous deliverances of their Prince and Countrey, and cannot bee brought to ſhare in the ioy of ſound-hearted and loyall ſubiects.

4. Such as will not indure the ſound application of doctrine, which caſts downe the ſtrong luſts, and advanced ſinnes of men; they would blunt the edge of the ſword of Chriſts mouth, or wreſt it out of the hand of his valiant Captaines; they will breake the Scepter of Chriſt, rather than it ſhall get any victory againſt the ſinnes of men; and no man ſhall ſtand up to build Jeruſalem, but they are grieved, as was *Sanballet* and *Tobiah*, againſt *Nehemiah*, that ſuch a man was come, who wiſhed the proſperity of Jeruſalem, *Neh.* 2. 10. but theſe that will not indure this powerfull voyce of Chriſt, ſhall heare another, uttered by himſelfe, *Thoſe mine enemies, who would not ſuffer mee to raigne over them, bring them hither that I may deſtroy them.*

Now is come salvation, &c.

After the Preface, we come to the parts of this triumphant song, which are two; The former containes the ioy of the Church, vers. 10. 11. the latter, the wofull condition of the enemies, vers, 12. *Woe to the inhabitants of the earth and sea, &c.*

The ioy of the Church singeth out,

1. The praises of God, the giver of all victory.
2. The praises of *Michael* the Generall, vers. 10.
3. The praises and due commendation of the armie, the angels of *Michael*, who had valiantly and couragiously demeaned themselves in the conquering of the dragon and his angels, vers. 11.

In singing forth the praises of God, are, { 1. The matter. 2. The reason.

The matter of praise is the ascribing,

1. To God, *salvation, strength*, and *Kingdome.*
2. To Christ, *Power.*

The reason, *For the accuser, &c.*

All these Attributes ascribed to God and Christ, are amplyfied by the circumstances,

1. Of time, *now.*
2. Of place, *in heaven.*

Of the first Attribute, *Now is salvation in heaven.*

By *heaven* is meant the Church militant, whose conversation is in heaven, and which is the heavenly part upon earth: So the Word is used through the whole Chapter.

By *salvation* is meant two things in Scripture:

1. The happy deliverance of Beleevers from the state of perdition, and eternall damnation; called therefore the *heires of salvation, Heb.* 1. 14. this is spirituall and eternall.

2. The

2. The ſafety and externall ſecurity of Gods people, by their deliverance from cruell tyrants, who ſought the overthrow and deſtruction of their bodies; ſo, *Exod.* 14. 13. *Behold the ſalvation of the Lord*, that is, the deliverance from *Pharaohs* Army. This latter, a fruit of the former, is here eſpecially meant.

The particle (*now*) hath great light in it to cleare the Text; for it may be obiected, Was not ſalvation and power Gods before? or were they not in *heaven*, that is, ſeene in many ſingular victories of the Church before

Anſ. As theſe Attributes were never wanting in God, ſo the Church never failed of needfull ſalvation: but we muſt know,

1. That the Scripture uſeth to ſay, a thing is done when it is manifeſted ſo to bee, as, *Iohn* 17. 5. *Glorifie thy Sonne with the glory I had before, &c.* ſo now ſalvation is declared and manifeſted in this victory againſt the firſt aſſault of the Imperiall dragons: Before, while the heathen Emperours raged againſt Chriſtian religion, for the upholding of Paganiſme and heatheniſh Idolatry, iniquity raigned unto death of ſoules, and tyranny to the deſtruction of bodies, by thouſands and ten thouſands: But *now* ſalvation is wrought in heaven, Chriſtian Emperors have brought in the Prince of peace, in ſtead of thoſe tyrants, the Goſpell of peace, a word of ſalvation, received by faith, the end of which is ſalvation; and the peace of the Goſpell, by which the force of the tyrants is abated, themſelves confounded, and happy ſafety procured.

2. Wheras before the Lord put forth his ſalvatiõ for his Church, his praiſe ſeemed ſuppreſſed, or by a few, in ſilence and in corners confeſſed, now is ſalvation his, the praiſe of ſalvation is with a *loud* voyce openly

openly admired and extolled, in the publike congregation of all the faithfull,& by the overthrow of the dragon shineth as the bright beames of the Sunne in all eyes. Now is salvation manifested by God, magnified by Gods people.

Doct. God is the sole Author and worker of salvation to his Church and members; for this is the voyce and song of the Church here; Which words seeme to be taken out of the mouth of the Church elsewhere, on the like occasion: This was the foot of *Davids* song of deliverance, *Psal.* 3.9. *Salvation is the Lords*; and of *Ionahs* Psalme of praise for his miraculous preservation, Chap. 2.10. *Salvation is of the Lord*; and of the Churches song, *Exod.* 15.2. *The Lord is become my salvation*; and of *Habakkuks* song, Ch. 3.13. *Thou wentest forth for the salvation of thy people, even for salvation with thine anoynted*; where the Lord, as a powerfull Generall, is said to make an expedition against the enemies of the Church: And to shew that there is no Saviour besides him, the deliverance of the Church, by way of appropriation, is called Gods salvation, *Exod.* 14.13.

Reas. 1. 1. God alone hath promised it, and hee alone can performe it; his promise is in *Esay* 46.13. *I will give salvation to Sion, and my glory unto Israel*; and hee alone can performe it: for,

First, the Church cannot save her selfe, such is her impotency and weakenesse, no more than a flocke of sheepe can fence themselves from the droves of Lyons, Wolves, Foxes or dogs.

Secondly, neither can other men helpe her, *Es.* 59.16. and 63.5. there was none to help, none to uphold, therefore his arme did save it, and his righteousnesse did sustaine it.

Thirdly, no other creature can save her, for it is onely his priviledge that made her, to save her, *Esa.* 44 24.

44.24. *Thus ſaith the Lord thy Redeemer, that formed thee from the wombe*; and Chap.45.18. 21. *Hee that created heaven, and formed earth, proveth himſelfe thence to be the onely juſt God and Saviour, and commands his people, Looke unto me all the ends of the earth, and ye ſhall be ſaved*, verſ.22.

2. God is onely Saviour of his Church, by reaſon of that affection and relation which is betweene him and his people: for, 2.

Firſt, they are his flocke, and hee, as a good ſhepherd, will ſave them, as *David* did his ſheepe from the Lyon and the Beare.

Secondly, they are his Children, and as a mother carrieth her childe in her armes, to ſave it from knocks and dangers, ſo doth the Lord his firſt-borne. Both theſe are expreſſed in *Exod.*15.13. by two Hebrew words, *nacha*, and *nahal*, the one taken from the tender care of a ſhepheard, the other from the indulgent care of a parent.

Thirdly, the Church is his inheritance, his choiſe, his habitation, in which he hath promiſed to dwell for ever; which how could he doe if he ſhould ſuffer Tyrants either to deſtroy it or throw him out of poſſeſſion? Pſal.132.14.

Fourthly, the Church is his kingdome, which muſt have no end; but if he ſhould not ſave it, the enimies would ſoone bring it to an end.

3. It is a part of Gods glory, which cannot paſſe in any other, to bee the Saviour of his Church; becauſe, 3.

Firſt, he alone will bee knowne the onely GOD that heareth prayer, to whom all fleſh muſt reſort, *Pſal.*65.2.

Secondly, hee to whom the glory of the greater belongs, to him belongs the glory of the leſſer; but hee onely hath the glory of ſaving his people from ſpirituall,

spirituall, hellish, and eternall danger by Christ, and he onely will perfect his salvation by adding temporall and externall.

Thirdly, for his glories sake he will bee seene the only Savior in such times and maner, as none else can save, as in many miraculous deliverances, which all the world must ascribe onely to his hand. Israel must be saved out of Ægypt by an Outcast, drawne out of the waters; and the sea must make them a way, and become a wall to them, and a Well to *Pharaoh* & his followers; To bring them along, *Iordan* must runne back; To feed them and save them from starving, heaven must afford them a daily harvest, and a rocke must yeeld them water forty yeares; To save them from their enemies in battell, the Sunne must stand still, and the Moone stay her course, as in the dayes of *Ioshua*; in which all the world must behold the Lord fighting for Israel. How miraculously was *Ionah* saved, when hee was buried in a double grave?

Vse I. Twofold instruction ariseth hence to the Church and people of God.

First, wee learne in the greatest dangers and needs to waite for the Lords salvation; in the depth of danger, if wee be beset as Israel at the sea side, or if wee be chased into the bottome of sea, now to stand still and behold the salvation of the Lord, *Exod.* 14.

Quest. How may wee waite aright for the Lords salvation?

Answ. 1. Become Beleevers, members of the Church; for it is said, *The Lord will save Sion*: stablish thy faith in this promise, give God the glory of truth, and when thou art beset with sorrowes, pains, perils, when thou art in the valley of death, in the hands of death, in the house of death, now say, Salvation is the Lords, and as *Iob, If the Lord kill me, yet will I trust in him.* 2. Be-

2. Beware of ſinne; for that which thruſteth thee from the Lord, thruſteth away the Lords ſalvation from thee; but ſinne ſeparates betweene God and us, and may ſuſpend his ſalvation from his Saints longer than is for their eaſe: Bewaile thy ſinne, remove by repentance that partition, which thou haſt thruſt betweene God and thee; ſalvation is farre from the wicked, becauſe they are farre from God, *Pſalme* 119.155. It is never ſo farre from the godly; yet often not ſo neare them as they deſire, becauſe they are not got ſo neare God by faith, repentance, and invocation, as he deſireth; *Dan.*9.12. *All Iſrael have ſinned, and therefore the curſe is powred out againſt all Iſrael*; and, *Ioſh.*7.11.12. *Iſrael hath ſinned a ſinne, and cannot ſtand before their enemies*; If wee would have the Lord to put forth his ſalvation, we muſt put away our ſinne, which makes him ſeeme ſometimes as if he could not ſave his people.

3. Fixe the eye of thy ſoule directly upon the Lord, and looke not a ſquint at men or meanes, nor thinke all loſt if they ſet not in for thy helpe; for,

First, the Lord (whoſe ſalvation is) needs them not to worke by.

Secondly, all meanes are put in his hand, and by his appointment are what they are; and if hee doe uſe any men or meanes, as in this Text he did the Chriſtian Emperours, yet the Church muſt ſing, as here, ſalvation is the Lords.

Thirdly, no meanes may ſhare in his glory, nor obſcure or darken it.

Secondly, it teacheth to aſcribe all honour of ſalvation to the Lord, as here the Church doth: for, Eſa.38.20.

First, there is great reaſon that hee who is our ſalvation ſhould be our ſong: the Church here makes the author of her ſalvation, the matter of her ſong: ſo, *Exod.*15.2. *gnozzi vezimrath Iah,*

The Lord is my ſtrength and ſong. It is equall that the honour of ſalvation bee returned to the Author of it.

Secondly, the office of the Church is, to give knowledge to the world, by whom, and by what meanes ſhe is delivered, that after-ages may repaire in like dangers to the ſame hand, in which onely ſalvation is; ſee *Pſalme* 102.18. and *Eſa.* 38.19.

Thirdly, for our ſelves, we above all people have juſt cauſe to ſing unto the Lord our ſalvation, and ſay, Now is ſalvation the Lords.

Time was in the dayes of the fathers, when our nation lay in darkneſſe, in Idolatry, in the midſt of Images, and teachers of lies, worſhipping blockes, and ſtones, and cruſts of bread: The blindeneſſe and darkneſſe was palpable, like that of Ægypt, wherein no man could ſtirre out of the place where his ignorance had ſet him; But God in his due time tooke pitty upon us, and tooke poſſeſſion of us, as his people, poſſeſſed our Kingdome, our Princes and people with light, truth, and the bleſſed Goſpell of ſalvation; now was Antichriſt detected, darkneſſe diſpelled, Idols diſplaced, Maſſe-mongers and god-makers caſt out; now was ſalvation the Lords, when hee ſwept out that Antichriſtian vermine, frighted away thoſe uncleane birds, pulled downe their Cages over their heads, and made the happy reſtoring of the Goſpell as a birth-day to our Countrey, and this Engliſh Nation.

In the yeare 1588. when that invincible Navie, as they termed it, advanced it ſelfe with a Catholike ſtrength to ſwallow up our Nation at one morſell, they wanted not his Holineſſe helpe, to curſe and excommunicate our Prince and people; they wanted no Engines of torture and cruelty, no cut-throates to exerciſe them; they brought over heires for our Lands,

Lands, were provided of choiſe men deſigned to Biſhoppricks, our Baronries, our dignities, our livings, our Offices of Councell and State, all was their owne: But no ſooner they appeared in our Coaſts, but now ſalvation was the Lords, who would ſhew the Romiſh and Babylons *Balaam*, that there is no ſorcery nor curſing againſt *Iacob*, and make his Embaſſadours know, that there is neither power nor counſell againſt the Lord, and that he had no pleaſure in ſuch curſed crueltie and covetouſneſſe. The Sunne, the Moone, the Elements, fire, water, and windes fought againſt proud *Siſera*; but ſalvation was the Lords. In the meane time, what did we but looke on, while the God of our ſalvation made the confuſion of that Armado the ſtupor and admiration of the whole world?

Add to this the helliſh Powder-plot, when the necke of our King and all his three kingdomes was upon the blocke, and the ſtroke lifted up on high for the terrible blow, when the fire was a giving to their diabolical Engine; then was ſalvation the Lords; now was the Lord ſeene our ſtrong Saviour: for although our ſalvation was then ſent us in a royall veſſell, yet then was ſalvation the Lords.

At this day, other Countries (few or no Proteſtant Countries excepted) ſit in the duſt, nay, in goare-blood; there lamentable ſpectacles are fire, ſword, blood in ſtreames, and rivers ſhed like water in the ſtreets, in the fields, in the houſes; here meets them death of Parents, of husbands, of brethren; there overtakes them orbity of Children, deflouring of wives and daughters, with ſhamefull villanies and cruelties, beſeeming Popiſh forces. Their noiſes are frightfull alarmes, roaring of great Ordinances, tumbling downe of Towers, townes, and houſes over their heads, unhappy tydings of burning, ſpoyle and ſlaughter:

slaughter: But we enjoy peace, plenty, the Gospell of peace, safety and happy Protection under our owne Vines and figtrees: our noises are sermons, Psalmes, songs of triumph for many miraculous deliverances. At this our happinesse Papists chafe, & fume, & plot, and curse that there is no sorcery against *Iacob*, and are inraged that no plot succeeds, but fals upon the heads that devise them: and whence is all this, but that *salvation is the Lords*? And, were it not for our sinnes, salvation would bee the Lords still for us; all the power of Antichrist, nor all Popish forces, nor all the devils in hell could drive Christ out of his place, if our sinnes did not grieve him, and drive him away from us.

Vse II. 2. This is a reproofe both of Churches and persons.

1. This doctrine casteth out the Church of Rome from being the true Church of God; which I prove thus: The true Church singeth salvation onely to the Lord; the Romish Church singeth not salvation onely to the Lord; therefore, the Romish Church is not the true Church. The latter part, or assumption, I prove thus; That Church which seeketh or assigneth salvation to any thing within themselves, or without themselves, singeth not salvation onely to the Lord; but, the Church of Rome seeketh and assigneth salvation, both to things within, and without themselves, besides the Lord; *ergo*.

Within themselves they seeke and assigne salvation to the merit of their owne workes. The Rhemists, on *Heb.* 6. 10. say, that our workes are meritorious, and the very cause of salvation, so farre, as God should bee unjust if he rendred not heaven for the same. *Andradius* saith, that heaven is not given freely, but is due to our workes, and that God hath set forth heaven to sale for our workes; and it is as due as a peny for a peny-worth. *Suarez* also saith, A supernaturall

Orthodox. explic. lib. 6.

ſupernaturall worke from grace, within it ſelfe, and of it own nature, hath a proportion with the reward, and a ſufficient value to be worth the ſame. The reward is not given for Chriſts merit (ſaith he) the merit of Chriſt cannot bee made our merit, neither can our merits have the power of meriting from Chriſts merit, or any more worthineſſe than they be ordained to have of themſelves; yea, our merits are true merits, and have an inward worthineſſe, proportionable to the reward; in the ſame manner as if we conceived a man to be juſt without the merits of Chriſt, as many thinke of the Angels, and *Adam* in innocency. So *Suarez*, a Pillar of that Church, *Tom.1.in Thom.3.*

A heape of Blaſphemies.

1. Here is a Church built upon another rocke and foundation than Chriſt.

2 Here are Chriſts merits thruſt under board, reward is not given for them.

3. Here is ſalvation affirmed without Chriſt, as the Angels, and *Adam* in innocency.

4. Here are our owne merits, without all power or merit from Chriſts.

5. Here God crownes mans merit, not his owne gift, contrary to *Auguſtine de grat. & lib.arb.c.6.*

Nil Deus in nobis præter ſua dona coronat.

6. Here merit is magnified, and grace quite excluded, contrary to *Paul, If it be of grace, then no more of workes.*

7. Here our owne performances, which are all due, debt, ſinfull, damnable, and, when wee have done all we can, unprofitable, (*Luke* 17.10.) yet are more profitable, more honourable and beneficiall than all Chriſts.

Away henceforth with S. *Pauls* doctrine, that eternall life is either a gift of God, or a free gift: No, farre be it from us (ſaith the Deane of *Lovaine*) that we ſhould looke for eternall life, as a poore man doth

Explic. art. Lovan. tom. 2. art. 9.

doth for his almes, but as the Garland, which by our labour we have deserved.

Here is every man a Jesus in himselfe, without respect of the death or merits of Jesus: in a word, here is a damnable abrogating of the whole Gospell, a new establishing the Covenant of workes: Here is no longer a Christian faith, nor a Christian Church; cleave to it who will or dare; in this faith is no salvation; they are abolished from grace, and cut off from Christ Shall wee after such light suffer our selves to bee led away from the truth to an heresie that leads us from Christ, & salvation merited by him? Let them say, salvation is not the Lords, and seeke it in themselves, their owne merits, meanings, and observances; let their owne arme save them; let them disclaime the Churches acclamation, who sing, that *salvation is the Lords*, in whole, and in part, for beginning and perfection: But let us disclaime our selves; for, why should thistles boast of figs? and let him that glorieth, glory in the Lord.

Without themselves they seeke and sing salvation to many things; I referre them to two.

First the Host of heaven.

Secondly, the host in earth.

1. The Popish Idolaters runne to the helpe of Angels; Every one hath his speciall Angell, to whose protection hee must daily commit himselfe, and all his affaires; yea, and wee are bound to invocate the Angels for helpe and salvation; so say the Rhemists, on *Col.* 2. 18. because they are our advocates for mercy; and on 1 *Iohn* 2. 1. contrary to the very words; We have but one Advocate with the father, because wee have but one Head, and one that can plead his owne justice for mercy.

2. They runne to the Saints departed, as their tutelary patrons, and defenders of themselves and their

their Cities, whō they invocate to helpe & ſave thē, not as Mediatours onely (which were too much) but as meriters and beſtowers of mercy. It were tedious to ſhew, how every countrey, City, family, every man, every ſtate of men, every art, every diſeaſe, every beaſt have their peculiar Saint and Saviour. Some Saints rule the Sea, ſome the Land, ſome the Countries, ſome the Cities, ſome the Elements, ſome the arts, ſome the trades, ſome the beaſts, ſome the birds, and every Saint knowes his charge. The Student muſt pray to Saint *Gregory*, the Sayler to S *Nicolas*, the Painter to S. *Luke*, the Phyſitian to S *Coſmas*, the Lawyer to Saint *Iuno*; ſo Smiths, Taylers, Hunters, horſemen to S. *George*; the very harlots have S. *Afra*, and *Magdalen*; nay every beaſt and bird hath a ſaint to pray unto, geeſe *Gallus*, ſheep *Wendelin*, horſe *Eulogius*, hogs *Anthony*, *&c.* Oh abominable ſinke of Romiſh Idolatry! the true Church doth not ſing ſalvatiō to Saints, living or dead, but ſaith of *Abraham* & *Iacob*, *They know us not*, *Eſ.* 63. 16. & here, Salvation is the Lords; this the Church of Rome doth not, therefore it is not the true Church: But,

3. Above all their hatefull Idolatry, they exceed themſelves and all other Idolaters, in worſhipping the Queene of heaven, and depending on their Lady; and where the true Church ſing ſalvation to the Lord, they ſing ſalvation to the Lady. The Pſalter of *Bonaventure*, which they call the Ladies Pſalter, is a witneſſe beyond exception or credit; where in every Pſalme, whatſoever is ſung to *the Lord*, they change into *the Lady*; *Pſalme* 3. 1. O Lady, why doe they increaſe that trouble me? *Pſal* 6. 1. O Lady, correct me not in thy fury; ſo in all the reſt, all prayers, all confeſſions, all the praiſes of Gods ſalvation are turned wholy upon her. Add to this, that they turned *Athanaſius* Creed into our Ladies Creed, *Whoſoever will*

will be saved, must above all things beleeve firmely concerning Mary, *which, whosoever holdeth not firmely, cannot be saved; and so on; and concludes, This is the faith of our Virgin* Mary, *which whosoever, &c.* They have, and doe sing to her the Song of *Simeon, Now let thy servant of* Mary *depart in peace, for mine eyes have seene the salvation of* Mary, *which thou hast prepared before the face of all people, a light, &c.* They sing to her the Song of *Zachary, Luke* 1. 68. *Blessed be the Lady, and the Mother of my God of Israel, who by thee hath visited and redeemed his people, and raised up an horne of salvation:* And *Maries* owne Song, *My soule doth magnifie my Lady*; and the Song of *Ambrose, We praise thee Lady, wee acknowledge thee to bee the Lady, &c.* The same *Bonaventure* in his Ladies Psalter, lately imprinted, prayeth to her thus, *Coge illum peccatoribus misereri, Enforce Christ to have mercy upon sinners;* and in his Treatise called *corona B. Mariæ Virginis, Iure matris impera tuo dilectissimo filio;* Command thy welbeloved sonne, in the right of a mother, to turne our hearts from the love of earthly things unto heavenly: And in their Mariall, the name of the Lady is a strong tower, the sinner flyeth unto her and is saved, as is said of God, *Prov* 18. 10. Is not this to sing salvation to their Lady, not to the Lord?

Biel upon his Exposition of the Canon of the Masse, saith, Wee flie principally to the Queene of heaven; for it is signified in *Ester* the Queene, who comming to appease King *Ahasuerus*, had this grant, It shall be given thee, though thou aske halfe of my Kingdome; so God the Father, having his justice and mercy, as the chiefest goods of his Kingdome, keepes his justice to himselfe, and surrenders his mercy to the Virgin *Mary*, and so makes her (as *Bonaventure* cals her) the chiefe corner stone.

Bernard

Bernard de Busti, in his Marial tels us, *Velocior est nonnunquam salus, memorato nomine Mariæ, quam invocato nomine Iesu filij ejus*; A man may be sooner saved by mentioning the name of *Mary*, than by calling upon the name of Christ her sonne. How then is salvation the Lords? Christ saith, *I have trodden the winepresse alone, and there was no* man *with me, Esa.* 63.3. but (saith hee) there was one *woman*, &c.

Bozius de signis Ecclesiæ, saith, By the two Cherubins covering the Arke, are signified Christ and *Mary*, through whom God is mercifull, and heareth our prayers; and as *Hevah* was the mother of the living that filled earth, so *Mary* was the mother that bare all men to heaven.

That vision, beleeved of thē above the Canonicall Scripture (of the two Ladders set up, the red Ladder, on the top of which Christ stood, the Fryers of *Francis* could not get up by; but the white Ladder, on the top of which the Virgin *Mary* stood, by that they easily gat up) shewes, to whom that hereticall Church sings their salvation.

The heathens would rend their garments, and pull their haire off their head, to heare such blaspemies against their so reputed gods; and wee Christians can comport with such hatefull, blaspemous, Idolatrous people. No marvell if the Gospell take her to her wings, when such vile seducers are taken into our bosomes, and such Preachers as withstand them, cast out of all request.

But Papists expect not salvation onely from the Host of heaven, but from the host in earth. (Not troubling you with their Crosses, Relickes, Images, all which they invocate for helpe, with most religious devotion:) They all expect the very same salvation from the *breaden god*, as from Christ himselfe the very God; for it is very Christs body, blood, bones,

bones, flesh, Boots, and spurs, and all. Their detestable prayers to their breaden god, are infinite in number and sacriledge; I will not stirre that sinke now. But can wee sufficiently detest, or bee too opposite to a religion, whose god may be stolne away, as *Labans*, (*Why hast thou stolne my gods?* where *Chrysostome* saith, Art thou not ashamed of the speech? what, can they be stollen and be gods too?) whose god may bee burned in the fire, as the bread even after consecration; whose god may bee eaten by dogs, mice, wormes, yea, by his worshipper. *Averroes*, after his long travell and experience of many religions, detested, as worst and fondest of all, the Christian Religion, because (said hee) they teare him with their teeth, whom they worship as a god.

Can we bee too farre from that religion, whose god may poyson him that eates him, as in many instances I could shew in their host? and whose god may bee broken to pieces, and some of them reserved for relickes? shall wee bee so senseless as they, to expect salvation from that, which cannot save it selfe from wormes?

The second reproofe (after Churches) lighteth on many persons that seeke and expect salvation, not from the Lord, but from the devill, seeking to Witches and sorcerers; a common sinne even of hearers of the Word. Consider some reasons, shewing the wickednesse of it.

1. It is against Gods Commandement, *Levit.* 19. 26, 31. *Yee shall use no inchantment, the soule that turneth after such I will set my face against, and cut off.* God by his Law pronounceth death on the Witch, and the seeker to him; see, *Deut.* 18. 10. Lev. 20. 6.

2. All commerce with the devill, directly or indirectly, mediately or immediately, is condemned.

First,

First, the open compact with Satan by the Wisard, who openly invocates the devill, and for his helpe renounceth his Creator, his Baptisme, Jesus Christ, and his redemption, worships the devil, executes his commands, &c. It is absolutely wicked, to require this of them which they cannot doe without their owne destruction, and wraps themselves in the sinne; for, not principals onely, but accessaries are worthy of death *Rom.* 1.32.

Secondly, for the secret compact on thy part thou seekest them; for thou getteſt no cure, but by faith in that diabolicall meanes, nor farther than thou bewrayest distrust, infidelity, contempt, and rebellion against God, as *Eliah* said to *Ahaziah*, *Is it because there is no God in Israel, that thou goest to Baalzebub the god of Ekron?* 2 *Kings* 1.3.

3. It is a signe of a man or woman in a woefull estate, that seeketh to witches.

First, hee is an unbeleever; if the word had prevailed to heale his infidelitie, he would not seeke to Witches; faith makes no such haste.

Secondly, hee is one that carelesly or maliciously rejects the Gospell, and therefore God gives him over to manifest and open contempt of him. *Pharaoh* despising the Word, is given over to bee deluded by Sorcerers; *Saul*, for disobedience to the Word, is given over to seeke to Witches; he did it not before God was gone from him, see 2 *Thess* 2.10, 11.

Thirdly, he is one whose sin and judgement is ripe, as wee see in *Saul*, *Pharaoh*, and *Manasses*, who for conspiring with devils (named in the Text as an outragious and transcendent sinne,) was deprived of his Kingdome, bound in fetters, and carryed to Babylon.

4. The helpe thou canst get from them, is not comparable to the hurt by them; for,

First, the devill seldome cures the body, but hee kils the soule: is hee not a devill, as well curing as killing?

Secondly, hee seldome removes the evill either farre or long, but sometimes returns it againe in some other kinde, or person, in children, servants, or cattell: Hence is the common observation, that such persons never thrive after it, but all goeth backe with them.

Thirdly, if thou shouldst get good by thē, yet know,

1. Thou must not judge of an action by the successe, but by the rule.

2. Thou maist not doe evill, that good may come of it.

3 It were but as a robber should ruffle and live gallantly by taking of purses.

5. Consider this, never did good and religious man in Scripture seek to a Witch; and what a madnesse is it, to forsake the Author of life, and follow the author of death? and if hee be of the father the devill, that doth his workes, what art thou, or what canst thou thinke of thy selfe?

Use III. Lastly, here is a use of consolation. If salvation bee the Lords, the Church shall not perish, but indure safe so long as the Lords salvation indureth.

1. The rocke of salvation is founded in heaven, not to bee shaken by the forces of earth and hell.

2. Wee have a strong city; salvation hath God set for wals and Bulwarks, *Esa.* 26. 1. Hee that must scale these wals, must first scale heaven it selfe; and seeing the Lord hath promised to bee a wall of fire round about Jerusalem, (*Zech.* 2 5.) how can the enemy make an inrode or incursion?

3. All Satanicall and Antichristian forces must combine and plot in vaine to roote out the people of God from the earth: they can assoone hinder the Sunne in his course, and turne back the whirlewinde

into

into his place, as turne away the Lords ſalvation from his Church.

Oh but wee ſee many potent enemies, and mighty forces, and ſtrong armies levyed by Antichriſt, and his Princes, againſt the little flocke of Chriſt, and we ſee no helpe, no likely power to keepe from making havocke of all. *Object.*

I anſwer, 1. Salvation is the Lords, who is more mighty to ſave than they to ſpoile, elſe would they ſoone prove too puiſſant for the little city of God. *Anſw.*

2 Thou ſeeſt no helpe, yet is it not farre off, *Pſalm.* 85.9. ſurely his ſalvation is neare them that feare him, that glory may dwell in our Land.

3. It ſhall bee put forth ſeaſonably, and ſhall not tarry; *Eſa.* 46. 13. The time haſteneth when the Church ſhall ſing, *now is ſalvation in heaven*; now hath the Lord manifeſted his ſalvation in his Church, in the overthrow of Antichriſt.

And ſtrength, and the kingdome of our God.]

Theſe are the two other Attributes, aſcribed to God the giver of victory.

By *ſtrength* is meant the mighty arme of GOD, which hath two properties of power: the former, to ſuſtaine and beare up all things, ſo long as hee will have them to bee: The latter, to ſubdue all contrary things to his will and power: For this ſtrength muſt prevaile againſt all adverſary power, and can be overcome of none. *The right hand of the Lord bringeth mighty things to paſſe, Pſalm.* 118. 16. partly in the world, partly in the Church called out of the world; of which latter our Text properly ſpeaketh.

By Kingdome in Scripture is meant two things.

1. The abſolute ſoveraignty of God over all things, to whom appertaine all kingdomes: this is called

the kingdome of power, and appropriated to God;
Psal.22.28. *The Kingdome is the Lords*; that is, originally and in his owne right, all other in the creature is soveraignty derived, and delegate, *Dan.2.27.*
Prov.8.15. 2. That speciall administration and government, which hee exerciseth in setting up, and upholding his Church, at which our Text aimeth.

The difference betweene this and the former, is, In that, we are all by nature; in this, onely by grace; in that wee onely live and injoy the benefit of creatures, in this we live happily, and enjoy the benefit of new creation, in redemption and sanctification.

Now whereas this speciall kingdome is either of grace here, or glory hereafter, the former is here meant, even that kingdome of grace which the dragon specially oppoſeth, who resisteth not so much the kingdome of power, nor at all the Kingdome of glory, but most fiercely assaileth the kingdome of grace; as is plainely convinced by the particle, *Now is strength and the Kingdome of our GOD in heaven.*

Doct. In that the Church rejoyceth, that now the Lord hath put forth his strength in the overthrow of the enemies, and set up his owne kingdome where the dragon and his angels had ruled in darkneſse, Idolatry, cruelty, and tyranny, we learne, that *this Saints ought to rejoyce when they see Gods Kingdome set up and prevaile against the dragon and his angels.* *Rev.* 11.15. *When the seventh Angel blew the Trumpet there were great voyces in heaven*; that is, the militãt Church, saying, *The kingdoms of this world are become our Lords & his Christs.* These were loud voyces of joy and praise, that the kingdoms of the earth were converted to Christ, and because Christ in his Gospel raigned by the Princes among his & their subjects: And indeed a good heart, seeing Jesus Christ manifesting

manifesting his royall administration, and thereby taken up with sense and feeling of Gods goodnesse to his Church, cannot conceale nor containe this joy, but must vent and expresse it; as *Iethro* (*Exod.* 18.9.) rejoyced for all the goodnesse the Lord did for Israel; he inwardly rejoyced, he confessed it with his mouth, vers. 10. and afterward offered sacrifices to God for his mercy in delivering Israel from *Pharaohs* bondage; which mercy hee twice expresseth. And *David* seeing the forwardnesse of the people, offering freely to the Temple, rejoyced exceedingly, and blessed God before all the congregation, 1 *Chro.* 29.10. And when the Arke was brought home to the City of *David*, hee was so over-carried with joy, that hee could not containe himselfe, but he danced before it, 2 *Sam.* 6.14.

Reas. 1. 1. A good heart cannot but esteeme it the greatest cause of joy, where God is most honoured: But God is most honoured, where his Kingdom is most advanced; for here he glorifieth his power and grace farre above all that is in the kingdome of power.

First, his power is more admirable in setting up the Church, than in setting up the world: no lesse is his power in conversion, than in the Creation of men: The power of his Word converting soules, is no lesse than the word (*fiat*) framing bodies and substances. Neither is his power lesse admirable in upholding his Church, then in upholding the world; putting forth it self daily, both in removing the stops and impediments reared against him by Sathan, tyrants, heretikes, wicked worldlings, mans corruption; as also by advancing the powerfull meanes, by which his kingdome is erected, continued and inlarged.

Secondly, his grace is magnified by setting up the Kingdome of grace.

1. In gathering himselfe a choise people out of the world, by a meanes so contemptible to the world.

2. In freeing them from the dominion of sinne, from the curse of the law, and the power of Satan.

3. In bestowing on them the free grace of righteousnesse, joy, peace of conscience, and sanctification.

4. In their finall salvation.

2. Sincere love and affection to our mother the Church, and to our brethren the children of our father, cannot but bewray it selfe in rejoycing in their joy; seeing this onely affection will shew a man to bee of the house and blood of Christ, and his seed. How doe men rejoyce, when their neare kindred, as Parents, brethren, or children rise up in earthly wealth, honour, and happinesse? Even so will a godly man, when he seeth any advanced in grace, which brings ever a rich revenue with it, desirable above wealth; besides honour and favour of GOD, to which all earthly honour and favour is winde and vanity, and all rejoycing in any man or gift, without this, is carnall, unseasoned, and unsound. And contrarily, he is signed to bee out of the communion of Saints, who rejoyceth not in the grace of everie one; seeing every grace in every Christian, is every Christians grace; neither can hee bee a lively member, whose welfare is shut up in himselfe, seeing the health of the whole body stands in the welfare of every part.

3. That must be the greatest cause of joy in earth, which is next and likliest to the joyes in heaven: But, to see the kingdome the Lords, is the next and likest to the joyes of heaven. Therefore,

1. This maketh way and entrance into that Kingdome of glory.

2. That Kingdome of glory is but the perfection of this: For here is a daily subduing of enemies, and that

that is a conqueſt of all enemies ſubdued and vanquiſhed; this a gathering of ſubjects into the kingdome, in that all ſubjects are gathered; here the King of glory ruleth his ſubjects mediately, by Princes, and Paſtors, in Magiſtracy and Miniſtery; there hee ruleth all by himſelfe, immediately, and is by all acknowledged, all in all; here is a communion of Saints abſent from the Lord, ſtriving againſt ſinne, there is a communion of juſt and perfect men, preſent with the Lord, freed from ſinne, and triumphing over it; here the ſubjects have begun a chearefull and free obedience, ceaſing from ſinne, and have attained peace with God, joy, good conſcience, and ſweet fellowſhip with God, which is an heaven upon earth; there they attaine a perfect obedience, a perpetual Sabbath, and reſt from ſinne, an heavenly joy in the happy and immediate fellowſhip with God, ſeeing him as they would: So as indeed the ſetting up of this Kingdome is the ſetting up of that, and is the ſeed-time of that full Harveſt of joy, which eye hath not ſeene.

This condemnes ſuch as whoſe eyes are filled with envy at the proſperity and proceedings of the Goſpell, by which the Kingdome becomes the Lords, and gather matter of griefe and wrath, where they ſhould moſt rejoyce: As, *Vſe I.*

Firſt, graceleſſe and irreligious people, who expreſſe open contempt of Gods Houſe and Ordinances, cleane contrary to holy *David*, who rejoyced to heare the people ſay to him, *Come, let us goe to the Houſe of God*: And, whereas grace would teach them to count the feet of godly Preachers beautifull, they caſt mire and dirt in their faces, and what diſgraces the times wil afford thē; an earneſt of the ful wages they would pay them, if times ſhould prove for them. Nothing ſo much grieves them as a man

who is suffered to uphold the Lords Kingdome, as *Sanballat* and *Tobiah* were exceedingly grieved, that *Nehemiah* sought to build the walls of Jerusalem.

Secondly, profane Ministers, who above all men should rejoyce that Christ is preached any maner of way, and preferre the worke and prevailing of the Gospell above their chiefe joy, yet are full of envy to see Gods blessing given, and the Kingdome of the Lord more set up by others than themselves. So were the Pharises exceedingly troubled, to see the people follow Christ himselfe, *See, all the world goeth after him*: And their Ghosts walke in the world in numbers of their successors, whose hearts rise against those, to whose Ministery God gives a better report than to theirs: A signe of a proud and unmortified heart. Thus did not *Moses*, *Num.* 11. 28. hee did not presently shove and thrust at *Eldad* and *Medad*,, to thrust them out of the Congregation, because they propheſied, but was glad, and wished more of them.

Iohn 12.19.

The true Apostles were glad that Christ was preached by false apostles, though it were of envy; but they are false apostles, that envie Christ preached of good will. *Iohn* Baptist was glad that Christ increased though himselfe decreased by it, *Iohn* 3. 29. Oh that the Angels of the Churches on earth would resemble the Angels in heaven: They sing glory to God when Christ appeares, and the poore shepheards preach him; so would these, were they as free from pride and vaine-glory as they, and would frame their high spirits to the lowlinesse of our Lord himselfe, who rejoyced in spirit, and blessed his Father, that hee had revealed the things of the Kingdome to Babes.

Thirdly, others dissuade and discourage such as

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are comming on to Christ,and, were it not for them, would shew themselves subjects to this Lord, by frequenting his House and Ordinances; Oh you must not heare such nor frequent the Lecture, you shall get your selfe a blot,&c. O unhappy men, not onely the perswaded, whose lot is to light into such mischievous acquaintance, by whom they are intised away from their allegiance to their Heavenly King; but most unhappy such perswaders, who keepe away,with themselves,all they can fall in with! what is their worke,but the same with the dragons,Vers. 4.to slay every manchilde so soone as he is borne unto Christ? and what is their wages, but that of *Elimas*,who,whē he could not hinder the Deputy from hearing *Paul*, nor *Paul* from preaching,sought to pervert him from that hee heard, for which *Paul* cals him the childe of the devill, the enemy of righteousnesse, that ceased not to pervert the straite wayes of God. It is a fearefull sinne of a Pharisee, not to enter into the Kingdome of GOD himselfe;but to hinder such as would enter, is most damnable.

Fourthly,many others sinne against this truth,who cast their taunts upon no sort of men so much,as those who runne after Christ, and flocke to Sermons; these are yet no subjects of Christ,but as the unbeleeving Jews(*Act.*13.45.)who were inraged to see the Gentiles so ready to receive the preaching of *Paul*.

Vse II.

2.Let this provoke us to testifie our joy, whersoever we see the kingdome of our God prevailing. An heart zealous for Gods glory,& thirsting after mans salvation,esteems it the greatest earthly happines,to see the subiects of Christ multiplyed,by the daily addition of soules to the Church,*Act.*2.41. and to see Satan fal like lightning from heaven, sinne mastered, sinners cōverted,enemies stopped,or revenged: for,

First,

First, this is a due debt, and we *ought* to be thankfull, 2 *Thess.* 1. 2.

Secondly, Christ hath commanded us to pray, that his Kingdome may come; therefore also wee must thankfully acknowledge it, when it doth come.

Thirdly, they shall prosper that love Jerusalem, and preferre it to their chiefe joy.

But especially our ioy must abound, when our Lords Kingdome is set up neare us; as,

First, in our Countrey and Kingdome. We should pray to see, and reioyce in seeing our Prince and Rulers casting downe their Crownes and Scepters at the feet of the Lambe, keeping themselves bounded within that commission, which they all receive from Him, whose the Kingdome is; opposing by all their power, tyrannicall enemies, who delight to spill the blood of Saints, as water; advancing the Word, Sacraments, Ministery, and meanes of salvation, sincere and undefiled; cherishing godly Pastors and Ministers; upholding holy discipline, to reforme or cut off evill members; encouraging the religious and sincere-hearted Professors of piety; shunning evill men, chasing Idolaters and profane persons out of presence, and resisting the underminers and resisters of Christs Kingdome, whether by secret fraud or open force. All Scepters that uphold not Christs Scepter, must be broken to pieces; the which if it be held up at Court, will bee the easier held up in the Countrey.

Secondly, in our Cities and Townes. If an eminent and conspicuous Towne (as this is) yeeld to Christ, it is as a Beacon to the whole countrey round about, as a mother City once opening to a Prince, is a President to the whole Land.

What a ioy were it, if Gods Ordinances had prevailed in this Towne, that the Governours had led

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the way to Gods Houſe, as they were wont formerly; that Gods Sabbaths were ſanctifyed, which none looks after; that the love of God and his ſervants appeared among you; that we might not ſay truly, that ſcarce the meaneſt Village about you but would give both more countenance and more maintenance to a Lecture, than this corporation doth? What a comfort were it, that you were patternes of concord and agreement to all the Countrey, and not the ſpectacles of unquencheable diſcord and faction to all the kingdome? What a ioyfull thing were it, if we might ſee good men incouraged, vicious perſons corrected, incorrigible outcaſts caſt out, & all men brought at leaſt outwardly to the obedience of Ghriſt?

Thirdly, in our owne houſes. What an unſpeakeable ioy is it, when Gods Kingdome is come into our family, when our houſe is a *Bethel*, the wife is a ioynt-heire of the grace of life with the husband, the children are the Children of God by adoption, and ſing *Hoſanna* to Chriſt; our ſervants Gods ſervants, and our kindred of the blood of Chriſt with us? Wee need not bid men reioyce, when their children thrive and proſper in the world, the moſt of which ioy is carnall: But where bee the hearts fearing God, who more reioyce when they prove godly and religious; when they ſee their children walking in the truth, &c? How is the Kingdome of God in the family, when the husband checketh his wife, becauſe ſhee is the Spouſe of Chriſt; the father frowneth on his ſonne, becauſe hee is bookiſh, and diligent in reading, and good exerciſes; the Maſter will not indure the ſervant, that will bee a Saint, in his ſervice? O hypocrite, how canſt thou reioyce in the Kingdome of God in the Kingdome, and hunt it out of thy family? know, thou not onely wanteſt grace, but hateſt it.

Fourthly,

Fourthly, in our owne hearts especially; to see the kingdome of God set up, there will bee matter of assured and lasting ioy: *Matth.* 13.44. Hee that findes the Pearle, goeth away reioycing, and selleth all to purchase it. The *Eunuch* converted, goeth away reioycing: No man can have Christ, but hee hath also Christian ioy, unspeakeable and glorious; For that kingdome within us standeth in peace and ioy, *Rom.* 14.17.

Quest. How shall I know that Christ raignes in me, and that his Kingdome is within me?

Ans. 1. If our enemies be daily weakned, Sathan foyled, the flesh 'mortified; if we stand with our Lord in his warres, he raigneth over us.

2. If lawes of evill bee reversed, and the Lawes of Christ obeyed; now led out of Ægypt, we live by the lawes of Canaan.

3. If in stead of raigning sinne, grace raigne in us, as *Rom.* 5.21. *Christ raigneth by grace*: This is, when wee leave our sinnes, and live unto God and seeke in all things to please our last Master best, as servants doe.

Vse III. Mourne for the not prevailing of Christs Kingdome.

3. If wee must reioyce, when wee see the Kingdome returned to the Lord, then must wee mourne to see the Lords kingdome winne so little ground in the Kingdomes of the world.

I. What a lamentable thing is it, to see the greatest Potentates of Europe to warre against this kingdome of the Lord, & yeeld their Thrones, Crownes, wealth and power to *the Beast*, that is, to Antichrist, the chiefe adversary of this Kingdome? In stead of the lawes of Christ, which are the Scriptures of God, unto which all the subiects of Christ ought to submit themselves, they by all their power thrust upon the world the lawes of Antichrist, who, because hee cannot stand by the word of God, must stand and bee

bee upheld by the ſecular power; and in ſtead of gathering and cheriſhing the ſubiects of Chriſt, the godly Profeſſors of his Word and Goſpell, they perſecute them with fire and ſword, with proſcription and baniſhment, as men onely unworthy to live in their dominion. How ſhould our hearts mourne, when ſuch as ſhould bee nurſing fathers, and nurſing mothers to the Church, are as fierce dragons, tyrannizing, and waſting the little flocke of Chriſt? and thoſe that ſhould bee aſſiſtants to the Ruler of the whole earth, make moſt reſiſtance againſt him, chaſing the Scriptures out of their Countries, to receive in humane traditions, thruſting down the pure worſhip of God, to ſet up horrible Idolatry, blaſphemy, and ſacrilegious worſhip of ſtockes, ſtones, and the breaden god; perſecuting to death the faithfull and godly Preachers; & taking into their boſomes ſhavelings, *Baals* Prieſts, fabulous Fryars, Jeſuiticall Kingkillers, and Antichriſtian god-makers?

What a griefe is it, to caſt our eyes abroad into the world, and conſider what a ſmall part of it is come in, as ſubiects to this King? In the Eaſterne part of the world we may ſee *Gog* and *Magog*, Turkes, Jewes, and Sarazens, to hold out this Kingdome of Chriſt, and ſet up *Mahomet* againſt him, the god of that part of the world. In the Weſterne part we may ſee Antichriſt, *Apollyon*, his Holineſſe, the Arch-enemy of the Churches of the Gentiles, holding out by power and policy, by force and fraud, this Kiugdome of our God in the moſt of this Weſterne world, and none may buy or ſell, no nor breath or live, but ſuch as receive the marke of the beaſt in their hands and foreheads: So as wee muſt *beleeve* Jeſus Chriſt to bee the great King. For if we ſhould truſt our ſenſes, he ſeemeth, in compariſon of the world, to be as *Iſhboſheth*, a King without a Kingdome.

II. To

II. To come nearer to our owne Countrey; If we turne our eyes home, wee may finde matter of mourning, that this Kingdome of the Lord hath gotten no more ground in this Kingdome, or rather hath loſt much ground of late yeares; ſure it is, God never gave more excellent gifts, nor more furniſhed lights to his Church in any age ſince the Apoſtles, then in this laſt age, ſince the diſcovery of that Antichriſtian darkneſſe, nor in this age unto any nation more than unto this nation; and where he giveth much, doth he not require much? But oh the miſery that is come upon his Church, that,

1. Whereas wee ſhould have beene generally ſetled on our Rocke and foundations without wavering, we are now calling our grounds in queſtion, and muſt diſpute againſt deniers of our principles.

2. Whereas Antichriſt and Popery was a dead ſtinking carkeiſe, deteſtable to every man of any noſe or iudgement, now the dead bones ſeeme to reunite themſelves, and fleſh and skinne to come on them, and begin to revive and take heart, and conteſt, yea, iuſtle againe with the truth, which once gave it the deadly wound, as if it had brought ſeven ſpirits worſe than before, to take poſſeſſion againe.

3. Whereas painefull Preachers have beene worthily honoured, and Gods graces admired in them in former times, when the Word of God had free paſſage, and was glorified; what a griefe is it to ſee them now diſdained, and in ſtead of them to behold thoſe Locuſts, the Prieſts and Jeſuites, (fighting under their King *Abbaddon*, and conſuming the greene graſſe, and prevailing againſt ſo many, high and low, in theſe dayes of light?) to ſee theſe ſet by.

4. Whereas the doctrine of the Sabbath was deſcribed plainely out of the Word of God, and practiſed (unleſſe in very rude places) in holy and commendable

dable manner; now the holy obſervation of it is rather accounted a kinde of hereſie, and all the dayes of the weeke afford not ſo much profaneſſe, as that day, wherein all the ſubiects of the Lords Kingdome ought onely to attend upon himſelfe.

5. How did the Lord Jeſus mourne when hee ſaw the Jews without able Teachers as ſheep without ſhepheards? *Mat.9.36.* And what a mournfull ſight were it, to ſee a goodly field ready for the harveſt, but never a man in the Countrey to gather it in, but there it muſt rot! So, what a lamentable thing is it, to ſee ſo many Churches and Pariſhes without able Miniſters, and ſome countries utterly barren of meanes to gather them into the Kingdome! whoſe Miniſters, in ſtead of feeding them, either ſterve them or poyſon thē; in ſtead of directing and comforting the poore Church, ſmite her & wound her, & ſhame her by taking away her vaile from her. What a caſe was the poore Church in, when the Phariſes made a Canon, that if any did ſincerely profeſſe Jeſus Chriſt, hee ſhould bee excommunicated? *Iohn* 9.22. and afterward, whē *Diotrephes* caſt men out of the Church for receiving the brethren? 3. *Iohn* 10.

6. How did *David* mourne, and his eyes guſh out rivers of teares, becauſe men kept not the Word! The ſame cauſe have wee, to ſee men generally caſt off the regiment of Jeſus Chriſt, and led by the devill and their owne luſts: The deſperate prophaneſſe againſt the meanes, is moſt damnable: The Trumpet of the Goſpell cals them to ſubiection, but they ſay, This man ſhall not rule over us.

7. Wee have cauſe of mourning, to ſee the Goſpell going away, and the Kingdome a taking away from us, that is, The Word of the Kingdome, and the meanes of grace. Who doth not ſee the Word of the Kingdome gone in the power of it? For

For, where may a man see the power of it, (but in a very small remnant) so farre from the power of converting, that it cannot prevaile against open sins, nor trifling vanities? And who seeth not the kingdome going away in the presence of it, as wel as in the power? Will Christ stay where hee is so unwelcome? May wee not heare the same voyce as the Jewes did, *Mat* 21.43. because they refused the Corner stone, therefore the Kingdome should be taken from them, and given to a Nation that would bring forth the fruits of it? Or is it not a refusing of the Corner stone, to trample upon the Preachers and Professors of holy religion, and preferre before them, Priests and Papists, and to fall in love againe with Antichristian Idolatry, and Masses, and Breaden-gods, which reverse our Corner stone, and cannot stand with the presence of the Arke? So long as we have the Bridegroome with us, wee may reioyce, however other things goe with us; but if he goe, then our sorrowes come in as an unresistable flood.

III. To come to our owne places: It will set griefe to every good heart, to see how little ground the kingdome of the Lord hath gotten a long time: If we shall see, that after thirty or forty yeares constant preaching, Magistrates, professing religion, are careless of religion, as *Gallio*; let religion runne as it will, so that their aimes may succeed, and projects prosper; and not seldome turne the edge of authority against religion and religious persons: If wee see, that Magistracie will not bee wonne to joyne with the Ministery, to set an edge, and add a point to holy doctrine, to make our weapons the more mighty and piercing against sinne and sinners.

Well knowes Satan the Kingdomes of the world would bee the Lords, if these his two Ordinances should shake hands; if *David* and *Nathan*, or God, stand

ſtand together, *Ioſias* and *Huldas*; and therefore labour to divulſe them, and prevailes ſo farre as wee ſeldome enjoy their happy conjunction.

What a griefe is it, that when wee call for the ſanctification of the Sabbath, according to Gods ſpeciall Commandement, and yeare by yeare urge the reformation of notorious abuſes, yet after many yeares nothing is amended? there is no leſſe working, no leſſe playing, nay, more open prophaneſſe than before; that ſtrangers from forraine parts admire to ſee the diſorder of this place, and the open prophaneſſe, which hath had a name of good teaching and government.

And as in this, ſo in other things our comfort muſt be this, that we can grieve at what we cannot amend; & that the peace of your open prophaneſſe is proclaimed by your ſelves, & diſclaimed by your Preachers.

What a griefe is it, that while we preach the word of peace, we are all broken into pieces, and waſte out our time, wealth, thoughts, in frivolous quarrels, and willingly part with our peace with God, with charity to our brethren, with inward contentment, and outward credit and reputation?

And to conclude this point, if wee ſhall ſee Chriſt a loſer amongſt us, and that men are ſo farre from growing according to the means, as they grow more froward, more wilfull, more weary, and apparently loſe the good things they have begun: They were diligent hearers, men of good example, and earneſt affections, but now turned away, either by Popiſh perſwaders, or by the perſwaſion of their owne deceitfull hearts; how may wee grieve at the apoſtaſie of ſuch perſons, as if the Word of God were not the ſame, of the ſame ſavour and ſweetneſſe as ever it was; and if it be, they cannot bee the ſame. Well were it for them to conſider, that righteouſ-

neſſe departed from ſhall never bee remembred.

In all theſe evils, if all our paines, ſtudy, and counſell cannot prevaile, wee muſt turne us to ſorrow and teares, and mourne over you, as Chriſt over Jeruſalem, who wept and ſaid, *Oh that thou hadſt knowne the day of thy viſitation! but now theſe things are hid from thine eyes*, Luke 19.42.

IV. But moſt juſt cauſe of griefe and ſorrow wee have, when wee ſee that the Kingdome of God gets no more ground in our ſelves, and in our own hearts, than it doth: as,

1. If wee can finde, that Chriſt hath long and many a day knocked at the doore of our hearts, and ſought entrance, but we have not opened our everlaſting gates, that the King of glory might come in unto us, *Pſal.* 24. We make ſhew of receiving him into the Porters lodge, by a formall and liveleſſe profeſſion, but wee cannot afford him a roome in the Inne of our hearts, nor allow him a reſt there, as thoſe that reſt in him, as our chiefe good; we cannot eſteeme him our Jewell, and other things droſſe in compariſon of him.

2. When we find the word taſtleſſe and powerleſſe in us, which is the Scepter of this Kingdome, by which it is upheld; when it is not ſo ſweete unto our taſte, as honey in our mouthes; when we doe not account our it treaſure, above all pearles and precious things; when our hearts are not ſet upon it, our lives not framed by it, our ſelves not delivered unto it, or changed by it into the faſhion of it. So much place as the Word hath in thee, ſo much place hath Chriſt himſelfe. If the Word have no place in thee, no more hath Chriſt nor his Kingdome.

3. If we finde not our luſts tamed, and the enemies of the Kingdome not ſubdued in our ſelves, our former corruptions unmortified, not crucified, our love

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to ſinne no leſſe then formerly; the love of the world not conquered; our ſelves not denyed, nor can deny our profits and pleaſures: Now may wee juſtly mourne, that the kingdome of darkneſſe ſtands ſo ſtrong in us, that all the battery and meanes planted againſt it, cannot demoliſh and caſt it downe.

4. If wee finde the Spirit of grace and fortitude foyled, and grieved in us; that wee grow not ſtronger and more chearefull in good and holy duties of piety and mercy: that we are not ſtronger nor ſtouter in affliction & ſufferings: when we cannot endure loſſes and reproaches for the name of Jeſus Chriſt, nor bee chearefull in other trials; when the Spirit brings not this Kingdome of God within us, which ſtands in peace, joy, love of God, which is an heaven upon earth; this Kingdome of grace ſet up in the heart of a Chriſtian, is indeed an earthly Paradiſe.

5. If wee have made ſome way toward this kingdome, but growne heavy and weary; if wee be fallen from our firſt love; if wee have ſet our hands to the Plough, and looked backe to the world, to Popery, to carnall counſels, wee cannot bee fi- for the Kingdome of God, *Luke* 9.62.

And the power of his Chriſt.]

The Church having ſung out the praiſes of God, the giver of her happy victory, in theſe words, with the ſame loud and fervent voyce, proclaimeth the due praiſe and honour of *Michael* the Generall. In whom wee have,

1. His Title, *Chriſt.*
2. His relation to God the Father, *his* Chriſt.
3. His Attribute, *power.*

1. The Title (*Chriſt*) ſignifyeth one anoynted, or the *Meſſiah*, wherof yee lately heard, both the

things wherein it chiefly consisteth; namely,

1. In the ordination and separation of his whole person, to the Office of a Mediator.

2. In the plentifull effusion of all gifts and graces, fit for the Head of the Church; as also the differences of his anointing, from all the legal anoyntings of their Kings, Priests and Prophets; they by men, hee by God; they with externall oyle, he with internall; they ceremonially, in shadow, he truely and substantially; they to a small measure, he beyond all measure; they for themselves, he for his members: Therefore here onely consider, that this unction hath speciall reference to his Kingly Office, and is so farre here properly considerable.

II. For the word of relation; hee is called *his* Christ, or the Lords Christ.

First, for distinction; for other Kings were anoynted, and set up by men; but none else thus immediately set up by God; *Psalme 2. I have set my King upon Sion.*

Secondly, for eminence; all other Kings were anoynted as members of the Church, though heads of the Civill Kingdome; but Christ onely, the Lords Christ, was anoynted as Head of the Church.

Thirdly, for neare relation; they were (some of them) sonnes of God by adoption; but Christ was his owne naturall Sonne, and had the divine nature dwelling in him, not onely vertually and powerfully as they, but substantially and bodily after a sort, *Col. 2.*

III. The Attribute here ascribed unto Christ, is *power*: The power of Christ is twofold.

One, as he is the Sonne of God.

Another, as the Christ of God.

Theophylacti est distinctio.

The former is *potentia creationis*, which hee hath equall with his Father, over all men and creatures.

The

The other is *potentia conciliationis*, as hee is Mediator, whereby hee ruleth in the Church, among Saints, who are in ſpeciall ſubjection and confederacy with him. For further explication wee muſt inquire,

1. The difference betweene theſe two.

2. Which of them is here meant.

The difference betweene theſe two is in foure things.

1. One of them is *eſſentiall*, called παντοκρατορία, even the ſame eſſentiall Omnipotence with his Father and the Holy Ghoſt, as God. The other is *officiall*, the power not of Eſſence, but of Office, as Chriſt.

2. The former was before all time, this given him in time.

3. The former incommunicable to any creature; for finite is not capable of infinite; the latter communicable to Chriſt himſelfe.

4. The former is unchangeable and everlaſting, but the latter given up againe to his Father, of whom hee received it, 1 *Cor.* 15.

Queſt. Now which of theſe is here meant?

Anſ. The latter, which is the regall power of Chriſt, the Mediatour, which putteth forth it ſelfe two wayes.

1. In preſerving and defending his Church againſt all enemies, ſpirituall and temporall, whether wicked ſpirits, or wicked men tyrants and perſecutors.

2. In the converſion or everſion of his enemies, breaking to pieces ſuch Princes as will not bend, & be bowed, and daſhing to pieces like a Potters veſſell, ſo many as will not kiſſe the Sonne of God to teſtifie thereby their amity and ſubjection. Pſal. 2. 9. 12.

And now ſingeth the Church, Here is this power of Chriſt the King of his Church manifeſt; the dragon was potent, but *Michael* is Omnipotent; the dragon

gon was powerfull in earth against the Church, but Jesus Christ hath all power in heaven and earth, whereby he hath gloriously overthrowne him.

Doctr. The power of Christ, as Mediatour, is superiour to all other created power: Not his essentiall power onely, as the Sonne of God, but even the power of his Office, as the Lords Christ, and as the royall King of his Church, is superiour to all created power besides: *Phil.* 3.21. — *According to the working, whereby hee is able even to subdue all things unto himselfe.* *Heb.* 2.8. *Thou hast put all things in subjection under his feet: In that he put all in subjection under him, hee left nothing that is not put under him.*

Reas. 1. 1. His is a full power; a plenitude of power, *Mat.* 28.18. *All power is given to mee in heaven and earth.* Other creatures have *much* power given them, but he hath *all* power; power *in heaven* to pacifie his Fathers wrath, to open heavē which was shut by sinne, and to crowne the Saints his members, with heavenly glory. He hath also all power *in earth*, to chuse out of the world a people where hee will, to gather and call by his voyce those whom hee hath chosen, to perfect and keepe in his name those whom hee hath gathered, to represse, tame, and overcome all their enemies. In all which is a plenitude or fulnesse of power, not agreeable to any creature.

2. 2. No other creature hath either right or capableness of this power. The first-borne only had a right and power over all the rest of the brethren, & none of them over him; so hath Christ, as Mediatour, the first-borne of many brethren.

Againe, other creatures may have great power, some by usurpation, as Satan the god of the world; some by commission and permission, as lawfull Princes and Magistrates, but Christ by right of inheritance hath all power, and this grounded in the love of the Father;

Father; *Iohn* 3.35. *The Father loveth the Sonne, and hath given all power, and all things into his hand*: No creature can have all things in his hand. Here is a juſt right and undoubted title.

Againe, as the Father only can give it, ſo the Sonne onely can receive it; becauſe it is a power attending the hypoſtaticall union of the two natures, and therefore proper to Jeſus Chriſt.

Finally, not any one member, nor all put together are capable of the gifts of the Head; but the Father hath appointed him head of all things.

3. By Induction we ſhall ſee this power of Chriſt above the power of all creatures; and how can it bee other, ſeeing he that ſuſtaineth all things by his mighty Word, muſt bee more powerfull than they all, *Hebr.* 1.

Firſt, his power is above all created power in heaven. For hee is the Lord of the holy Angels, and even theſe glorious creatures that excell in power, attend and worſhip him, comming into the world to ſave the world, *Heb.* 1.6. and alſo comming againe to judge the world, is attended with all the holy Angels; who are therefore called *his* Angels, becauſe to him, as their Lord, the Angels and powers are ſubject, 1 *Pet.* 3 *ult.*

Secondly, his power is above all humane power; for his is abſolute, mens power limited: All humane powers are held of him; *by him* and for him Kings raigne, he holds off none, but hath a ſoveraignty in his owne right. All their power concerneth things on earth, and can goe no farther but to binde the outward man; but his chiefe power is ſpirituall, in things heavenly, ruling in the hearts and conſciences of men; of which the tribunals of men can take no notice. Prov. 8.15.

Thirdly, his power is above all the power of wicked creatures, be they never ſo deſperately contrary.

The Devils and wicked ſpirits obey him, and cannot reſiſt his Word, as we ſee every where in the Goſpel: And wicked men ſhall one day confeſſe with *Julian*, *Viciſti Galilæe*, Jeſus of Galilee hath overcome us.

Fourthly, his power is above all the power of unreaſonable and ſenſeleſſe creatures, bee they never ſo fierce and raging; *Mat.*8.27. *Who is this, whom the windes and ſeas obey?* Alſo fire and water, as in the Furnace a fourth was ſeene *like the Sonne of God*, reſtraining the flames, who afterward walked on the waters. Alſo diſeaſes obey him; hee ſaith to the Leper, Be cleane, and he is ſo; to the lame man, Take up thy bed and walke, and hee doth ſo; to the blinde, Waſh and ſee, and ſo it is. And what marvell, ſeeing death it ſelfe obeyes, and delivers his prey, at his word? *John* 11. 44. *at that Word Lazarus* came forth, bound hand and foot.

Dan.3.25.

Vſe 1. This concernes the enemies of Chriſt, and of his Kingdome; to terrifie them, ſeeing ſuch is the power of Chriſt, as will make them all his footſtoole; and though they carry matters with ſtrong hand againſt him, they ſhall not doe ſo alwayes: for,

1. This power will reach them, and they ſhall feele it one day.

2. It will bridle them, and they ſhall not reſiſt it as now they doe.

3 It will prevaile againſt them, to bend or break, to ſave or condemne them.

4. The greater they be, it will get it ſelfe more honour upon them, as *Pharaoh*, and they ſhall ſee and ſay, it is hard to kicke againſt the pricks.

More ſpecially;

1. Every naturall man is an enemy of Chriſt; every one till hee bee regenerate and reconciled, every ſinner going on in his ſinne. Let this power of Jeſus Chriſt ſhake thee out of thy ſinnes; for, was it ſuch

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in his low and baſe eſtate,as all the devils in hel could not reſiſt,but with one word were quelled; and doe we dare to provoke him now in glory? are we ſtronger than hee? 1 *Cor.* 10. 21. How deſperately doe wicked men goe on in ſinne, as if they were able to make their party good agai ſt him?

2. They are his enemies who will not ſuffer him to raigne over them, (*Luke* 19. 27.) but caſt off his yoake,and tread his Scepter under foot: Enemies to his Word are enemies to himſelfe; as,

Firſt,ſuch as forbid to preach the Word, as the enemies of *Ieremy*,chap. 11. 19. and the Rulers,to the Apoſtles, *Did not wee charge you to preach no more in this name?* *Acts* 4. 17.and 5.28.

Secondly, ſuch as conſult evill againſt the Preachers of the Goſpell, under colours and pretences; like thoſe who ſaid they were *Abrahams* ſeed, yet went about to kill Chriſt; why? becauſe his Word had nó place in them, *Iohn* 8. 37. Violencing of Chriſt in himſelfe or his members, is a ſigne of an enemy of Chriſt.

Thirdly, ſuch as ſnuffe and murmure at holy and wholeſome doctrine, and conceive wrath where they ſhould apply the truth for their owne reformation; *Iohn* 6.41. *They murmured,becauſe hee ſaid,I am the bread that came down frõ heavẽ.* Why,he preacheth himſelfe and hath his owne ends,and what hath hee to doe with us? what calling hath hee to bee ſo buſie? But what, is it not the truth that is ſpoken? canſt thou hate the truth, and not bee an enemy of Chriſt? Oh what a fearefull thing is it to ſtand thus in enmity againſt Chriſt,his Word, or ſervants! the power of Chriſt one day with one word ſhall ſmite them to the earth,as all his apprehenders, *Ioh.* 18.6. and thou that wilt not bee ſubject to the rod of his mouth, ſhalt be cruſhed with his rod of iron. *Pſ.* 2.9.

3. That

3. That great Antichriſt, and all his deluded armies, regular, and ſecular, are the greateſt enemies to the whole Kingdome of Chriſt; whoſe whole doctrine and religion is but a diſ-throning of the Sonne of God from his power and regency. And now they fight with all their power and politike plots: Abroad their forces are every where prepared, with death & deſtruction in all their way; at home their friends fight with lies, ſlanders, and ſuch other weapons as beſeeme their lying and ſlanderous religion: were their religiō truth, and from truth, it would not need ſuch weapons to ſupport it. But can they prevaile againſt the power of Chriſt? no, the breath of his lips ſhall ſlay both the Captaine and the troupes led by him, whoſe names are not written in the Booke of life *Re.* 17.14. They ſhall fight with the Lambe, but the Lambe ſhall overcome: and, *Will not God avenge his Elect who cry night and day*, and whoſe blood they have ſhed like water, and therewith watered all the earth, as a flowing Sea,

Lukc 18.7.

4. Enemies of Chriſt are ſuch indifferent men, as having power, place, and calling, out of policy and ſelfe-ſeeking are content and ſilent to ſee Popery prevaile, and doe not ſtand out in theſe times to helpe the Lord and his people againſt his enemies; I meane eſpecially thoſe Miniſters that doe not their uttermoſt to detect the frauds and impoſtures of Antichriſt, nor to confirme their people in the truth againſt the ſame. For, as he were no other then a Traitour to his King, that ſhall ſee and ſuffer any other to thruſt himſelf upon the Kingdome, and claim all royall authority, & make Edicts to draw all the ſubjects to his faction; ſo is hee to Jeſus Chriſt, who can patiently digeſt, that the man of ſinne ſhould thruſt himſelfe upon the Church; as the Head of it, and take on him to pardon ſinne, to make lawes to binde conſci-

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ence, and make new Articles of faith, and proclaime himself King of the Church & by fraud & force cõpell men to take his mark in their hands & foreheads. Surely as the power of Christ shall shortly overtake this sonne of perdition, who exalts himselfe above all that is called God, and takes on him in the Temple as if hee were God, so shall it meet with all those that take part with him, as they doe that discover him not, nor discover themselves against him.

5. They are enemies to Christ, who are enemies and rebels against the power which hee hath committed to Civill Princes. The Arch-rebell of the world, against Christ and Christian Princes, is Popery; neither can those Papist, which hold the Principles of Jesuited Priests at this day, but bee rebels to Christ, and to our Christian King; For,

1. They must hold our King a slave and Vassall to the Pope, and under his power to bee King or not: for the spiritual power may depose Princes, and place other in their stead, when necessity requires, saith *Bellarmine, l. 5. c. 7.* and *Suarez Defens. fid. l. 3. c. 23.*

2. They must hold, that the Pope may command other Kings to punish him, if hee please to call him Heretike or Schismatike; and if they doe not, hee may constraine them by excommunication. *Bell. ibid.*

3. They must hold, that subjects may depose their Princes, if Hereticall or Tyrannicall; and although Christians did not depose *Nero, Diocletian, Iulian*, &c. it is because they wãted force, for by right they might, if they had power enough. *Bell. ibid.* Neither did they use cunning when they wanted power (as now our Catholikes and honest Powder-traytors) because it was fit for the foundations of the Church to bee laid in patience and suffering;

suffering: Neither was it expedient in those times to doe all that law and right admitted, *Mariana de Rege l.1.c.6.* But in all memory of men, such as have undertaken the killing of Tyrants, have beene in high estimation, saith hee; and commends the person and fact of *Clement* on *Henry* 3.

4. They must hold, that although S. *Paul* saith, *Let every soule bee subject to the higher powers*; Rom.13.1: yet S. *Paul* never added, That every one should bee subject to powers excommunicate, or deposed by the Pope; neither can the one hee inferred from the other, being meere contraries; for a deposed King is no longer an higher power. *Suarez Defens. l.6.c.4.sect.5.* And this is the reason that *Bellarmine* against *Barclay, c.* 3. introduceth the Pope answering the people which would continue in the obedience of the deposed King, thus, *I doe not free thee from the naturall or Divine commandement, when I absolve thee from the tie of obedience; for I doe not permit thee thou shouldest not obey thy King, which were against the Divine law, but I make him that was thy King, to bee so no longer, as a servant set at liberty is bound no longer to that Master.*

5. They must hold, that Clerkes are no subjects, and that the King hath no power over them, either in spirituall or temporall things. So saith the Cardinall: *It cannot bee proved, that the Kings of this age are lawfull Superiors and Judges of Clerkes, if by the same meane it be not proved, that Children are above their fathers, sheepe above their Pastor, temporall things above spirituall*: and, Bellarm. de Clericis, c.30. *Not onely in spirituall things, but in temporall, is the Priest to be governed by his Ecclesiasticall Superiour; and it cannot be, that in temporall things he should acknowledge the secular Prince, because* Cap.28.

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no man can ſerve two Maſters. And (ſaith *Suarez*) *It is a generall rule, that Eccleſiaſticall perſons are exempted from ſecular juriſdiction, not onely in Eccleſiaſticall crimes, but alſo in civill; which cannot be denyed without denying a principle of faith.* And another, The rebellion of a Clerke againſt his Prince is not treaſon, becauſe hee is not his ſubject.

Defenſ. fid. l. 4. c. 15 §. 9. 16.

Eman Sa. apher. tit. Clericus.

6. They muſt hold no great difference, whether they kil their Prince with poyſõ or ſteel; for there be many examples (ſaith *Mariana*) both ancient & moderne, of enemies killed this way; but hee denies that hee may be juſtly poyſoned, who may otherwiſe be killed by fraud; for it ſeemes inhumane, to preſent him with poyſon in his meate or drinke, becauſe it makes him an inſtrument of his owne death; but yet a remedy hereof is, to apply it outwardly, by poyſoning the robe or ſeate, &c. as hath beene uſed by the Moores to ſome Princes. Thus conſcionably hath the great and conſcionable Jeſuite *Mariana* reſolved this great caſe of conſcience; *l. 1. c. 7. per totum.*

Now tell mee whether theſe be not ſound traitrous doctrines, and if any higher treaſon can be higher then the loweſt of them. Whether theſe bee not fit jewels to admit into a kingdom: Whether theſe men are to be magnified in our Pulpits above *Calvin, Beza, Luther, Bucer, &c.* Whether their bookes are ſo fit to bee ſtudied, being ſhops of rebellion, by novices or others, or to bee turned to aſhes in ſome happy Bonfire, that the memories of ſuch fire-brands, as their Authors, might periſh from off the earth? Whether a Jeſuited Papiſt bee any other than a rebel in an high degree, only quiet till he have oportunity, and till hee can conquer his Maſter according to their doctrine? All which I propound, to exhort all that

that would not be poysoned, and diverted from their allegiance to Christ and our Christian King, to beware of Popish doctrine, & above al of Jesuitical principles, which are the Catechismes of high Treason: and to exhort all Christians to submit to the power of Christ, put by him into the hand of his Anoynted, in all lawfull and indifferent things; and to stand farre off from the Tents of these *Corahs*, and Conspirators, remembring that of *Salomon*, *Feare the Lord and the King, and medle not with the seditious.*

Vse II. 2. This pertaines to the members of the Church, for consolation, instruction, and examination.

1. It comforts the poore Church, beset with mighty enemies within, and without, and on every side, and being in it selfe as a silly woman, or worme, weake and destitute of all helpe and meanes, may say as *Iehosaphat*, 2 *Chron.* 20. 12. *There is no strength in us in respect of this great multitude*. But here is comfort; the name of our Head is *Vcall*, *Pro.* 30. 1. of a verbe that signifieth *power*.

Object. What is it to us, that Christ hath power?

Ans. Yes, because hee hath it not for himselfe, but for us: The power of a Prince is for his subjects, and the power of the head is the strength of the members.

Ob. But if he have such power *for us*, why doth he leave us in such weakenesse, and as sheepe ready for the slaughter?

Ans. It is not because hee hath not such power as might make us stronger than all adversary power, even in outward meanes; but therefore hee leads us through weakenesse, that himselfe may be glorious in being seene our strength: for he useth to perfect his power in our weakenesse.

Ob. But if Christ had such power, why gave hee way to his enemies, not onely bodily, to apprehend and

and crucifie him; but ſpirituall, death, the grave, ſinne and Satan to ſeiſe upon him as an ordinary and impotent man?

Anſw. Not becauſe hee then wanted power; but,

Firſt, by his Fathers diſpenſation, for the time of his abaſement, which was not the time of manifeſting his power: But even then he told *Pilate* hee had had no power over him, but by his Fathers permiſſion, *Iohn* 19.11, and hee could have commanded more than twelve Legions of Angels.

Secondly, by voluntary reſignation, as hee ſaid, *I have power to lay downe my life*; and, *I give my life for the world*: which made his death not impotent, as other mens, but a powerfull death.

Thirdly, in reſpect of neceſſary ſatisfaction, having undertaken our cauſe and condition; wee were fallen into the power of ſinne, death, hell, the grave, and all miſeries; this very condition muſt he undertake, and beare away for us that which wee ſhould have lyen under for ever: For as a man cannot carry away a burden which hee takes not up, ſo could not Chriſt have removed our burden, if hee had not undertaken it. Hee could not overcome death, but by dying; nor the grave, but by entring into it; nor heale us, but by his owne ſtripes; nor inrich us, but by his poverty.

Fourthly, in reſpect of commiſeration, and compaſſion; He was touched with infirmity, that he might bee a mercifull high Prieſt, *Hebr.* 4.15. Hee would know our miſeries by his owne ſenſe, that he might affect them, and be pittifull unto us.

Fiftly, for his owne greater glory and exaltation; & that both in reſpect of his perſon, and of his work.

The power of his perſon ſhines brighter than the Sunne breaking out of a Cloud, in that hee enters the liſts with theſe enemies, within their own precincts, and there gives them the overthrow, conquers Satan in

in the wilderneſſe, Death in his owne deme, principalities and powers not in heaven, but on the Croſſe.

The power of his worke ſhineth, in that hee worketh the greateſt work that ever was, by contraries: To bring life out of death and to ſave the world frō death, by death, is no leſſe power then that which made all things of nothing, and brought light out of darkneſſe. To bring us to heaven by his deſcending into hell and heale us by his ſtripes, this is a powerfull worke indeed.

Now this ground being laid, that Chriſt never wanted fulneſſe of power, when hee was weakeſt & loweſt, and much leſſe now in his glory & exaltatiō we may build aſſured comfort on his foundation.

I. We ſhall not faile of needfull ſupplies of all things pertaining to life and godlineſſe, 2 *Pet.* 1. 3.

His divine power affords all needfull things for *life*: He can prepare a table for us in the wilderneſſe, *Pſal.* 78. 19. No Father is ſo able to provide for his children, as he is for his, in whoſe hands are all the corners of the earth: Hee is of power to ſupply us with all good meanes for his ſervice: Hee is able to give wiſedome, and the Spirit to them that aske him: He is able to feed and cloath us, and to fill up our Gomer, and inable us to all liberality. If our beginnings bee ſmall, or our loſſes great, hee can (if hee pleaſe) double our portion, as *Iobs*, at the latter end.

Alſo for things pertaining to *godlineſſe*, and a better life, we have ſtrong conſolation, in that Chriſt hath power,

1. To merit.
2. To apply.
3. To uphold.
4. To perfect our ſalvation.

1. He hath power to merit our ſalvation, becauſe he hath power to ſatisfie wholly by himſelfe the juſtice

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of God, without any piecing or patching to his merit and righteousnesse. He hath power to pay the whole debt, and to cancell the bill and handwriting that was against all Gods chosen. He is of power to pardon sinne: *Mat.9.6.* that ye may know the Son of man hath power to forgive sinne on earth, and he hath power to fulfill the Law.

2 He hath all power to apply his merit to our salvation: because to this end he did mightily raise himselfe from the dead by his owne power; and ascended into heaven, that by a powerfull intercession he might apply his sacrifice to the Saints. From thence he hath power to send his Spirit, to acquaint us with the things given us of God. And he is of power to worke faith in the hearts of the Elect, whereby they may apply to themselves his whole merit and obedience, while they are here below.

3 He is of power to uphold our salvation, divers wayes: By setting us upon a strong foundation, and a sure rocke, not to be shaken by any contrary power: By strengthening us by a powerfull word, which is a mighty organ and a strong arme able to save. 2 *Tim.* 3.16. By comforting and strengthening us by the Spirit of strength and power, 2 *Tim.* 1.7. God hath not given us the spirit of feare, but of power. And by making us invincible in suffering, *Phil.*4.13. *I can do all things by the power of Christ assisting me:* Yea to saile by hell to heaven, and to passe by the crosse to the crowne.

4 He is of power to perfect our salvation, and hath engaged this power to this purpose: 1 *Pet.*1.5 *Wee are kept by the power of God to salvation.* And why?

First, He is of power to make our imperfect duties pleasing to God, hiding all the imperfection of them under the mantle of his mercy.

Secondly, He hath a ſuperior power to al enemies; that none of them can ſeparate us, or plucke us out of his hands: for he hath the keyes of hell and death, *Rev.* 1.18.

Thirdly, He hath power to lead us through death & duſt into his owne glory: ſo as we have aſſurance of a glorious reſurrection by the working of his mighty power, *Phil.* 3.21.

Fouthly, He hath power not only of preparing manſions for us in his Fathers houſe, but in the laſt day to deſcend from heaven to fetch us up to himſelfe, that wee may be ever with the Lord. Our *Ioſhua* hath power to bring us into *Canaan*.

II. Here is a ground of comfort and encouragement in all well-doing, and to goe on feareleſly in good duties; wherein commonly we have the power of the world againſt us. For why?

Firſt, He is of power to ſtrengthen us, & of weake to make us ſtrong. Of our ſelves wee are able to doe nothing: that we have any power to any thing that is good, it is from his power: His grace alone is ſufficient for us, 2 *Cor.* 12.9. *Without mee yee can doe nothing*.

Secondly, He is of power to reward our leaſt labour of love to his name or Saints, and all the power of the world cannot hinder him.

Thirdly, He is of power to cleare our innocency; to diſperſe the fogs and clouds of calumnie and reproches, and to make our righteouſneſſe ſhine as the ſunne at noone-day. He can and will make our darkneſſe light.

Fourthly, His power encourageth our prayers; becauſe he is able to receive them, and doe abundantly above all that we aske or thinke.

Fifthly, He is of power to make us perſevere: for he is able to perfect his worke: and this power ſhall uphold

uphold a poore Christiã, if the truth should faile from the Church and Kingdome.

Object. I am weake, and oftentimes careleſſe in keeping my ground and grace.

Anſw. Quicken up thy ſelfe: become a member of Chriſt, and if thy faith be weake, that thou canſt not comprehend him, his power is ſtrong to comprehend thee: yea the weakenes of God is ſtronger then men. 1 Cor. 1.25.

Object. But the enemies are ſtrong and powerfull, Jeſuites & other ſeducers ſubtle, and ſundrie adverſaries armed with power, grace of times, cruelty, &c.

Anſw. Yet this power of Chriſt layes ſuch hold on every true Beleever, that no ſeducer can deceive him, nor no power plucke him out of his hands. No power can diſmember this Head, nor reach their graces.

6 He that is of power, & gave us ſtrength when we had none, is of power even in death and in our duſt, when al ſtrength is gone, both to keepe faithfully for us what we commit unto him till the laſt day, & alſo to renew us with ſtrength as the Eagles, and change our vile bodies to be like his glorious body; like it in quality, not equality; in ſtrength, ſhining, agility, incorruption; fitted as a glorious member to be united to ſo glorious an head, and that for all eternity.

III Another ground of comfort is, that out of this power of Chriſt we may conclude the ſtability of the Church, which is his Kingdome. This power hath upheld the truth theſe many hundred yeares, againſt the divell, the world, the Turke, Antichriſt, Popiſh Princes, and forces; againſt tyrants, maſſacres, inquiſitions, torments, pouder-plots; againſt falſe brethren and hypocrites; that againſt all the gates of hell it is not onely taught and preached, but triumpheth and conquereth, ſo as all the world may ſee a

Zech.12.

mighty power protecting it. The Church is an *heavie stone* to lift at, because it hath all Christs power for it: and therefore, if all nations rise against it, they shall be torne in pieces. The truth is stronger then all, and must prevaile at last: it may be smothered as fire under ashes, extinct it cannot be, so long as Christ who is truth, hath power to uphold it. The promise is strong, that all the gates of hell shall not prevaile against it. For as Christ is truth that uttered it, so he is Omnipotent to accomplish it. This power shall ever keepe this Arke upon the waters from drowning.

Hitherto of the consolation.

Instruction also ariseth from this power of Christ: and,

1 To Ministers, that they *preach Christ the power of God*, 1 *Cor.*1.24. that is, not onely by preaching to acquaint men with the power of Christ, but so to preach as Christs power may be put forth in the Gospell, which is the rod of his power; and so as to bring in subjects daily under this power of Jesus Christ, Preaching a mans selfe will not doe it, nor preaching of men will not doe it, nor every learned, nor every idle discourse of Christ: but to speak from the spirit, and in demonstration of the spirit, that men

1 Cor.14.25. may say, *Christ is here indeed*, I feele his power quickning, counselling, comforting &c.

2 To Magistrates, that they put forth all the power they receive of Christ, for the glory of Christ, and the good of the Church; as knowing,

First, that all powers are of God; and therefore for God and his causes.

Secondly, they are his Ministers for the good of the good and them that do well.

Thirdly, those that honour God, God will honour, and contrarily. And who seeth not, that those that extraordinarily

extraordinarily oppoſe this power of Chriſt in his Ordinances, God extraordinarily oppoſeth them? they cannot ſo openly contemne him, and deſpiſe his word, but God as manifeſtly powres contempt upon them, and makes them extraordinary ſpectacles of diſgrace and contempt. For how can a man ſet himſelfe againſt God and proſper?

Fourthly, All the power in Chriſts owne hand was ſet againſt ſinne and the divels kingdome: what better example to a Chriſtian Magiſtrate?

3 To every Chriſtian: three wayes.

1 Wee are inſtructed to ſubmit our ſelves to the royall power of Chriſt our King, as willing ſubjects, acknowledging him the great Centurion of the world. For this was propheſied of us in the New Teſtament, *Pſal.* 110. 3. *Thy people ſhall come willingly at the time of holy aſſembling.* And otherwiſe we ſhall be worſe then wicked angels, or the unreaſonable creatures who all obey his word, as we ſaw before.

2 To depend upon this power of Chriſt, as our ſoveraigne King, who hath all power to do us good. Want we heavenly things? he hath all power in heaven, and for heaven: he hath power to call, to juſtifie, to ſanctifie, to beautifie, to glorifie. Want we heavenly graces and riches? he hath treaſures of wiſedome and grace. Want we earthly things? he hath all power in earth: he can beſtow, not dews of heaven only, but the fat of the earth. *Iſaac* had but one bleſſing: but he hath more bleſſings then one: and if he be rich, being our husband, wee ſhall not be poore.

3 To acknowledge this power of Chriſt in all our receipts of bleſſing or comfort.

1 Finde wee the worke of converſion and ſound grace? this is not by free-will, or preparations, or operations of nature: but here is a creating power

put forth by Christ, a power divine working many miracles, making a blind man see, a deafe man to heare, dispossessing a man of many divels, raysing a dead man, and quickning him that was dead in trespasses and sins.

2 Finde wee not onely our peace made up with God, but that now wee are lovingly affected to Gods people for Gods image and goodnesse? Here is a fruit of Christs mighty power, who hath reconciled the wolfe and the Lambe, the child and the cockatrice, *Esa.* 11.6.

3 Finde we any worke of holinesse begun, any presence of grace, any beginnings of heavenly motion, in faith, hope, love, joy, zeale, constancy? Here is a great power of Christ our head, by whose power all these are purchased: here is a power making a Blackmoore white as snow.

4 Findest thou any strength against sinne, any temptation foyled, any lust given over and hated which thy nature inclineth unto? Oh here is the power of Christ above the power of nature. Never was sinne foyled but by Christs power: never was any a Conquerour in the spirituall combate, but by the presence, power, and strength of the Generall.

5 Finde we our prayers heard, our defects covered, our duties accepted? All this is the vertue and power of Christs prayer, and by the merit of his obedience.

Thus must wee with the Church here sing out the power of the Lords Christ.

And this also of the Instruction.

Next, this serves the members of the Church for *examination*: namely to try, whether we feele this power of Christ put forth in our selves; else all is unprofitable and uncomfortable to us. *Phil.* 3.10. the Apostle counts all other knowledge and priviledges

but

but losse and dung in respect of knowing in himselfe the vertue and power of Christs death and resurrection. This is more then to heare of Christ, of his life and doctrine, of his death and passion, It is a lively feeling in his owne soule the power and vertue of his death, in the death of sinne, and of his resurrection in rising from the grave of sinne. This is more then to preach of Christs life and death, and goeth beyond all eloquent discourses of the actions and passions of Christ, if the Preacher (as too many) onely know the vertue of Christs death as the Physitian knows the vertues of herbes and simples, onely by his reading or relation, without his owne experience. This knowledge of the power and grace of this *Salomon* must be like the knowledge of the Queene of Sheba, 1 *King.* 10.7. It was a true word which I heard of thy sayings and wisdome, howbeit I beleeved not this report, till I came and have seene it with mine eyes: neither can halfe the power and glory of Christ be attained by reading, or report, except our selves by inward feeling and experience come to discerne it. That is an happie knowledge of the power of Christ not which is speculative or discoursive, but which is experimentall, such as the Samaritans, *Ioh.* 4. 42. They say to the Woman, Now we beleeve not for thy relation, but because our selves have seene Him.

Quest. How may I discerne the power of Christ in my selfe?

Answ. It may be discerned by foure special marks, or evidences.

1 By the power of the word, which is his powerfull arme to salvation. So much as thou findest the power of the word, so much of the power of Christ mayest thou discerne in thy selfe. Now examine:

1 Hast thou found the word commanding light

out of darkneſſe in thy ſoule, as in the firſt creation? hath Gods powerfull word created a new ſaving light in thee, that whereas thou waſt blind, now thou art ſure thou ſeeſt the face of God in Jeſus Chriſt reconciled unto thee?

2 Cor. 4. 6.

2 Hath the word in the Miniſtery beene a powerfull voice of Chriſt calling thee as *Lazarus* out of the grave where thou waſt by nature under the dominion of death by ſin? hath it brought in a new life of God, and grace? What word beſides the Omnipotent word of Chriſt can raiſe a dead man? If the word of God hath inſpired a new breath of the Spirit, and wrought heavenly motions in thee, thou mayeſt plainly ſee the power of Chriſt in thy ſelfe.

2 Cor. 10. 4.

3 Hath the word beene powerfull as a mighty engine to caſt downe high and ſtrong holds, and bring every thing unto the ſubjection of Chriſt? hath it taken thy higheſt holds, and now ſitteth as a Commander there? If it have an inward command, the underſtanding conceiveth, and is convinced in the certainty of things which be contrary to nature and ſenſe: it will ſhut the owne eyes, and yeild to things fooliſh and abſurd to reaſon: The will eaſily denyeth it ſelfe & worldly wiſdome, reaſon, profits, pleaſures, liberty and life it ſelfe, to ſubmit it ſelfe onely to the will of God: The affections are wrought by the word, earneſtly to embrace things which they moſt deadly hated. Oh what a mighty power of Chriſt is in that word, whereby thou now loveſt Gods word and Miniſters, who moſt bend themſelves againſt the ſwindge and ſtreame of thy naturall deſires and cuſtomes? wherby thou art now wrought to heavenly-mindedneſſe, who waſt ſo wedded and hand-faſted to the world as thou didſt thinke thou couldeſt never be divorced? whereby thou canſt now hate ſinne and workes of the fleſh, which before

were

were as meat and drinke, and as delightfully drawn in as the fish draweth water, and held fast as sweete morsels under thy tongue, not to let them goe? who can deny this to bee a prevailing power of Christ, casting downe such Turrets and Bulwarkes of nature, of corruption, which would have yeelded to no other force or battery? The blast of the ramshornes seemes a weake and foolish thing; but nothing else can cast downe the wals of *Iericho*, but this.

4. Hast thou found the power of the Word outwardly reforming thy life? hath it beene of power to call thee from thy bad customes and companionships? doth it order thy speeches with grace and wisedome? doth it worke a redresse in thy wayes, and make all thy steps right and cleane? doth it change thy course into it selfe, and make it gracefull to thy profession, and fruitfull to thy brethren? Here isthe power of Christ attending his Word, and the worke of his Spirit changing us into the image of it from glory to glory, 2 *Cor.* 3.18. But what power of Christ is in him that is a sot, without understanding of the Word, after so long hearing, or that shuts his eyes lest hee should bee enlightned? or in him that will not beleeve beyond that he seeth with his eyes, or may touch with his fingers? or in him who is not a whit altered from himselfe when hee was at the worst, not quickned with the life of God? Hath the Word beene too weake to stirre in thy conscience, to change thy heart, to reforme thy speeches, but thou must rap out oathes at pleasure? to conforme thy life to it, but thou must drinke and game, and doe as the company is, accounting holy obedience but a needlesse strictnesse and preciseneſse, and exemptest thy selfe from obedience farther than thou listest? To thee I say, the regall power of Christ hath no

place

place in thee, who art as yet no subject, but a rebell, and resister of it.

II. Know the power of Christ in thee by the power of faith. The worke of faith is a worke of *mighty power*; a worke of such power, as neither man, nor Angel, nor the bare Ministery can effect; it is the Arme of God, and the operation of him that raised Christ from the dead, *Coloss.* 2.12. Finde in thy selfe the power of faith, and thou hast found the power of Christ; for faith makes Christ, and all his power, to become ours.

2 Thess. 1.11.

Quest. How may I finde in my selfe the power of faith?

Answ. 1. The power of faith bewrayes it selfe in powerfull and fervent prayer; which is powerfull, and prevailing with God himselfe, who suffers himselfe to bee overcome by the wrestlings of faithfull prayer, as we see in *Iacob* and the Canaanite.

2. In chearfull obedience to the will of God. Faith cannot but work by love to God and man; and therefore the obedience must be both generall, having respect to all Commandements, and chearfull and ready in all, even the most difficult and dangerous; as holy *Abraham* was in leaving his Country, circumcising his family, offering his sonne, all done by faith, *Heb.* 11.

3. In patient induring and suffering Gods will and pleasure revealed: for faith is powerfull to inable and undershore the beleever under a great burden; it is ὑπόστασις, a strong post or stud to stand under and beare up a man in grievous temptations; it is our victory against the world; it will wrestle with *Iacob* till he have never a limbe left: It is a powerfull fence against Gods keenest weapons, yea against death it selfe, as *Iob* said, If the Lord kill mee, yet hee shall not kill my faith, I will still trust in him.

Now

Now what power of faith is there, when a man cannot, or cares not to pray, or if hee doe, his prayer is without life and motion, dead and formall? when he hath no respect out of conscience to any Commãdement, but occasionally can swear, or lie, or deceive, or breake the Sabbath, &c? When a man will suffer nothing for Christ, no not the breath of vaine men, nor part with a graine of his name, or estate for Christ, and in his sufferings, and sorrows is impatient, murmuring, despairing?

III. This regall power of Christ is discerned by the power of godlinesse; and this both in publike and in private.

The power of godlinesse is discerned,

1. By the ground, which is true love of God with all the heart, which is the marrow of the first Table. Christ loved his Father with all his heart, and his neighbour as himselfe, nay, above himselfe; and where his power comes, God is loved for himselfe, above all.

2. By the subjection of the will to the obedience of the Law. A mighty worke of Christs power was his perfect fulfilling of the Law; if thou partakest of this power, thy will is perswaded, and bowed to Gods will; thou aymest at the perfection of the Law, and settest it before thee as the rule of thy life; and if thou esteemest it not necessary to thy justification, yet is it necessary in sanctification.

3. By sincere affection and exercise of holy things; when a man makes Gods Ordinances, his Sabbaths, the Ministery and worship of God his delight; hee is a true worshipper in the House of God; one day in GODS House is better to him than a thousand besides.

4. He is a Jew within as wel as without, in the spirit as wel as in the letter, & in his own house as wel as in

in Gods house; he will walke wisely in the middest of his house, and make that a little Church, by upholding the worship of God there; yea in the midst of his heart hee will walke with God, as *Enoch* did.

But if a man place his affections below God; if the lawes and discipline of the Word bee too strict, hee must have more liberty than the rule of Christ allowes him; if hee content himselfe with a forme of godlinesse, and deny the power, nay hate the power of religion in himselfe and others; if Gods Ordinances bee a burden to him, and hee as heavy to them as a Beare to a stake; if hee come to Church to pray, but pray not at home, nor sets up religion in his family; what is the power of Christ in such a one? none at all.

IV. Christs power in us is discerned by powerfull prevailing against spirituall enemies in the Christian combate. The principall enemies to be resisted are,

1. Satan in his temptations.
2. Sinne in his allurements.
3. Afflictions and rebukes for the Name of Christ, and for well-doing. All overcome by the power of Christ in his members.

1. A mighty worke of his power was, that he was able to foyle temptations, and stand against all hellish powers, so as when Satan came he found nothing in him; Even so the power of Christ, wherever it is, puts forth it selfe against Satans kingdome; the strong man is cast out by a stronger than hee. Doest thou chase Satan afore thee, and the whole band of his temptations, so as though thou canst not bee free from the molestation of his assaults, yet thou art free from the seduction, and persistest in thy goodnesse? here is the power Christ; if Satan bee trodden under our feet, it is the God of peace that doth it. These adversaries are so mighty in strength and subtilty,

tilty, that no power but the power of Gods might can reſiſt them. But where the devill triumpheth and holdeth a man captive at his will; when, as the great Centurion, he ſaith to his ſlave, Doe this, and hee doth it, ſweare, and raile, and whore, and drinke, and lie, and deceive, and men doe ſo, the power of Chriſt is farre off, unleſſe for revenge.

2. Another enemy is our owne ſinnes and luſts; in the ſubduing of which wee may eſpie the power of Chriſt. Canſt thou finde the evils of thy heart and life conquered, infirmities vanquiſhed, the power of ſinne daily weakned and foyled, ſinne caſt out, if not in reſpect of preſence, yet of power, that the raigne and dominion of it is gone? here is the power of Chriſt, for no other power can put ſinne to death; but the power of Chriſts death. Contrarily, where ſinne is not diſarmed, but the body of it ſtands united, compacted, not wounded to death; where ſecret ſinnes are allowed; where luſts are alive and cheriſhed; where worldly pleaſures, profits, faſhions are followed with a full ſtrength; where men willingly caſt themſelves into the occaſions of ſinne; here is no ſaving power of Chriſt in converſion and change; for all Chriſts power is ſet for the overthrow of ſinne: it ſet himſelfe free from all corruptions, and ſinfull infirmities, and ſo his members.

3. The laſt enemy are afflictions for Chriſt and well-doing. Canſt thou beare the worſt troubles for Chriſt, and bee baptized with his baptiſme? canſt thou eſteeme the rebukes of Chriſt greater riches than the treaſures of Ægypt, as *Moſes*, *Heb.* 11? canſt thou account loſſes for Chriſt thy greateſt gaine? doeſt thou not account thy life deare to thee, ſo that thou maiſt finiſh thy courſe with joy? Is not all this a divine power, that can make thee rejoyce in the Croſſe of Chriſt, and joyfully indure the ſpoyling of

of thy goods, and carry the reproaches of Christ as a Crowne on thy shoulder, all which formerly thou fearedst as hell it selfe? But where is the power of Christ, when every shadow of change is of force to drive men from the profession, every damsels speech can terrifie so great a Professor as *Peter*, even to the deniall of his Lord; a sleight reproach or nickname can keepe many away from Christ, and make many goe away? Were the power of Christ present, it would indure the Crosse, and despise the shame, and nothing could separate.

Now have I discovered the tryals of the power of Christ. If any man have this experience of the mighty power of Christ, praise God for it: if not, pray to have thine eies opened to see the exceeding greatnes of this power of Christ in thy selfe, *Eph.* 1. 19. both in weakning the power of sinne, that it may *not have dominion over thee*; Psal. 119. 133. and in weakning the presumption of thine own power and strength, which overthrows great graces, and casts men headlong into fearfull fals, as wee see in *Peter*; (but let him that stands take heed lest hee fall) as also in stablishing the mighty worke of grace in thy soule, and whatsoever vertue may accompany thy salvation, as knowing, that this mighty power of Jesus Christ is put forth, first for holinesse, and then for happinesse.

For the accuser of our brethren is cast downe, which accused them before our God day and night.]

These words containe a reason, why the Church hath with a loud voyce ascribed the honour of salvation and kingdome to the Lord, and of power unto Jesus Christ; namely, because the accuser of the brethren is cast downe. Where wee have two things.

1. His

1. His crimination.
2. His dejection.

In the former part are foure things.

1. What are these *accusations.*
2. Who are accused, *brethren.*
3. Where, *before our God.*
4. When, *night and day.*

I. These accusations are the objecting of things true or false, to the hurt and disgrace of the godly.

First, in true things Satan accuseth them; hee espieth their infirmities, and noteth even in the best many sinnes and errors, which they are guilty of; and these hee urgeth and amplifieth against them before God, and pleadeth from them their unworthinesse of mercy; yea, the sinnes which in them are of weaknesse, hee amplifieth as if they were sinnes of wickednesse, and raigning sinnes, and maketh them seem unpardonably hainous, and claimeth the justice of the Law, and the execution of the curse upon persons so unworthy of life and salvation.

Secondly, these accusations are also of false things; For Satan, a lyer from the beginning, deviseth many false calumniations, lyes, and slanders, and casteth them upon the Saints. In those Primitive times, what an heape of horrible lyes did the devill and his instruments raise against the Saints, to incense the Emperours against Christian religion? as namely, that they were seditious, rebellious against government, sacrilegious, incestuous; that they ate raw flesh, & used libidinous cõmixture in their meetings by night; that they worshipped the head of an Asse, adored the Sunne, and a number more execrable villanies imputed to those poore and innocent lambes, led away for such monsters to the slaughter, as appeares in *Eusebius* and *Tertullian.* And to the same purpose, hee being still like himselfe, hath falsly accused the godly

Lib. 6. c. 3. Apologet.

godly in all ages, for seditious meetings, nightly and unlawfull conventicles, rebellion against Princes, unchaste conversings, and the like.

II. Who bee the persons accused? *Our brethren.* Wee have shewed it to bee a voyce of a multitude of members of the Church militant, upon occasion of a particular victory, who stood in neare relation to the afflicted Saints, and therefore called them *our brethren.*

Brethren are either by birth, of the same parents, as *Cain* and *Abel*; or by affinitie, of one roote or stocke, as *Abraham* and *Lot*; or by Nation or Countrey, as *Paul* and the Jews, *Rom.* 9. 1. or by profession and communion in one faith and worship, as here.

Quest. Doth Satan accuse none but the godly who are brethren, or doth hee not also accuse the wicked and unbeleevers?

Impios jam victos contemnit, nec insectatur. Cypr.

Ans. Hee accuseth the godly to get them condemned; but what need hee stand accusing those whose infidelity hath already condemned them? as the wicked are, *Ioh.* 3. 18. Hee need not trouble himselfe with those whom he is sure of.

III. Where doth he accuse?

Ans. Before our God; bewraying three things.

First, the impudency of this Accuser, who dares accuse them before God, who knoweth their uprightnesse and innocency, and is their only Patron and Justifier, as of *Iob.*

Secondly, his malicious end in accusing, which is to breake off the relation and union that is betwixt God and his people; for whereas God is our God, being reconciled unto us in Jesus Christ, and entred into an everlasting covenant with us, that he will never cease to doe us good, Satan impudently accuseth us before him, to make him not ours, if it were possible.

Thirdly,

Thirdly, the losse of his labour, and how frustrate hee is in his calumniation; hee is indeed an instant and spightfull accuser; but, seeing it is *before our God*, hee can availe himselfe nothing, nor prejudice the Saints any thing at all; he commeth too late, for al the matter of accusation is answered already, and taken up betweene God and us; so that hee remaineth our GOD still, when Satan hath done the worst he can.

IV. When doth hee accuse? *Night and day*; which argueth his instance and importunity in accusing; that hee is restlesse, and incessant, and farre beyond all other accusers in his accusation: For,

First, other accusers sometimes cease accusing; for if they accuse all the day, they must rest at night; but he is restlesse, and needeth no sleepe; hee is busie *day and night*.

Secondly, other Accusers & Plaintifes have their times and termes to put in their bils of complaint, & afterward have their vacations; but this Informer keepeth a perpetuall terme, without any vacation at all; hee applies the barre perpetually, *night and day*.

Thirdly, other Accusers knowing their cause to be naught, carry it close, and shoote their Arrowes in the darke (as it were in the night) and flie the light as much as they may; but this Accuser, although hee knowes his accusation false, yet, transported with malice and impudence, will accuse in the *day*, aswell as in the *night*, even in the light and Sun-shine, as not caring where hee may doe mischiefe, nor how openly.

Wee come now to the instructions.

1. Note hence, that all that professe Jesus Christ, are brethren, and so to be esteemed, *Mat.* 23.8. *One is your Master, even Christ, and all yee are brethren:* *Doct.* 1.

But as in nature there are brethren in common nature, as all men in the first *Adam*, though never so remote, as also brethren in neare and speciall kindred, of the same next parents; so in grace, there is in the second *Adam* a common brotherhood, and a speciall fraternity. The former is only by externall vocation and profession, and fruition of common grace. The latter is by speciall grace and inward conjunction, which is a nearer and surer band than any in nature; of which our Text speaketh. These are neare brethren.

Reas. 1. 1. They have all one father, and mother, and elder brother: God their father hath begotten them all of immortall seed, and adopted them into the number of his sonnes and daughters: The Church is their

Gal. 4. 26. mother, the *free woman, the mother of us all*; which nurseth them up on her breasts, the two Testaments, whence, as new borne Babes, they sucke the sincere milke of the Word, to grow by it, 1 *Pet.* 2. 2. They have all one elder brother Jesus Christ, who *is not ashamed to call them brethren*, *Heb.* 2. 11. *Mat.* 12. *ult.* All of them have the same language of *Canaan*, all the same affection to Gods house, all opposed by the world; *As concerning this sect, wee know it is every where spoken against*, *Acts* 28. 22.

2. 2. They have all one and the same provision as brethren; the same garments and livery, Christs righteousnesse, their elder brothers coate put on them by baptisme; the same diet and table of the

1 Cor. 10. 3. Lord; *the same bread* and Manna that came downe from heaven, the same water out of the Well of Life; the same servants to attend them, the holy Angels,

Heb. 1. 14. *Ministers to all the heires of salvation.*

3. 3. They have all the Image of God their Father renewed upon them, and they all grow up like their heavenly Father daily, holy as hee is holy, mercifull

as

as he is mercifull, and perfect as he is perfect, in quality not equality, as a child is like his father not in greatnesse or dimension, but resembleth him in proportion feature and similitude.

4 They have all one faith, one hope, and expectation, and one inheritance in the kingdome of heaven, a patrimony purchated for them before the beginning of the world; whereof they are all heires and fellow-heires with Christ. Rom. 8. 17. 4.

Which teacheth us to love all the Saints and people of God with brotherly love: *Heb.* 13. 1. *Let brotherly love continue.* 1 *Pet.* 3. 8. *Love as brethren, be pittifull and courteous,* 2 *Pet.* 1. 7. *joyne to godlinesse brotherly kindnesse.* *Vse I.*

Motives to love our Christian brethrē.

1 *It is a lovely thing for brethren to dwell together in unity, Psal.* 133. 1. And as it is a shame for Brethren in nature to bee separated in affection, so is it much more uncomely for those whom grace hath joyned, whom one heavenly Father, faith and religion hath coupled, to be disunited and make a breach in the body of Christ, in the house of God. 1.

2 True love of brethren is the first fruit of faith, and the first bud and blossome which discryeth a tree of righteousnesse: and by this it is discerned, that we are *translated from death to life.* For by nature every man is a lover of himselfe, and an hater of his brethren, but grace obeyeth the new commandement of love, which commandement being before antiquated, is by the new worke of the Spirit renewed in those that are renewed, and shewes us borne of God, 1 *Joh.* 4. 7. 2.

3 Our Lord Christ in his example preferred the spirituall kindred, by faith and the new birth, before his naturall, *Mat.* 12. 44. 3.

These considerations would cut off many contentions and quarrells, and be as water cast into the fiery

hearts and hands of brother against brother: as *Gen.* 13.8. *I pray thee let there be no strife betweene us, for wee are brethren:* and *Act.*7.26. *Moses* said to the striving Hebrewes, *Sirs why strive yee? yee are brethren*, both Hebrewes, of one family, and one faith. So should Christians say, what doe I striving with such a one? doth not common nature joyne us? doth not common profession, yea and grace too? and cannot all these prevaile against my passion?

This consideration would answer all Objections incensing us.

Object 1. One saith, oh he is a man of bad qualities, an ill natured man.

Answ. Yet account him not as an enemie, but admonish him as a brother, 2 *Thes.*3.

Obiect. 2. Another saith, oh he hath much wronged me.

Answ. Yea but a brother must cover his brothers faults: brothetly love will cover a multitude of offences: a brother must beare, forbeare, not often take forfeits, nor notice of small things, nor every great. It is for an enemy, not a brother, to be unnaturall, to reteine stomacke, to grudge, envy, revenge, &c.

Object 3. Oh but I have often forborne and forgiven.

Answ. How often? hast thou forgiven seventie times seven times? so is the commaundement: and he is still thy brother.

Object. 4. But in this case I cannot beare him, the wrong is so great.

Answ. In two cases a man may and must be more strict, even with his brother.

1 In reteining his owne innocency.

2 If his brother will not see and confesse his offence. But if thy brother come and say, I pray thee forgive me, then, though the wrong be as great as

that

that of *Iosephs* brethren against him, as he was readier to offer pardon then they to aske, so must thou, *Mat.* 18.33. Shouldest not thou have had compassion on thy fellow servant? much more on thy brother.

Quest. What are the conditions of this brotherly love?

Ans. 1. It is universall to all Saints.

2. Sincere, not in tongue, but in truth.

3. Fruitfull in effest, as in affection.

4. Constant.

2 It reproves such as scorne this title, and thinke it an high reproach to be of the holy brotherhood. *Vse 2.*

First, these persons disclayme all kindred with Christ: they are of another house, and blood: their speech bewrayes them.

Secondly, they scoffe at Christ himselfe, who was the chiefe of this brother-hood, our elder brother, and was not ashamed to call us brethren: it was no reproach then.

Thirdly, They set the Holy Ghost to schoole, as not knowing how to speake in the Scripture, who every where cals the Saints brethren, and holy brethren, *Heb.* 2.1. Let him that dares despight the Spirit and scorne his language, know he shalbe shuffled out of this society, and pronounced a brother of the divell and damned ones.

It also reprooves such as wrong the brethren of Christ; like the brethren of *Ioseph*, seeke to cast them into pits and prisons, buy and sell them in their good names, and intend evill against them while they are yet a farre off. Let them consider that in *Mat.* 25 40. *In as much as yee did it unto one of these my brethren, yee did it unto me*, Go ye cursed. And marke, Christ disdaines not after his resurrection, to call us brethren. *Mat.* 28. 20. and darest thou wrong them whom he so honoureth?

3 Here is a ground of true and just dealing with all men. Be not fraudulent, deceitfull, cunningly by lyes, oathes, false weights or measures to deceive thy brother. Let no man defraud his brother by any meanes: the Lord is the avenger of such, namely in speciall manner. What, wilt thou deceive thy brother, be unmercifull to thy brother, hide thine eyes from thy brother, fall frō thy brother in his distresse? was not a brother made for adversity? and dost thou adde to it?

Malac. 2.10. 1 *Cor.*6.8. *Thes.*4.6.

Use. 4.

4 Superiours learne moderation, humility, and mercy. It is a good meditation, every way to looke at the case of an inferiour, as the case of a brother.

First, To worke humility. *Deut.* 17.20. *The King must not puffe up himselfe above his brethren.* Great schollers must not puffe up themselves above them of meaner gifts: for, one is your Doctor, and yee are all brethren, Mat 23.9.

Secondly, To worke moderation: the husband must moderate his authority, because, though he be superiour, yet the wife is joynt heyre of life. 1 *Pet.*3. Masters must moderate themselves toward their servants, because they have the same Master in heaven, to whom they are with their servants fellow-servants. *Iob* contended not with his maid, because he that made one, made both. c. 31.13. *Onesimus* a converted servant must be received as a brother.

Thirdly, To worke mercy to the poore: this poore man is not a beast, but a brother: not as a dog ranging for hunger, but a poore Christian, a poore brother: and I must not turne my eyes from my poore brother, mine owne flesh. This sicke man is not a sheepe, sicke of the rot, but one of Christs field: this poore servant is not my horse or Oxe, whom I feed and tend, and if they be sicke I aske counsell and drench them, but my brother made in Gods image as I am, a

member

member of Christ as I am, whom I must tender in sickneſſe and health, and ſhew my ſelfe a brother made for adverſity.

5. This may comfort poore Chriſtians. A brother is a name of equality. The pooreſt Chriſtian hath the ſame Father, Mother, alike pretious faith, and the ſame common ſalvation with the richeſt. Chriſts Kingdome is not politicall, which ſtands of ſuperiours and inferiours, but in Chriſt all are one. Thou poore man effectually called, haſt not ſuch favour of great men, but haſt as great ſhare in Gods favour, and in the death of Chriſt as the richeſt. Thou wanteſt gold and ſilver, but that did not purchaſe life, but Chriſts precious blood, and that thou enjoyeſt at full. Great men have privy ſtayres in their palaces: but thou goeſt up the ſame ſtayres to heaven, by the ſame Word, Sacraments, Faith, Prayer of faith, &c. a rich mans prayer is no beter then a poore mans. Thou canſt not faire ſo daintily, nor cloath thy ſelfe ſo coſtly in purple and ſilke as the rich: but God at his table feaſteth thee as plentifully, and arayeth thee with as coſtly a robe of Chriſts righteouſneſſe as the higheſt Potentate. *Vſe. 5.*

2 Thoſe that are in ſpirituall fraternity with Chriſt and one with another, lye open to all manner of wicked accuſation. Who was ever a more faithfull and truſtie ſervant then *Ioſeph*? yet was not he accuſed of incontinency, and for that caſt into priſon a long time, and could never come to due triall? Gen. 39.9. *Iob* by the Lords owne teſtimony a peereleſſe man, and moſt upright before God and man, yet was not he accuſed before our God of hypocriſie, not only by the great Accuſer, but by his friends? *David* whoſe conſcience ſmote him for cutting the lap of *Sauls* garment; was ſtill accuſed by the Courtiers of high treaſon againſt him, and one that ſought his *Doctr. 2.*

life, crowne, and Kingdome. The Prophets who were holy men of God, and mirrors of piety and grace, were all accused of most haynous things; *Daniel* of disobedience, *Elias* of troubling all Israel, *Amos* of conspiracy, *Ieremie* of revolting, &c. The Apostles, who shined in holinesse and innocency as starres of the first magnitude, were accused to be authors of sedition, troublers of Cities, raisers of tumults, contemners of lawes, trumpets of rebellion, preachers of ordinãces not lawful to receive, Act. 16. 19. Was not *Paul* accused by *Tertullus* (Act. 24. 5) to be a pestilent fellow, a moover of sedition among the Jewes through the world, and one that taught every where against the law of *Moses*? And whence were those rackings, and mockings, and scourgings, and stonings, and slaughters, and torments of those whom the world was not worthy of (Heb. 11. 36.) but from the same originall of wicked slaunders, and keenest darts of false accusation?

Quest. Why doth not the Lord protect innocency and holinesse, but suffer it to bee the butt and white to receive all the arrowes of wicked calumniation?

Answ. Aske also why the Lord suffers the clouds to beset and darken the Sunne, or the darknesse of the night to succeed the light of the day. He is not bound to give thee a reason of his wayes and works, and yet in his great wisdome he worketh them all. For;

1 As in the beginning he set a fight betweene light and darknesse *naturall*, and separated betweene them, not that darknesse should prejudice the light, but rather should make the benefit and comfort of it more perspicuous and discernable: so hath he separated from the beginning light and darknesse *spirituall*,

tuall, and maintaines this fight and ſeparation, not that light of grace ſhould be extinct by that darkeneſſe, but be made more manifeſt and ſhining. See 1 *Cor.* 11. 19.

2 God will have thē ſtrive that muſt be crowned. Were there no combate, there were no conqueſt: were there no conqueſt, there were no crowne: but the greater the conqueſt, the more glorious is the crowne. How ſhould the faith, fortitude, patience, or any grace of the Saints be tryed, either for the ſoundneſſe or meaſure; if there were nothing to exerciſe them? Not peace, but warre tryes the metall of a ſouldier.

3 God will alſo by this fight ſhew the madneſſe and malignity of wicked men, left by God, who muſt grow from evill to worſe, (2 *Tim.* 3. 13.) to fill up their meaſure. And therefore the holineſſe, wiſdome, grace, and innocency of godly men, which ſhould be a fence and ſhield to keepe evill men off them, is but an invitation and bayte for their miſchiefe and malice to worke upon. Which is moſt apparent in our Lord himſelfe, the innocent Lambe of God, who taught the truth without mixture of error or reſpect of perſons: Could his wiſdome, innocency, or holineſſe fence him from being a butt and ſigne of contradiction, or a ſubject of accuſation? Was he not ſaid to be a ſorcerer, a Samaritan, a drunkard, a glutton, a deceiver, a divell, an enemie to *Caſar*, a diſturber of publike peace? Oh what a deadly poyſon lurketh in a wicked man left to himſelfe, that as a ſpider from the ſweeteſt herbes ſwelleth up with poyſon, ſo thence & there he acteth his miſchiefe, where he ſhould admire, love, and imitate!

The

The reasons of the doctrine are taken from,

1. The godly.
2. Satan.
3. Wicked men.

Reas. 1. 1 The godly are members of Christ, and members must be cóformable to their head. If they cal the master *Belzebub*, will they spare the servant? was the greene tree accused of rebellion and disobedience to *Cæsar*, and may not the dry trees expect more then the greene? Againe, godly men shine as lights in the midst of a crooked generation: the light of their gracious course actually condemnes their vile conversation: the shining holinesse of the one really refuteth the foule corruptions of the other. Now so long as this enmitie lasteth betweene the seed of the woman and of the serpent, and so long as light and darknesse remaine unreconciled, the godly must make account of accusation and unjust molestation.

2 2 Godly men cannot avoid accusation, in regard of Satan the great Accuser. For,

First, his malice is restlesse against Christ who hath broken his head: but Christ being now in person out of his reach, hee expresseth it in two things, wherein he reacheth as neere Christ as he can.

1 Against the truth and holy religion, both in the doctrine and practise: Hence is it, that he can get all the good way of God called and accused for a notable heresie, *Act.* 24. 14. and the sincere walking in this way no lesse.

2 Against his members, for as he accused the Head in his time, so now the members in theirs, for the Heads sake. As he accused our elder brother, so also for his sake the rest of the brethren, yea for being *brethren*, as our text implieth.

Secondly,

Secondly, Satan hath wicked mens tongues to command, who are ruled at his will; and therefore godly men muſt not looke to bee free from calumniation, ſo long as they can either deviſe falſe things, or deprave true.

Thirdly, Satan hath experience of the ſtrength and force of this weapon of falſe accuſation, and that by it he hath got no ſmall advantage in all ages: Hee knowes hee got the Sonne of God to death by falſe accuſation; hee got thouſands, and ten thouſands of the Primitive Chriſtians to death by the ſame weapon. Hee knowes how in all ages hee hath brought thereby holy religion into ſuſpition and diſgrace: He knowes how ſuch as are not of the truth, but guided by his ſpirit, love lyes, and are taken with them as a baite, and by Gods juſt judgement given over to be hardened againſt the truth: And therefore, according to his owne ancient practiſe, he hath taught his apt ſcholler *Machiavel*, *Calumniare audacter, aliquid ſaltem hærebit*, Belie the man confidently, and ſome dirt at leaſt will ſticke upon him. Well hee knowes, that as ſuch calumnies make eaſie entrance into corrupt mindes, ſo are they hardly diſpoſſeſſed of ſuch prejudice: and if he can doe nothing elſe, hee pleaſeth himſelfe in troubling them in their way, whom he cannot deprive of the end.

3. Wicked men cannot but accuſe the brethren: 3

Firſt, becauſe of their ignorance of God and of Chriſt; *Iohn* 15.21. *Theſe things will they doe unto you for my names ſake, becauſe they have not knowne him that ſent me*; and, *Iohn* 16. 3. *They ſhall excommunicate and kill you, becauſe they have not knowne the Father nor mee.* The eye of the minde being blinded, how great is that blindneſſe? This is the foundation of accuſation.

Secondly, as they are groſly ignorant in the things of

of God, so are they most subtile in covering their owne pretexts and practises. As no sinne desires to goe naked, and seene in his owne colour and skinne; so no sinner would walke in his owne shape and habit, but will sew himselfe a garment of some figleaves or other, to maske himselfe in; that, whatsoever hee is, hee may seeme no sinner. Now there bee 4. maine sins of wicked men, which have ever beene mischievous to the godly, but all masked and hid with this large cloake of false accusation.

1. Pride. *Haman* cannot get honour from *Mordecai*; for how can godly *Mordecai* honour such a vile person? now *Haman* cannot for shame accuse *Mordecai* directly for not kneeling unto him; but hee can make good another accusation against him, and his people, by which he covereth his pride.

2. Covetousnesse. Now to hide their covetousnesse they have ever devised accusations under pretence of peace, and standing against innovation. Act.16.19. The Apostles preach ordinãces not lawful to receive, and trouble our City; but that was onely a cover, for the Text saith, *When they saw the hope of their gaine was gone, they caught Paul and Silas*; Act.12.25. Why did *Demetrius* and the Crafts-men make that disorderly tumult against *Paul*, but because they saw their craft must faile by *Pauls* preaching of Christ? but they cunningly cover their covetousnesse with another fine pretext of religion stablished through the world, and make it a dangerous State-matter, *vers.*27.

3. Revenge. The heart of every wicked man lusteth after envy against Gods people, and yet they must goe for the onely men of peace, and onely peace-makers: Now in the midst of revenge, that they may retaine a vizard of peace, they can weave some false accusation out of some stuffe finely spun, by which they can easily blinde the eyes of those in authority, that

that they may usurpe their name and authority, thei power and forces, to vexe Gods people; thus, *Dan.* 3.8. the Caldeans envying the advancement of the Jewes above themselves, devised a meanes of revenge; but finely hide themselves in a grievous accusation; they come and flatter and pray devoutly for the King, *O King live for ever*; then the King must beleeve, that they are the only men, observant of his Lawes; *O King, thou hast made a decree*; then they charge the Jewes with rebellion, for they will not worship the Kings god, newly set up. And thus doe the Romish Catholikes deale with those among them, who will not frame to their Idolatry and superstition.

4. Their hypocrisie. Enemies of sound goodnesse they are, but must not seeme to oppose goodnesse; and therefore must they accuse things well done, and repute them as faults justly punishable; now must they call good evill. Neither may they seeme to vexe and prosecute good men, as good men; therefore they must traduce them, and make them seeme malefactors, and enemies to peace, and order, and government; and then, they being so few in number, of small ability, and smaller grace in the world, they may despise them with priviledge. Thus cunningly can they weild this hellish weapon, and make it serve to all their purposes.

Note hereby the old practice of the devill in the generall sin of these dayes. How often doe we heare the whole religion of God, by the enemies thereof, traduced, disguised, accused to be factious, hereticall, turbulent? What is the sincerity of religion to many but hypocrisie and vaine-glory? what the power of religion but giddinesse and distemper of unruly spirits? what the Preachers thought, but as *Paul* and *Silas*, troublers of the City, teaching things contrary *Vse I.*

to

to Law? Good *Ieremy* ever sought the wealth of the City and people, both temporall and eternall; yet was charged to discourage the people, and weaken the hands of the men of warre, and that he sought not the wealth of the people, but the hurt, *Ier.* 38. 5. Holy *Daniel* whom they could not touch by all their prying and devising against him, but in the matter of his God, yet how did they combine against him? What a thanklesse office is it to bee a faithfull Preacher to a wilfull people? how are things depraved, which ought to receive a good construction? how doth every one act his part in devising and receiving devises against him? Why, he hath nothing to doe here, no calling, what hath hee to doe to meddle with us? &c.

Vse II.

2. Learne a point of wisedome; not rashly to condemne or censure every one that is accused, which were often to condemne the innocent. Consider well both the person and the cause, and then judge with righteous judgement. If accusation had made a guilty person, Christ himselfe had not beene innocent; for hee was accused to bee an arch-deceiver of the people. And the greatest fault that hath beene usually objected by the wicked, against the godly, is the doing of some part of their duty. Therefore avoid this sinne of credulity and rash judgement; bee slow of beliefe; *Charity beleeveth all things*, but *all good things, and thinketh not evill.*

Memento diffidere. Epicharmus.

1 Cor. 13.

Vse III.

3. Let good men, comming to Gods service, prepare themselves for accusation; for,

First, Satan will practise betimes upon thy goodnesse, even in the tender yeares of thy grace; so hee did against *Ioseph*, being very young.

Secondly, thou hast the true cause of false accusation, if thou hast any goodnesse, that is assigned the cause; 1 *Pet.* 4. 4. *Because ye runne not with them to*

the

the same excesse of riot, they speake evill of you.

Thirdly, the enemies, *Corah* and his complices wil mutiny against *Moses*, though Gods rod be in his hand with never so many mighty signes, nay, though the wrath of God bee on their necke, to make the earth open and swallow them. The greater grace, the greater is their resistance; the more report God gave to his Apostles, the more wretchedly doe they assault them

4. Let the godly not too much afflict themselves when the dragon bewrayes himselfe in false accusation; for, *Vse IIII.*

1. It is the same affliction that hath befallen our brethren in the world, and our elder brother; it is no new thing.

2. Our Lord Jesus hath sanctified all our sufferings in this kinde, and sweetned them.

3. It is *before our God*, who is witnesse of our innocency, and watcheth over our name and innocency. The Lord was with *Ioseph* in prison.

4. Truth and innocency is strongest, and may bee hid, but not extinct, and shall breake out as the Sunne at noone day, *Psal.* 37.6. A godly man shall bee found best at last; his graces shall bee as the Starres, which the blacke night doth but shew more bright and shining.

5. If thou suffer evill speeches falsly for righteousnesse sake, blessed art thou; Gods measure and mans doe differ; hee measures truth of heart, and grace of life with another measure than the world doth; these deserve favour amongst men, but finde it not; but the Lord will justifie and testifie unto them, and remunerate them with an unheaped measure of righteousnesse and mercy.

This of the second point.

3. Satan and his instruments are impudent, and instant *Doct.* 3.

ſtant in falſe accuſing the godly; for they doe it before our God *day and night, Gen.*39.14. how impudent was *Potiphers* wife in accuſing *Ioſeph?* for although ſhee ſet adulterous eyes upon him, and impudently entiſed him with alluring ſpeeches, and inſtantly ſolicited him by unſhamefac'd behaviour; yea, although hee harkened not unto her, nor would be in the company of her, as one that would avoid all occaſions, yet ſhee both impudently and inſtantly accuſed him, firſt to his ſervants, and then to the Maſter, and then maintained her accuſations all the yeares of *Ioſephs* impriſonment, which was about three yeares in all.

*Dan.*6.4. The impudency and inſtance of *Daniels* accuſers, appeareth, in that to the King himſelfe, with whom *Daniel* was in great favour, they durſt accuſe a man in their owne conſcience ſo innocent, as they could finde nothing againſt him, except concerning the law of his God, and follow their accuſation ſo ſubtilly with envious and falſe ſuggeſtions, as alſo ſo inſtantly, as, though the King himſelfe laboured to deliver *Daniel* till the Sunne going downe, yet either hee could not, or would not, *Daniel* muſt die that night, leſt the King ſhould perhaps remember his good ſervice, and change his minde ere morning.

How impudently and inſtantly did *Ieremies* accuſers purſue him? The falſe Prophets and Prieſts accuſe *Ieremy* to the Princes and all the people, ſaying, *This man is worthy of death, for he hath propheſied againſt this City, as yee have heard with your eare, Ier.* 26.11. Hee is charged, that hee ſought not the wealth, but the hurt of the people; that hee diſcouraged the people by his preaching, and weakned the hands of the men of warre. But when they could not by ſlandering and falſe accuſing, impeach his innocency, nor get the law paſſe upon him, they come baſely

baſely to the King, and beſought him to put him to death, *Ier.* 38.4.

1. This comes of extreme hatred of grace, and inceſſant wrath againſt the light, whether in doctrine or in practice: for all wicked men are carried by the ſame wicked ſpirit and Prince of darkneſſe; and all of them plot and contrive how to diſparage and diſcourage both the one and the other. This extreme malice makes them ſhamleſſe in accuſing; as in Satan, whoſe malice againſt God made him accuſe GOD himſelfe to *Adam*. There is no light ſo bright and ſhining, but they will darken; no converſation ſo cleane and unſpotted, but without all ſhame and feare they can traduce. Now what an impudency is it to barke aganſt the Sunne? *Reaſ.* 1.

2. Tyranny of ſinne where it raigneth, carrieth a man beyond all humanity, and all bounds of modeſty, to act and purſue whatſoever graceleſſe fact the devill moveth, againſt all lawes of God and nature. It carrieth *Cham* away to deride his owne fathers nakedneſſe, and *Abſolon* to riſe in rebellion againſt his owne indulgent naturall father, and to take his wives in the ſight of Iſrael, putting off all ſhame and forehead, and all but the name of a man. The reaſon hereof is, becauſe a ſlave muſt not conteſt with his Lord, nor ſtand reaſoning the caſe with himſelfe, but muſt doe what the devill will have him to doe, hee muſt be ruled at his will; beſide the ſimilitude betweene the devill and a man given up to this ſinne of accuſation: for many other ſinnes men have common with beaſts, fierceneſſe, craft, indocibleneſſe, filthineſſe; but this ſinne men have peculiarly common with devils, and participating with his ſinne, participate in his name, called *Diaboli*, 2 *Tim.* 3. So as when the devill groweth modeſt and moderate, and out of the goodneſſe of nature is aſhamed of any

sinne, which hee can either act, or get acted, then may wicked men cease to bee impudent in accusing, but not before.

3. Satan and his instruments have alwayes bad causes in handling, and accordingly must bring them about by bad and wicked meanes; such as most shamefull lyes and slanders, and most impudent accusations, which the lesse ground or colour of truth they have, the more clamor, impudence, and instance must they thrust them forward withall.

Vse If so, then take no offence against the truth or true religion, because it hath beene and alwayes is exposed to false accusations by the father of lyes, and his lying of-spring; who all know, that if the Gospell succeed and flourish, their kingdome cannot stand; if the light approach darknesse is chased away. So long as may bee verified of Satan and his fellow-accusers, what is said in *Ier.* 3. 3. *Thou hast an whores forehead and couldst not be ashamed*; so long the Church must bee, as it hath beene in all ages and times of the world, stifly and instantly accused of rebellions, insurrections, seditions, treasons, and the most grievous scandals that hell can devise.

Here, for the better proceeding, consider three things.

1. The markes of impudent accusers and accusation.

2. Motives to beware of this sinne.

3. Meanes by which godly men may fence themselves from the same.

1. The markes are sundry.

1. It is a diabolicall impudency to accuse of that, whereof the accused are not onely guiltlesse, but to which they are cleane contrary. Were it not an high impudency, to accuse the Sunne of darknesse, or piety it selfe of the highest wickednesse? to accuse the

godly

godly of that, which their whole course actually confuteth? How blacke was the devill faine to appeare in the dayes after the Apostles, when the Heathens cryed out of Christians, as the causes and authors of all publike calamities and plagues? If *Nilus* overflowed not their field; if earthquakes, pestilence, or famine came on them, presently the poore Christians were cast unto the Lyons. *Euseb. lib. 5. cap. 8. Hist.*

How like unto those Heathenish cryes are those of this day, that godly persons keepe no lawes, disobey Princes, are seditious, enemies to the State, &c. But is not all cleane contrary? for if there bee any true peace in any Land, it is for and by the Gospell, which is a Gospell of peace.

How like unto those were those horrible slanders cast upon the Protestants of *Paris*, to make them odious? Priests and Fryers in their Sermons perswaded the people, that the Lutherans met at banquets in the night, and putting out the Candles, went together, Jacke with Jill, after a beastly maner. Other Sorbonists accused them, that they held there was no God; that they denyed the humanity and divinity of Christ, the immortality of the soule, the resurrection of the dead, and the whole body of religion; and all this, when the confession of their faith was extant to the contrary.

How is the government of Jesus Christ thrust away by most impudent pretexts, that Christian policy is an enemy to civill policy? whereas the Kingdome of Christ, not being of this world, incroacheth not into matters of civill government, and civill policy is so farre from being abated or abolished, as that it is strenthened and stablished by the preaching of the Gospell.

The Romanists, to shew their brood and off-spring, and the Jesuites, the first-borne of Satan, are attained

to such an impudence, as they may teach their Tutor to accuse.

1. In that they fasten impudently on us hundreds of wicked doctrines, which our religion is a flat enemy unto; as, That wee require onely faith to salvation; That we condemne all good workes; That we say the Church hath failed many hundred yeares till *Luther* and *Calvin*; That we teach God the Author of sinne; That wee wrest the sword out of Princes hands, &c. and infinite more, which they write and print with such invincible impudency, as shewes them to have lost, with truth, all forehead and blushing.

2. In their devilliſh devises and accusations of holy and godly men, both living and dead; That *Calvin* called upon the devill; That *Bucer* at his death denyed Christ to be come; That Master *Perkins* dyed in despaire, of whose gracious and happy end my selfe was an eye-witnesse. What marvell if they could devise such Cart-loads of slanders after their death, who could not stay till they were dead? Of *Beza* they wrote a booke, that hee dyed a Catholike, with many strange stories of his death; which booke, himselfe, being alive, confuted with great zeale. Of *Luther* they publiſhed an horrible miracle, of his foule death and damnation both in soule and body, with many passages after his buriall, and stirre of the devils about him; which comming to *Luthers* hands, hee answered. Of Queene *Elizabeth* they spred in forraine parts, some yeares before shee dyed, that shee was dead, and had reconciled her selfe to the Pope. *Iohn Husse*, yet alive, was accused that hee affirmed a fourth person in Trinity; who, when he desired the author or witnesse to bee brough forth, and could not obtaine, cryed out, O miserable man that I am, who am forced to beare such blasphemies and slanders!

See Whites way to the Church, pag. 430.

2. Another

2. Another note of an impudēt blaſphemer & accuſer is, to accuſe in things wherein himſelf is moſt guilty. With what impudency did *Potiphars* wife accuſe *Ioſeph* of incontinency, when only her ſelfe was unchaſte, and the ſolliciter? Satan accuſeth *Iob* before the Lord, that if hee touch *Iob* a little, hee will curſe and blaſpheme him to his face; whereas nothing is more uſuall with Satan himſelfe, than to curſe and blaſpheme God perpetually. *Nero* to picke a quarrell againſt the Chriſtians ſet Rome on fire, and charged the Chriſtians with it; hence were they apprehended, clad with skinnes of beaſts, and torne in pieces with dogs; and many crucified, and heapes of them caſt into blazing fires, as if they had been cōmon burners & deſtroyers of men. The moſt treaſonable maſſacre that ever the Sun ſaw, was laid upon the pretended treaſon of poore innocent men, drawne into the ſhambles as ſheepe, thirty thouſand of whoſe throats were cut in one month. At home the Parliament Houſe muſt bee blowne up, and the fact laid upon the Puritans, with extreme and ridiculous impudence; whereby alſo Papiſts charge us with hereſie, with corrupting the Scripture, with Idolatry, &c. and as impudently doe groſſe Recuſants accuſe conformable men of inconformity; ſome of faction, being moſt factious themſelves. *Athaliah* cryes, Treaſon.

Tacit. Annal. li. 5

3. The impudency of accuſers appeareth, in that when they can prove nothing, they lay many hainous things upon the godly, to oppreſſe them with multitude, and make the world thinke ſomething muſt be true among ſo many: and whereas one ſuch crime would beare action enough, if true, they lay on loade with all manner of crimes. *Daniels* fellowes were charged with,

Firſt, ſingularity, they alone ſtand out againſt the Image of the King.

Secondly, Irreligion, they will not worship the Kings God.

Thirdly, rebellion and sedition, they rebell against the Kings commandement. *Mar.* 15. 3. the High Priest and Pharisees accused Christ of many things. And Christians must expect from this impudence *all manner of evill sayings* for Christs sake falsly, *Mat.* 5. 11.

4. To accuse all the godly for one, is a note of an impudent accuser. *Haman* thought it too little to destroy *Mordecai*, but all the seed of the Jewes also. For the quarrell is seldome private, or personall, but generall against all the persons of them that feare God: Satan would root out all the godly. The same cause that stirres up his wrath against one, doth inrage him against every one, that is, Gods grace and Image. Hence it is, that no one good man can bee falsly accused, but so is every good man in him; for they are all alike, all dissemblers, hypocrites, never a good, &c. See Satanicall impudency.

5. A tricke of Satanicall impudency is, for some persons sake to accuse the whole religion it self: for it is not enough to throw downe the persons, but the worship and religion of God also, being so contrary to them: which is apparent in a number of graceless men, who never take offence against a godly man, but presently flie upon his religion. Wilt thou impudently raile on the Sunne, because a man stumbles in the Sunshine? here is a more hatefull madnesse.

6. Another is, to seeke occasions of accusing, and not finding occasion, yet to accuse; as they, *Ier.* 18. 18. *Come, let us devise against this Ieremy, and smite him with the tongue*; *Dan*, 6. 4. the impudency of *Daniels* accusers is, that they fought an occasion, and will not stay till occasion be offered; and they confesse

Daniels

Daniels innocency among themselves, saying, *Wee shall finde no occasion but in the matter of his God*, and yet conteſt againſt it, to the King himſelfe; *Luke 6. 7.* The Phariſees watched Chriſt to get accuſations againſt him. Let watchers and deviſers of plots againſt innocent men, ſee with whom they runne.

7. It is high impudency in accuſing, that when they cannot for evill, they will for good; *Daniel* for praying, Chriſt for healing on the Sabbath, the godly for the matter of their God, for tenderneſſe of conſcience, for going to heare Sermons, for ſinging Pſalmes in their houſes, for carrying Bibles, for care in keeping the Sabbath, for repeating Sermons at home, for exerciſes of religion, for not ſwearing, for not being gameſters, toſſe-pots and Taverners: This impudent accuſer can make it more eaſie, and ſeeme more gracefull to bee manifeſtly prophane and vile, than ſincerely good, and a reſiſter of evill.

8. It is ſhamefull impudence to accuſe where ſpeciall reſpects binde to defend, honour and imitate. But a ſhameleſſe accuſer caſts off, with all ſhame, all bands and reſpects. 2 *Sam.* 16. 3. *Ziba* will not ſpare, but falſly and villanouſly accuſe his raiſer and Maſter *Mephiboſheth*, and that of no leſſe than high treaſon, that he ſtayed in Jeruſalem to be made King; and ſo got his lands. 2 *Sam.* 15. 13. *Abſalon* ſpares not his owne father, *There is no man to doe juſtice.* Not the neareſt band of nature can ſtay an evill heart from accuſing where it ſhould honour and defend: It will neither acknowledge him from whom it hath received benefits, nor yet beeing in the world. The ſinne is likeſt Satan, when it is moſt ungracious and unnaturall.

II. Next, the motives or diſſwaſions from falſe accuſation, are ſo much the more to bee urged, becauſe of our great proneneſſe and inclination to this ſinne: For,

First, slipperinesse of the tongue, a nimble member, casteth many headlong into this sinne unawares, especially in persons addicted to loquacity, and garrulity or chatting, who, as empty vessels, give a loud sound, but no soundnesse, or savory matter, or choise discourse can bee heard from them; and wanting matter in themselves will finde it upon others.

Secondly, lying and false accusing agreeth best with the corruption and depravation of our nature; which being at first corrupted and spoyled by a lie, wee leane that way ever since, and as a vessell keepe the smell of our first liquor; yea, our whole nature is degenerate into a lie.

Thirdly, wee have selfe-love in abundance, and pride of heart, by which wee set up our selves, and contemne and treade upon others. This admiration of our selves makes us disdaine others, and according to this distemper we speake, and fil our mouths, and others eares with detraction and false accusation, lest so much be detracted from us as we heare or see added to another.

Seeing therefore we are so prone to drinke in this puddle water of detraction and false accusation, as the fish doth naturally river-water, we have so much the more need to bee called backe from so dangerous a sinne: and indeed we want no bridles, if wee be not too headstrong; for,

1. God hath provided by his expresse law, aswell for the good name of his servants, as for their goods or lives; *Thou shalt not beare false witnesse against thy neighbour*: wherein the Lord upon paine of death bindeth every soule to truth and justice in all his speeches, the uprightnesse whereof must demonstrate the uprightnesse and sincerity of the heart, as a chaste daughter of a chaste mother. And this Law of God wraps him in the curse, as well that steales and wounds

wounds his good name, as the theefe that ſteales his goods, or the murderer that aſſaults his life: And as farre as the good name is farre in eſtimation above gold and ſilver, (*Prov.* 22. 1.) ſo much more hatefull and miſchievous is the falſe accuſer above a theefe or burglary.

2. Nothing can bee more contrary to God, nothing comes ſo neare the devill: Hee is a creature moſt degenerate from God, both in reſpect of his nature, judgement and practiſe.

Firſt, God in his nature is truth eſſentiall, and truth originall, the Author of all truth, and truth it ſelfe in all his decrees, in all his workes, in all his words, which all agree with the truth of his eſſence: But this man ſuits with Satan the father of lies, who ſtood not in the truth, *Iohn* 8.44. God in his nature loveth truth; the devill ſpeaketh truth ſometimes, but never lovesit; God is called a Juſtifier, Satan here an accuſer. If wee ſee this image or ſuperſcription of falſe accuſing on any, ſay it is Satans coyne, a man moulded in his mint, and give unto Satan what is Satans.

Secondly, nothing can bee more diſſonant to the judgement of God than raſh judgement, and falſe accuſation of good men: God approves the wayes of his ſervants, highly eſteemeth of their graces, accepteth and remunerateth weake indeavours: Now what can bee more contrary than to accuſe the wayes of God to bee hatefull purity, and a ſtraine beyond diſcretion, and the graces of God for ſingularity, hypocriſie, diſſembling? know, thou haſt not now belied men, but the Spirit of God.

Thirdly, the Lord in his courſe pleadeth for his Saints, acquiteth them, anſwereth all accuſations for them, and pronounceth a righteous ſentence upon them; the falſ accuſer impudently impleadeth all this.

God

God calleth *Nathaniel* a true Israelite; no, saith the accuser, hee is an Ismaelite, a dissembler: God pronounceth *Paul* an elect Vessell; no, saith the accuser, hee is a murderer, a theefe, vengeance will not suffer him to live, *Act.* 28.4. God pronounceth of his owne Sonne, *This is my beloved Sonne*; no, saith the accuser, he is a deceiver, an impostor, a blasphemer, in saying he is the Sonne of God. Now what can be liker Satan, who would have all men in his owne condemnation, than these vile persons, who would have all thought as vile as themselves? Hence our Text maketh Satan and all accusers, but one accuser.

3. Whom doest thou accuse or revile? Thou accusest *the brethren*.

First, the brethren of Christ, and in them Christ himselfe; *Matth.* 25. *In that ye have done it to one of these my brethren, ye have done it to mee.* Wouldest thou in the day of the Lord be brought in a false witnesse against Christ? And yet there is a nearer relation; these brethren are members of Christ. Wouldest thou for a thousand worlds have that sin of the Jewes lying upon thy soule, that thou hadst thrust a speare into the body of Christ? but what was that sinne to this? they knew not whohe was, nor what they did; beside, his body was dead first; but thou thrustest the sharpe speare of false accusation, and by it tearest and rentest the living body of Christ. which is his Church; and this wilfully, and of set purpose.

2 Thou sinnest against the sonnes, not of God onely, but of the Chruch whom thou professest thy Mother. The Spirit of God amplifies the wickednesse of false accusation by this circumstance, *Psal.* 50.20. *Thou sittest and speakest against thy brother, and slanderest thy mothers sonne:* shewing the unnaturalnesse of these wicked men to their owne flesh, and the bowels of their owne Mother. Were

there

there a dram of nature or grace in them, they could not violate such neare bands. Godly *Sem* will cover his fathers nakednesse, though unnaturall *Cham* discover it. Charity would cover a multitude of offences, *Prov.* 10.4. But wanting both, they are rightly ranked with theeves and adulterers, vers. 18.

4 A false accuser is a most irreligious person: and commonly such are the greatest enemies to true religion: Observe, and you shall finde them either Atheists, or Papists, or Libertines, or worldlings, given over to some foule sinne or other. For, according to the abundance of the heart the mouth speaketh. If the heart swell with malice, envie, and bitternesse, how can the mouth but run over with cursed speaking? A bitter fountaine can send no sweet water. The shop is supplied with such wares as are in the storehouse. Besides, true religion which purifieth the heart, would order the tongue, *Iam.* 1.26. *If any seeme to be religious and ordereth not his tongue, that mans religion is in vaine.*

5 Consider the fearefull evils awayting this sin so contrary to God:

First, It casts a man out of the sanctuary of God (*Psal.* 15.3.) unlesse the Church of God could consist of a generation of devills: but it is the spouse of Christ, the communion of Saints.

2 It casts him into the judgement of God, and damnation of hell; for God hath appointed a day to give judgement of all cruell speakings, which wicked sinners have spoken against him, *Iude* 15. Then shall their measure be filled to the brim: they shall have accusation enough. God doth even here admonish of that day, and sit in judgement on some, even in this life: What got *Haman* by false accusation, but hanging on his owne gallowes? What got *Ahab* and *Iezabel* by false accusing *Naboth*, but a posses-

sion

sion of wrath? In the place where dogs licked the blood of *Naboth*, must they licke *Ahabs*: and *Iezabel* was eaten with dogs in the valley of Jezreel, 1 *King*.22. A dart shot against a wall, or an arrow shot upward, rebound, and fall upon the shooter. *Daniels* accusers were devoured by the Lions to whom *Daniel* was cast What got *Amaziah* by accusing *Amos? chap*.7.17. Thy wife shalbe an whore &c. Let men take heed of touching Prophets, and slaundering godly Ministers. *Eusebius* in his Church-history sheweth how *Narcissus* was falsly accused by three false witnesses: one wished, if it were not true, he might be burnt: the other, that a foule disease might eate him: the third, that he might else be blind: And accordingly they perished, the first by a sparke of fire from heaven, the second by a loathsome disease from top to toe, the third seeing this, repented, but yet lost both his eyes with weeping for his sin against the good Bishop of Jerusalem.

Lib.6.cap.8.

III Now wee come to the meanes by which godly men may fence and arme themselves against this keene weapon of false accusation.

1 Accuse and judge thy selfe daily, yea night and day before God. Thou preventest the accuser by accusing thy selfe. 1 *Cor*.11.13. *If we would judge our selves, we should not be judged.* Be carefull above all to stop the mouth of three accusers.

First, make sure that God accuse thee not: Let nothing stand betweene him and thee, whereof thou hast not already judged and accused thy selfe. Hereunto beleeve in Jesus Christ: against all false accusation get Christ to justifie thee: be once in Christ, and he shall answer all crimination: and if he iustifie, who shall condemne? *Rom*.8.33.

Secondly, see the word of God accuse thee not: stop *Moses* his mouth, *Ioh*. 5.45. *There is one that accuseth*

accuſeth you, even Moſes : not his perſon, but his doctrine. Hereunto repent of thy ſinne, confeſſe and forſake it, that is the way to mercy. Evangelicall obedience ſtops *Moſes* mouth.

Thirdly, avoyd and ſtop the accuſation of thine owne conſcience, that thou mayeſt have a witneſſe within thee:

Firſt, of thy ſound peace and reconciliation with God.

Secondly, ſenſe of grace and ſanctification.

Thirdly, carefulneſſe in Gods ſervice.

Fourthly, innocency and uprightneſſe in the moſt ſincere endeavour of heart and life.

2 Walke circumſpectly, avoyding occaſions and appearances of evill. Falſe accuſers can make of gnats in good men, elephants, and of mole-hils mountaines as big as the globe of the earth. If thou eſteeme any error ſmall, or ſinne little, ſo will not they. Oh that all Chriſtians would or did ſo walke, as that all accuſations might proove ſhadowes and pretenſes! Oh that all the keene weapons of wicked men were thus blunted with innocency, and that all prooved but the doing of their dutie.

3 Let the righteous ſmite thee: for this may keep thee out of wicked hands. Take counſell, endure rebukes from the godly, heare with willingneſs loving admonition. For elſe it is juſt the wicked fall upon thee. Some have beene publickely inſtructed by the word, and privately perſwaded by godly friends, to avoyd occaſions of ſcandall, to avoyd the company of looſe and riotous perſons, and to watch narrowly over themſelves for their profeſſions ſake: but they, unconſcionably rejecting the counſell of Gods word and ſervants, and rather quarrelling with the counſellers then following the counſell, have beene given up to themſelves, and led away till they have become

become a by-word to all the prophane in the country; who flout and triumph over them and their profession, as if the Philistims had got in another Sampson. Had it not beene better, to have borne the wounds of friends, then these gashes of the enemies?

4 Defend and plead Gods cause against false accusation, and he will plead thine. When truth is gainsaid, or his name or servants evill spoken of, if wee would bestirre our selves for him, he also would be ready to defend our names and innocency. A wretched Councel it is, in which al crie, crucifie Christ, and not a man to speake a word for him. Many such wicked Councels there are, in which bold and impudent accusers do stand against God, and his worship, and servants, and throw downe and tread on not only the innocency of good men, but the worship and service of God, and not a man to speake a word for God or good men, or causes: But never was there such a councell set against God, but God set against them, and brought that dishonour on themselves, which they suffered to be cast upon him & his name. Wee need not go far for examples.

Psal. 15. 5 Do to anothers name as thou wouldest have thine done by. He shall dwell in heaven, who neither raiseth nor receiveth slaunders. Generally, when we heare accusation and reports of out brethren, we receive them, beleeve them, laugh at them, adde to them. But, what measure thou measurest to others, shalbe measured to thee againe: thou shalt be payed in thine owne coyne: looke what entertainement another mans name findes in thy house, the same shall thy name finde in another mans house. Wee must therefore open our mouthes for the dumbe, for the absent, for the innocent. The difference betweene the slaunderer and receiver, is this: the former hath Satan sitting in his heart and tongue, the latter in his heart and eare.

6 Another

6 Another meanes is, reſolution never to depart from thine uprightneſſe, but to keepe thine innocency (as *Iob*) though with infamy and falſe accuſation. So did *Ioſeph*. So the Apoſtles reſolved to paſſe on their way by honour and diſhonour, through evill report and good report. Never leave off to doe good, nor give over any dutie, to avoid falſe accuſation. Hazzard rather thy name and credit, then thy faith and piety. Job 27. 2 Cor. 6.

7 Another is, appellation: ſo walke ever before God, as thou mayeſt appeale from all unjuſt accuſation and ſentences, to his moſt juſt & righteous ſentence; that thou mayſt boldly expect and call for both his teſtimony and aſſiſtance & clearing. For the firſt, *David* appeales to the Lord, *Lord thou knoweſt whither I have done this, thou knoweſt they lay to my charge things that I know not. Iohn Huſſe* appealed to Jeſus Chriſt, from the wicked ſentence of the Councell of Conſtance; *Iobs* witneſſe was in heaven. For the other, is that in *Pſal.* 119. 122. *Anſwer for thy ſervant in that which is good, and let not the proud oppreſſe me:* as if he had ſaid, Lord I am ſlaundered where I am not, where I cannot anſwer for my ſelfe, do thou anſwer for me; beſides, I crave only thy protection in an honeſt and good cauſe; thou that art goodneſſe it ſelfe, maintaine it, and me in it. And for clearing thine innocency, wayte, God will one day diſcover it. Conſider the ſtory, how God cleared *Athanaſius* from the villanous accuſations of the Arrians. Pſal. 7.

Firſt, they ſuborned a lewd woman to exclayme upon him in open aſſembly, that he would have raviſhed her, the night before, againſt her will. Which ſlaunder he ſhifted off by ſending *Timotheus*, Presbiter of Alexandria, in his roome; who asked her before the ſynod, whether ſhe would ſweare that he had *Euſeb. lib.* 10. *c.* 17.

had raviſhed her: ſhee anſwered, ſhe would ſweare and vow he did it, thinking he had beene *Athanaſius* whom ſhe never ſaw. So the Councell, perceiving the matter, quitted his innocency.

Secondly, they accuſed him to have ſlaine one *Arſenius*, whom themſelves kept ſecret, and that he carried one of his hands about him, by which hee wrought miracles and enchantments. But *Arſenius*, touched by God, ſtole away from them, and came to *Athanaſius*, who brought him before the Judges with both hands, and confounded his accuſers.

8 The laſt meanes is apologie and neceſſarie defence of our words and facts againſt falſe accuſers: which Chriſt uſed alwaies for himſelfe and his diſciples. And as neceſſarie it is for his Miniſters and Members. For,

Firſt, we may not loſe our innocency, if by good meanes we may maintaine it.

Secondly, we may and muſt cut off the vizards of envious obtrectors and ſlaunderers, if not for our perſons yet for the truth.

Thirdly, impudent accuſers abuſe the patience and modeſty of good men, and by their ſilence make thēſelves more audacious to ſlaunder.

Fourthly, a good man may be as bold in defence of innocency and goodneſſe, as they are impudent in diſgracing them. *Samuel* did not boaſt or preach himſelfe, when, rejected by the people, he asked, *Whoſe Oxe or Aſſe have I taken?* Our Saviour Chriſt many times askes, *Which of you can accuſe me of ſinne?* If Papiſts or Atheiſts make it the diſcourſes of their table, and ſawce of their meats, to belye and ſlander Preachers of the Goſpell, a Preacher may, as I doe this day, challenge all Papiſts, ſcoffers, enemies of the truth which I preach, &c. if the Roman law were in force, which *Euſebius* and *Nicephorus*

Lib. 5. cap. 21.

phorus ſpeake of, that hee that had falſly accuſed his brother, and not able to prove it, ſhould have both his legs broken, what a number of criples ſhould we have? I wiſh them better, that God would breake their hearts with godly ſorrow, and breake their malice rather then their limbes, that embracing the truth they may acknowledge the bringers of it.

The accuſer is caſt downe.]

The ſecond part of theſe words, is, The *dejection* of the dragon.

He was caſt downe, not utterly expulſed or deſtroyed: for he will ever ſtand up as an accuſer before Gods tribunall, and mens, but he falleth in his accuſation, and is caſt in his cauſe. *Dejectum dicit, non protritum.*

Queſt. Wherein ſtandeth this dejection of the dragon?

Anſw. In two things.

1 In regard of Gods tribunall he is foyled, becauſe Chriſt is riſen for the juſtification of Beleevers, and is aſcended into heaven to cleare all accuſations, and now reigneth & triumpheth over all enemies, whom he hath made his footſtoole.

2 In regard of mans tribunall, at this time, which our text aymeth at, the heatheniſh power which had long oppreſſed the Church, being ſubdued, and Chriſtian religion ſtabliſhed by Chriſtian Princes; thoſe horrible accuſations, by which the poore Chriſtians were daily brought to death by hundreds and thouſands, were ſtayed, and in great part cut off; and the Chriſtians were cleared and acquitted from thoſe hatefull and impudent accuſations layd againſt them: And now the innocency both of their perſons and profeſſion appeareth.

1 The holineſſe, innocency, peaceableneſſe, and

godlineſſe of their perſons began more and more to breake out: the booke of their Adverſaries falſe ſuggeſtions was as an honourable crowne upon their heads: now God gives them favour and honour in the ſight of their Adverſaries.

2 That which is more, now the profeſſion and religion of God and his Sonne Jeſus Chriſt, as odious as it was formerly made by helliſh blaſphemies, begins to be received, advanced, ſpred abroad, and lifteth up the head above all heatheniſh and idolatrous religions; in a word, grace and glory, comes unto it, in ſtead of former infamous imputations caſt upon it.

This is the caſting downe of the Accuſer.

Doct.1. Note hence, that there is a time when the accuſers of Gods people ſhalbe caſt downe and put to ſilence. Though *Ioſeph* a long time lie in the place of the Kings priſoners, his miſtris is impudent in accuſing, his maſter credulous in beleeving, cruell in putting his feet in the ſtockes, and laying irons on him, and himſelfe hopeleſſe of favour or deliverance; yet the Lords time came, when he came out of priſon with honour, and much more grace then all his diſgrace came unto. *Mordecai* and his people may be accuſed, condemned, a day of execution appointed, no hope nor helpe appeares: but ere that day commeth, the Lord brings forth his innocency, *Haman* his accuſer muſt honour him, and proclayme him the ſecond man in the kingdome, and quickly after hanſell his owne gallowes. There was a time when the den and furnace were thought too good for *Daniel* and his fellows: ſo grievous are the accuſations, and ſo haynous their facts: but ſoone after they are rayſed to honour and high advancemet, and their accuſers caſt into their roume. There was a ſad and heavie time, in which the poore Chriſtians bare the burden

den of teene bloody tyrants and monſters, their names blacked, their goods ſpoyled, their blood ſhed as water: but afterward a *Conſtantine* came, who acquitted them, honoured them, cheriſhed and protected them.

1 This muſt needs be in reſpect of God: in whom if we conſider foure things, wee ſhall ſee it cannot be otherwiſe. *Reaſon* 1.

Firſt, his knowledge and cleare diſcerning of the innocency of his ſervants. Now their righteouſneſſe and innocency is denied and derided, enemies would bury it in the grave of everlaſting oblivion, and take deepe counſells to roll great ſtones of infamy and reproach upon it, that it cannot riſe in the after-ages of the world. *But all things are naked to him, with whom we have to deale:* who preſerves the bones of innocency, and will rayſe it out of the aſhes, and bring it into a cleare and glorious light. *See Luke* 12. 2. Heb. 4. 13.

Secondly, his juſtice. The righteous judge of all the world cannot alwayes hold his peace at wrong, nor alwaies ſuffer juſtice to be turned into wormewood, nor truth to be alwayes covered with ſackecloth and ignominy. He muſt ſhew himſelfe a patron of truth, and a revenger of wrong. Be it farre from him, the doing of this thing; that the righteous ſhould be even as the wicked; that be farre from him; *ſhall not the judge of all the world doe right?* *Gen.* 18. 25.

Thirdly, his promiſe: in *Pſal.* 37. 6. *Commit thy way to the Lord, and he will bring forth thy righteouſneſſe as the light, and thy judgment as at noone-day*; implying, that righteouſneſſe may be hid with darkneſſe, and covered with the blacke night of impudent ſlaunders; but yet after darkneſſe it ſhall ſee light; the longeſt and darkeſt night that ever was,

saw a morning, and the sunne rose, and chased away darknesse and mists, and revealed all that was hid in darknesse: And so God promiseth it shall be to all his disgraced Saints. Doth he promise, and doth he not meane to performe? is he not able? is he not willing to accomplish? is not he truth? are not his promises so, both from truth, and for truth, and those that are of the truth?

Psal. 11. Fourthly, his affection to innocency. *The righteous Lord loveth righteousnesse.* What a man loveth he will maintaine; much more the Lord, though he tarry long, yet at last will step forth and plead for truth, and will not suffer it alwayes to bee smothered with smoake and mists of lyes and falshood.

2. 2 It shall so be, in respect of Jesus Christ, to whom the Saints must be conformed, and by whom they are confirmed and upheld.

First, as the Saints are conformed to Christ in his crosse, so in his crowne; as in his combate, so in his victory. And therefore as the Head was accused, accursed, crucified, buried, and a great stone rolled upon him, and a sure watch about him, and all to keepe him under for ever, but yet the third day he arose gloriously; so there is a third day for his members, wherein they shall rise from under all the infamies and reproachfull slaunders of evill men, as out of the graves. For if the Head be risen, so are the members.

Secondly, the spouse of Christ cannot be cast into such a deepe, but he whom her soule loveth, hath his hand under her head, *Cant.* 2.6. so as the Lord never suffers his servants to be so farre cast downe, but his hād under thē at lēgth shal lift up their heads. Let what floods and waves of reproches and persecutions rise against them, they cannot sink, Christ is with them in the shippe, he will seasonably rebuke the

waves

waves, ſtill the windes, ſtay the bluſtring ſtormes, cleare the heavens, and make a calme for them.

3. So it ſhall be in regard of the godly; whoſe graces and holineſſe muſt bee exerciſed, but not extinct; whoſe glory and happineſſe may a while bee ſuſpended and obſcured, but not prevented or hindred. The Sunne of the world may bee ſet with clouds, covered, ſhut in, and hid for many dayes, *Acts* 27.20. but yet clouds will bee diſperſed, and the darke miſts and fogs will be ſcattered, and the Sunne will recover his ſhine and ſtrength; even ſo the ſhine of grace and innocency may bee clouded and darkned many dayes; but, when God hath exerciſed his Church a while, he will over-blow the tempeſt againe, the Sunne of grace ſhall riſe and diſperſe theſe blacke clouds, and cauſe them to vaniſh unto nothing. *After darkneſſe* (ſaith *Iob*) *I ſhall ſee light*. And ſuppoſe the Saints walke in blacke a while, yea, all the while they are here below, yet they ſhall *walke in white*, *Rev.* 3. 4. when their mourning garments ſhall bee taken from them, and they clothed with whiteneſſe of holineſſe and glory. 3.

4. It ſhall ſo bee, in reſpect of the wicked accuſers, who muſt not alwayes have their will and force; their rod muſt not lye alwayes on the lot of the godly; but when the Lord hath by them whipped and corrected his Children, they muſt be caſt into the fire, as *Aſſur* was. 4.

Object. But wee ſee the godly haled to death and deſtruction by falſe accuſation, as *Naboth*, as Chriſt himſelfe, as the Chriſtians and Martyrs in all ages, executed as traitors, heretikes, and wicked men. Beſides, how goe the godly hanging down their heads, as men onely deſpiſed, and carying the ſcorne of the times, as men onely worthy of hatred; and thus they goe heavily to their graves, and their innocency is buryed with them.

Answ. All this impeacheth not this truth; For,

First, this promise is made good so farre as the Lord seeth good for his servants.

Secondly, often in this life the innocency of those who die as guilty, is restored them; as *Naboth*, whose innocency is recorded to all posterity; and the Martyrs in the ten persecutions, after-ages honoured their memory and sufferings, though they dyed as the greatest malefactors; and the poore Christians in Queene *Maries* dayes, who were curled to hell, and burned in the flames for most accursed heretikes and traitors, God stirred up Master *Fox* to cleare their innocency, to honour their memory, and cause all ages to glorifie GOD in their grace and constancy.

Thirdly, many wrongs must bee reserved for the brightnesse of the great day to reveale, and some things perhaps never come to light in this world; but then the Saints committing their cause and names in well-doing unto the Lord, hee will keepe faithfully that which they commit unto him; and for his owne name is jealous of theirs.

Fourthly, in the Courts of men the day goeth against truth and innocency, so high as from which in earth is no appeale, and so the matter must rest; yet there is a day, and an high Court of heaven, which is without corruption of Judge or witnesse; this shall right all errours of inferiour Courts, there innocency and innocents shall stand in tryall, and the righteous shall there shine as the Sunne in the firmament, *Mat.* 13.43. if not in the kingdome of the world, in the Kingdome of the Father.

And for the godly, whose grace and innocency appeareth not here, nor themselves in this strange Countrey are knowne what they are, *When Christ who is our life shall appeare, then shall wee also appeare with*

Col. 3. 4.

with him in glory: and if Christ be contented to bee obscured here, so may we also.

This doctrine serves to terrifie the enemies of the Church, whose tongues are now their owne, none may controll them, they priviledge themselves to devise and disperse what lyes they list: But they must know, *Vse I.*

First, that the mouth of wickednesse shall bee stopped.

Secondly, that truth is strongest, and will prevaile, though they may outface and smother it for a while. Could they hinder Christ from rising? can they hinder the day from dawning, or the Sunne from his rising, or course? no more can they bury innocency and grace so low, but it will rise againe.

Thirdly, they must bee called to reckoning for all wicked speeches, and false accusations of the Saints; when they would esteeme it their happinesse to lie ever in the darke cave of their rottennesse, but they must be fetcht in to carry the shame and perpetuall reproach which they would have cast upon innocency.

Againe, this may comfort the Saints, who heare there is a day when their righteousnesse shall bee brought forth; they shall have their desire: As falsehood and darknesse feares nothing but to bee discovered, so truth and light feare nothing but to be hid. Now they rejoyce in the day of manifestations of things rolled in darknesse: Now shall their innocency triumph, when shame shal cover the faces of all accusers, as they did *Hamans* before his hanging. In that day shall men and angels see, that they were not seditious, factious, rebellious, proud, hypocrites, and worst of all men; but humble, peaceable, obedient to the good lawes of God and men, sober, fruitfull, sincere, gracious, and holy. Oh how sweete and honourable *Vse II.*

nourable shall that sentence of absolution from Christs owne mouth be, after all the unjust sentences of wicked men!

Vse III. 3. This teacheth us a rule of wisedome, to judge not according to outward appearance, but with righteous judgement, *Iohn* 7.24. Judge of persons as of coyne, by the touchstone, not by heare-say. We judge of a great heire, not as hee is in minority, but according to his livelihood and future great estate. Labour to esteeme of Saints, not as they are here besmeared, but as they shall appeare like Christ in glory. Seest thou one for Christ made like unto Christ in reproaches, and suffering ignominy and rejection? now conclude, this man must bee like him in glory, though the world cast a sea of shame upon him; 2 *Tim.* 2. 12. *If wee suffer with him, wee shall also raigne with him.*

Vse IIII. 4. This is a ground of patience and constancy in wel-doing, and suffering evils: Grieve not to see the darke night shut in the day; goe to thy rest; a few houres will bring the Sunne and morning, which shall discover all things againe. Commend thy cause in well doing to him that judgeth righteously. Flie not on men to be revenged, but flie to him, and waite for two things:

First, Gods time; *Ioseph* lay in irons till the time appointed came, and the counsell of the Lord had tryed him, *Psal* 105.18.

Secondly, Gods meanes.

Obiect. I see none; all wayes of clearing my selfe are shut up.

Answ. Yet God hath wayes enough.

1. Angels; *Mary* had innocence, but no way in earth to discover it; *Ioseph* was putting her away, but the Angell from heaven acquites her. God watcheth in the night over our innocency, as over hers.

2. Good

2. Good men hold themſelves made by God keepers of their brothers credit: *Ionathan* will ſpeake for *David*, though a ſpeare bee throwne at him.

3. Evill men themſelves: *Saul* ſhall preach *Davids* innocency; and *Pilate* the Judge condemning Chriſt, ſhall acquite him. 1 Sam. 24. 18.

This of the firſt point.

2. In that the Saints here praiſe the Lord for that the accuſer is caſt downe, wee learne, that when the Lord hath ſcattered the clouds and miſts of falſe accuſation for us, and made our innocency appeare, wee muſt by all meanes ſhew our ſelves thankfull for it. The eighteenth *Pſalme* is a Song of thankſgiving in the day that God delivered *David* from the hands of *Saul*, who accuſed him of treaſon, and aſpiring, and affecting the Kingdome; ſee *verſ.* 43,46,48,49. *Heſt.* 9. 26. the dayes of *Purim* were inſtituted for a perpetuall and publike praiſe of God, both for the clearing of the Jewes innocency, falſly accuſed by *Haman*, and the overthrow of the accuſer. *Doct. II.*

1. As God doth all things for his owne glory, ſo eſpecially here his glory ſhineth in much brightneſſe: for, *Reaſ.* 1.

Firſt, he riſeth up in righteous judgement, and manifeſteth the whiteneſſe of his Throne, whiter than *Salomons*, which was of white Ivory, demonſtrating the purity of the Judge and judgement; and here advanceth his Throne above all the thrones of the world, which cannot cleare themſelves from corruption.

Secondly, he advanceth his power above all enemies, they are potent to ſuppreſſe the truth, but he is omnipotent to ſupport it.

Thirdly, hee magnifieth his wiſedome in preventing all the curſed policies and counſels of his enemies

mies against the Saints, and either turneth them to folly, or bringeth them on their owne heads, as *Achitophel* and *Haman*.

Fourthly, hee expresseth his affection to his people; in turning the enemies curse into a blessing, as in the instance of *Balak* and *Balaam*, *Numb.* 23. 11. *I called thee to curse mine enemies, and loe thou hast blessed them.* The more *Pharaoh* oppressed the Israelites, the more they increased.

Now as the Lord putteth forth his glory, so hee expecteth that his people should declare it, and ascribe the same unto him; considering, that if they honour him not, hee loseth all his honour upon earth; for wicked men shut their eyes against it: and further, how well it pleaseth him, when the Saints goe out of themselves, and ascribe al their safety onely to his mercy, disclaiming their owne strength, merit or goodnesse, and onely glory all the day in him, whom they acknowledge the Patron and defender of truth and innocency.

2. 2. After all victories the Saints used to praise the Lord, when they saw him rise up for them against his enemies: But in casting downe accusers, is an happy victory, wherein many hellish plots are overthrowne, many stratagems discovered, and armies of diabolicall enterprises chased; the fury and force of enraged enemies is defeated, themselves turned backe, and cloathed with confusion. The heathens would not carry a victory without sacrificing to their gods; and shall the Saints deny the Lord this sacrifice of praise, when their enemies are cast downe before them?

3. 3. When the Lord heareth our prayers, he is greatly to be praised: *Psalm.* 28. 6. *Praised bee the Lord, for hee hath heard the voyce of my prayer.* And how can a godly heart, who hath commended his cause and

and innocency unto Gods clearing, and findeth that the Lord, who seemed to have beene departed, and not to respect him or his righteous cause, is now returned, and manifesteth his presence in stopping and restraining the fury of the enemie, and bringing forth into light the innocency of his servants; how can a good heart now but returne with praises to God, who hath heard all his prayers, and brought about all his hearts desire?

4. The benefit it selfe, to have slanders and evill surmises dispersed, is not so small and worthlesse, as it is not worth thankes. How thankfull would wee be to that man, who, when wee could not tell what to doe in a great cause concerning our estate, would step in as a faithfull witnesse on our side? but how much more when the Lord vouchsafeth to witnesse for us, seeing we can neither deserve this favour, nor repay any thing else for it? 4.

Therefore let us not deprive him of his praise, which is his tribute, *Psal.*50.15. *I will deliver thee, and thou shalt glorifie mee.* And it is the end of all Gods intention in the donation of mercy, and ought to be our end in the fruition of it. *Vse.*

Againe, it is a note of an evill man to be more ready to pray for supplies in his straites, then to praise God for supplies in his liberty and inlargement.

Finally, it was ever the constant practice of the Saints, *Psal.*59.16. *I will sing of thy power and praise, for thou hast beene my defence, &c.*

Quest. How may we expresse our thankfulnesse for this mercy?

Ans. 1. If God honour or preserve our names, wee must much more honour and uphold his; referring all our credit and reputation to maintaine his name and honour; contrary to those, who know not how to wield honour and greatnesse, but in swearing,

swearing, cursing, gaming, and the like.

2. This we shall doe by carefull and watchfull upholding the holinesse & innocency of our own lives. For the end of our redemption from our enemies is, to serve our God in holinesse and righteousnesse all our dayes, *Luke* 1.15. And it is the end of our justification, both before GOD and man, that wee should shine out in holinesse, and walke beseeming so great salvation.

Verse 11. *But they overcame him by the blood of the Lambe, and by the word of their Testimony, and they loved not their lives to the death.*

AFter the Church in this triumphant song, hath sung out the praises of God, the giver of all victory, in the former verse; now in this are set forth the due praises and commendation of the army, or band of *Michael*, who had valiantly stood with their Generall in the conquering and subduing the Dragon.

In the words are two things:

First, a report of the victory, and that the Saints were masters of the field, *But they overcame him.*

Second, the reasons or causes of this victory, and they were of two sorts.

1. The meritorious cause and principall efficient, *The blood of the Lambe.*

2. The instrumentall causes; and these were two.

1. *The word of their Testimony.*
2. Their constancy and Martyrdome, *They loved not their lives to the death.*

In the report of the victory are two things.

1. *Who* overcame, *They.*

2. *Whom, Him. They*, that is the Angels of *Michael*, vers. 9. *Him*, that is the dragon and his army, who

who being all one in will, in worke, in miſchiefe, are all one in name, in ſtate, in ruine and overthrow.

Note hence, that not only Chriſt himſelf doth overcome the dragon, but all Chriſtians alſo; even all the godly now overcome the devil, & al wicked ones, & all wicked powers: 1 *Ioh.* 2.14. *Ye have overcome the wicked one:* 1 *Cor.* 15.57. —*Who hath given us victory*; namely, over ſinne, death, the grave, and whatſoever would ſeparate us from Chriſt: here he ſpeaks in the time paſt. *Rom.* 8. 37. *Nevertheleſſe wee are more then conquerours:* here hee ſpeakes in the preſent time. *Doct.*

Queſt. How doe Chriſtians now enjoy victory?

Anſ. 1. In their Head all Beleevers have now overcome the devill.

2. In beginnings of their owne victory; they have got ſome holds and advantages.

3. In aſſured hope and confidence, which ſhall not leave them aſhamed: So as every Chriſtian may ſay as *Lucullus*, who having in the beginning of the fight got an advantage againſt the Armie of *Methridates*, cryed, *Vicimus*, that is, we are as ſure of victory as if wee had it in our hands: ſo may wee the Lords Captaines, cry cheare to our ſouldiers, We have overcome in our Head, we have wonne the ſtrongeſt holds, we have an hopefull victory in our hands, the maine battell is routed and diſcomfited, a few ſtragglers remaine, with whom we ſhall make ſhort work; *The God of peace ſhall tread Satan under our feet ſhortly*, *Rom.* 16.20.

Queſt. Why muſt Chriſtians overcome? was it not enough that *Michael* did?

Anſ. No, every Chriſtian muſt overcome the dragon, as well as *Michael?*

1. Becauſe of his ſtraite union with his Head: every member is advanced in the head; if the head bee

be crowned, so are the members. And it is the will of God, that all that are given to Christ, not onely behold, but partake of his glory, *Iohn* 17. Some Generals are so ambitious, as they would have all the glory of victory result upon themselves; but this Generall will have the meanest souldier to share in the honour as well as in the labour.

2 2. Christ fought not his owne battels with the dragon, but ours: The quarrell was not his, but ours; and the victory was not for himselfe, but for us: So as he fought as our Mediatour, and overcame as a Mediator, susteining the cause and persons of his members; so as indeed the victory is properly ours;

1. By imputation; faith which makes him ours, makes his victory ours, and it *is our victory*, by which wee now overcome, for the present.

1 John 5.4.

2. By inchoation; giving us power, and making us Kings and Conquerours, *Rev.* 1.5. here in part, and perfectly hereafter.

3. By mercifull acceptation; For though we be so farre from overcomming in our selves, as that wee cannot thinke a good thought, and of his owne wee must give him, yet for our incouragement he is pleased to call his own workes in us, ours, as in the Text, *They overcame.* And though wee doe nothing but by him, who is our sufficiency, yet his grace ascribeth to us that which himselfe effecteth in us; and though our beginnings be weake, and indeavours poore, yet hee pleaseth to esteeme his servants by the *truth* of grace, not the *measure.* Where he seeth a willing minde, hee accepteth the will for the deed, soundnesse of weake grace for perfection, and true beginnings for accomplishment. Thus having begun to overcome, grace accounts us Conquerors.

2 Cor. 8.12.

3. 3 Every Christian must therefore overcome, both for the greater confusion of the dragon, who is as unable

able to ſtand againſt a deſpiſed member of Chriſt, as Chriſt himſelfe (every woman, and childe of God beleeving, foyles him) and the greater conſolation of the Saints in this battell, who muſt be daily fleſht and hartned by the firſt fruits of victory, and ſtand here below as it were upon *Piſgah*, and ſee the good land, and happineſſe of perfection, and viſion of full peace a farre off, in the ſweet beginnings of it, while the enemies begin to turne their backes, and dare not ſtand out the reſiſtance of the meaneſt member of Chriſt.

Vſe I.

This ſerves to diſcover the deluſion of many, who ſay they leane upon Chriſts victory for ſalvation, but never examine whether they themſelves overcome or no: But Chriſt overcomes, not onely in himſelfe, but in every member of his. Hath hee not made thee a Conqueror? then what is his victory to thee, not being in thee? True it is, hee imputeth his victory to the Chriſtian; but firſt he beginneth it in him. Feeleſt thou the mighty power of Chriſt effectually working in thee? diſcerneſt thou the power of faith, which is thy victory? hath the word a mighty power to throw downe high holds of luſts? Doth the power of grace leade thee in upright courſes, of pietyand equity? Here is a good ſigne of a Conqueror with *Michael*. But doe thy luſts ſway? doth ſin rule? followeſt thou thy violent affections againſt Gods Word? rather then thou muſt not have thy unjuſt will, thou wilt treade downe the word of grace, and the worke of grace in others, &c. A ſlave then thou art to the devill, and haſt as yet no part in Chriſts victory. What little victory Chriſt hath wonne for many men, appeares in that little victory hee hath in them; whoſe onely ſtudy and bravery is, to throw downe the power of God, the Miniſtery, and ſervants of Chriſt; the great and unanſwerable ſinne of theſe

these times, as will bee shortly convinced.

Vse II.

2. Here is comfort for godly men: They have many enemies, but none of them can prevaile, as before, Vers. 8. for,

First, the Beleever is upon an impregnable rocke in the sea, which, let it be beaten without intermission with billowes and waves tossed by the windes against it, yet it abides unmoveable.

Secondly, hee stands not single in the combate, but incorporate into Christ; if the enemies can seize againe to conquer Christ, then may they him.

Thirdly, hee is sure of victory, and therefore may come with courage, and stand with confidence; as *Gideon* with his three hundred stood it out against the mighty host of *Midian*, because he was assured of victory.

Fourthly, hee hath victory in great part already, over all enemies: Sinne stickes to him, but raignes not; sinne is in him, not hee in sinne: Death is busie, but hath lost his sting: The Law accuseth, but in our surety is performed; the debt payed, the bill cancelled, and one debt is not to bee payed twice. Hell is shut, and now there is no condemnation to them that are in Jesus Christ, the devill and his instruments are chained Lyons.

Fiftly, no combination of enemies can support them; though hand joyne in hand they cannot escape Sinne is chained to punishment in all: The same sin deserves ruine in all: Gods justice is impartiall: And the same destruction belongs to the devill and wicked men, seeing they all make but one dragon, who is here overcome.

They overcame by the blood of the Lambe.]

Here is the principall and meritorious cause of this

this victory: Where three things must be opened.

1. Who is this *Lambe*.

2. What is meant by his *blood*.

3. How the Saints *overcome* by this blood.

1. This Lambe is *Michael*, called a Lambe, especially for two reasons.

1. Because hee was resembled by the Lambe sacrificed in the Law.

Object Other beasts were sacrificed, and were types of Christ, as the Bullocke, Goate, Ramme, and the like; but he is not so called.

Ans. True, because those were not in continuall sacrifice as these, neither did so ordinarily represent him as these: for these were offered, & held Christs sacrifice before their eyes:

1. *Annually*, as in the Passeover.

2. *Monthly*, as in the Calends of every month were seven Lambes offered, *Numb* 28. 11.

3 *Weekly*, for every Sabbath they must offer two, Verse 9.

4. *Daily*, the *juge sacrificium*, or continuall sacrifice, which let the fire never goe out, was of two Lambes every day, Verse 13.

2. Christ is called a Lambe, because hee did resemble those Lambes in qualities, especially two.

First, innocency and harmlesnesse, hee was the innocent Lambe of God, without spot, no guile was found in his mouth.

Secondly, obedience and meeknesse, he was obedient to the death, and as a Lambe dumbe before the shearer, so opened he not his mouth, *Esa.* 53. 7.

This comforteth us in beholding this Lambe, our sacrifice; who was, *Vse 1.*

1. The *Lambe of God*, that is, set a part by God, not by men, as the other Lambes in the old Testament were.

2. *A Lambe from God*, not rising from the earth as they, but descending from God, and comming from the bosome of his Father.

3. *A Lambe that was God*; for, God shed his blood, *Act.* 20. and therfore the dignity of the person of this Lambe, giving worth and sufficiency to his sacrifice, it taketh away the sinnes of the world; with difference from those in the Law.

1. It really tooke away sinne; other Lambes did did but shadow and represent it.

2. The sinnes of the *whole* world; other Lambes expiated sinne but in one nation, but this is of validity to redeeme the whole Church in all nations.

3. It tooke them away perfectly by one once-made oblation, and needed not repetition yearely, monthly, weekly, and daily, as theirs did.

Vse 2. Againe, this teacheth us to imitate this Lambe, especially in these two gracious qualities.

1. Of holinesse, purity, innocency of life and conversation; that wee may bee, as much as is possible, blamelesse and without spot in the midst of a froward generation: He was fairer then the sonnes of men, all faire, and no spot was in him, neither in nature nor practice. We cannot be so, but yet we must part with our spots, and come so neare as mortality will suffer us.

2. Of obedience; both *Active*, he was willing and free in all his obedience, it was his meate and drinke to doe his Fathers will, and to fulfil all righteousnesse; so wee must aime at perfection, set all the Law before us, and in all obedience offer free-will offerings. And *Passive*, meekly, contentedly, and patiently induring the greatest wrongs and evils for his sake, as hee did for ours.

II. What is meant by this blood?

Ans. The whole sacrifice of Christ, which includeth

deth his whole obedience, especially his death, with all the antecedents and consequents; his whole passion, visible and invisible, in soule and body; none was in vaine; for this is an ordinary figurative speech in Scripture, that the whole obedience of Christ is set downe by a part; no part of which may bee divulsed or rent from other, seeing he obeyed in suffering, and suffered in obeying.

III. How doe the Saints overcome by his blood?

Answ. It seemes to bee an allusion to the Israelites, who being sprinkled with the blood of the Lambe, escaped the revenging Angell, as also the revenging Ægyptians, and by that blood (a type of this) overcame them all; even so this blood of this Lambe is the victory of all the Israel of God:

1. In regard of acquisition and merit: Christs blood is the Well-head, and full spring of all benefits to the Church: The Fountaine flowing out of the side of Christ, is the fountaine of all favour flowing unto us, and consequently of our victory.

2. In regard of donation; in that it actually worketh a perfect reconciliation betweene God and us, and stoppeth all enemies mouthes that were open against us; in which sense it is called the blood of attonement.

3. In regard of obsignation; in that it sealeth all the Covenant of grace; called therefore the blood of the Covenant; because it ratifieth unto us the cancelling of that hand-writing of the old Covenant, which we had transgressed, and wiping off all old scores and debts, it confirmes our entrance into the new Covenant of grace.

4. In regard of application, by the instrument of faith, which is our victory whereby wee overcome the world, and our shield by which wee vanquish Satan.

Quest. How can faith be our victory?

Answ. Not for the worthinesse of it (which is at best weake and feeble) but,

First, by entring us into the Covenant of God, espousing and marrying us unto Christ: for faith onely maketh Christ ours, and all his victory.

Secondly, by drawing vertue from Christ, as the branch suckes from the root: for wee having no power of our owne, faith fetches power from Christ, and draweth downe strength from him, and such strength as the gates of hell cannot prevaile against.

Thirdly, by receiving as an hand, all from God and Christ, especially the promise of the Spirit, the presence of the Spirit, and graces of the Spirit, which makes the Christian invincible. For greater is he that is in the Beleever, then the spirit that is in the World.

Object. But can one be strong and victorious by anothers strength and victory?

Answ. No, but faith makes Christ a mans owne, and Christ and the Christian are no more twaine, but one flesh. Root and branches make but one tree, foundation and building but one house, head and members but one body. So as Christ being his owne, his strength is his owne strength, his victory his owne victory.

Vse 1. The Christian then, on whose heart this blood is sprinkled, is in good case. This victorious blood, both foyles all enemies for us, and answers all objections for us.

The former appeares by induction of eight enemies.

The chiefe is the devill: *but he is spoyled by this blood of the crosse*: see *Col.*2.15. and *Heb.*2.14.

The

The next is sin: but *this Lambe of God hath taken away the sins of the world. Ioh.*1.29.

Thirdly, the curse of the law followes sinne at the heeles: *but this Lambe, shedding his blood, was made a curse for us, to redeeme us. Gal.*3.13.

Fourthly, death seised on us in the day we sinned: *but this blood of the Lambe is the death of death, who is swallowed into victory. Hos.*13.14.

Fiftly, the wrath of God pursueth sinne infinitely: but here is a propitiatory, sprinkled with blood; and as the propitiatory did cover the Arke, in which the law was layd, so Christ our propitiatory hides the law from the eyes of Gods justice, and stilleth the accusing clamour of it against us, freeing us both from the rigor, and malediction of it.

The sixt enemie is sting of conscience, and restlesnesse: but this blood raseth the handwriting there also, both pacifying it in sealing remission of sinnes through his blood. *Col.*1.14. *as also purging it from dead workes.* 9.14.

The seventh is enmitie of the creatures, which all take their Lords part against us: *but this blood reconcileth all things, Col.* 1.20. *saveth from revenging Angells, Heb.*11.28. changeth Lions into Lambes, sealeth the covenant, not onely betweene the Creator and us, but the creature also.

The last enemie is hell and hellish sorrowes: but this blood hath shut hell, and opened heaven. *Our high Priest hath carried his owne blood into the holy place, and there pleadeth for us better things then the blood of Abel, Heb.*12.24. It hath merited, and now prepareth us entrance, and mansions in the Holy of Holies.

Next, this blood answers all objections; so as by this blood the members must overcome all enemies, as the head did,

1 The world gives many a blow and thrust against godly men: But be of good cõfort, this Lambe hath overcome the world.

2 In sense of the grievousnesse of sinne: *this blood is more efficacious then the blood of bulls and goats, to pacifie wrath. Heb.* 9.13.

3 Oh but my heart is infinitely hard and rebellious.

Answ. The blood of Jesus Christ cleanseth from all sinne, by pardoning and purging it.

4 Oh, but I lie open to the adversarie, and am prone to sin and fall away.

Answ. The destroyer had no power over those houses that were marked with the blood of the Lambe: and this blood hath more safety and protection.

5 But my owne conscience followeth me with hue and cry.

Answ. This blood in earth cancelled all bonds, and now in Heaven speaketh better things then *Abels.*

Vse 2. Secondly, the Saints overcome, but in overcomming must be humble, being in themselves weake and unequall to such a battell; and must conquer by the blood of him that loved us, *Rom.* 8.35. Here wee are taught to disclayme all merits and strength of our owne. By nothing but by faith in this blood can we prevaile. 1 *Ioh.* 5.5. *Who is he that overcometh, but he that beleeveth?*

Vse 3. Thirdly, Christians so overcome, as all the glory must be the Lambes. Wee must give the honour of victory to the Lambe, and say, Thou art worthy, for thou wast killed, *Revel.* 3.9. No man nor Angell must share in the glory of this victory; they never fought this battell for us: they never shed blood for us. Woe unto them that ascribe any part of this victory to any

any but the Lambe, who payd so deare a blood for it. Let Papists consider it, who ascribe the victory to merits, satisfactions, pardons, &c. It is said in *Revel.* 14. 11. *The smoake of their torment shall ascend continually, who worship the beast, or receive his marke.*

Fourthly, highly value this blood. Nothing in the world can conquer the least enemie, or sinne, but this blood; which onely is of infinite price. If all the seed of *Adam* had shed their blood for sinne, yet had no enemie beene conquered, no sinne satisfied. This blood is opposed to all corruptible things, as silver and gold, 1 *Pet.* 1. 18. This is the treasure of the Church, to which all things else are drosse and dung. *Phil.* 3. 8. Never did they know the price and power of this blood, that will eeke it with the merits, or passions of Saints, Martyres, Traytors. Highly do all they sinne against this blood, that despise the grace of the covenant in the blessed meanes of it: or the word of grace, which is the booke sprinkled with this blood, *Heb.* 9 19. or the people of God, the remnant of grace, bought and sprinkled with this blood. As also fearefully do they tread this blood underfoot, who lye in their unbeliefe and obstinate impenitency: and they that by swearing, by blood and wounds, by the death and passion of Christ, cause this blood to cry for vengeance against their soules more loud then the blood of *Abel*. And time comes, when this blood of Christ so dispised and trampled, shall lie heavie on such mens consciences. *Use 4.*

Fiftly, did our Lord by resisting unto blood for us obtaine victory? we must also get victory by resisting unto blood, *Heb.* 12. 4. striving against sinne, and looking unto the author and finisher of our faith. He without sinne resisted sinne unto blood, and shall not we, who are pressed with sinne, in way of thankfulnesse *Uses.*

fulneſſe reſiſt unto blood, ſeeing our reſiſtance and ſuffering tends dayly, to the weakening and conſuming of ſin in us.

And by the word of their teſtimony.]

Now we come to the ſecondarie and inſtrumentall cauſes of the victory of the Saints; the former of which is *the word of their teſtimony*. This word is the faith and doctrine of the Goſpell concerning ſalvation by Jeſus Chriſt. Where are two queſtions.

1 Why is it called the word of their teſtimony, ſeeing it is called the word of the teſtimony of Jeſus *verſ.* 17. and *chap.* 1.2. *the Teſtimony of Jeſus Chriſt.*

Anſw. It is both in divers reſpects.

1 If we reſpect the author, it is the teſtimony of Jeſus, whoſe all truth is: or if we reſpect the matter, or ſubject of which it treats, Chriſt is the matter to whom all the Goſpell teſtifieth.

But 2. if wee reſpect the ſubject in which, it is alſo the teſtimony of the Saints: not becauſe it is the word of man, but becauſe it is witneſſed unto by men: for God doth ſo far honour his Saints, as to admit them witneſſes to his truth.

2 How doe the Saints teſtifie to the Word, or Goſpell?

Anſw. Foure wayes.

1 By preaching, publiſhing, and declaring Chriſt to be the Meſſiah and Saviour of the world: and this, either by word or writing. For the former: the teſtimony of Jeſus is the ſpirit of propheſie, or gift of teaching: ſo preachers are called witneſſes, *Act.* 1.8. In the latter ſenſe *Iohn* calleth himſelfe a witneſſe, teſtifying theſe things, becauſe he was the pen-man of

of this propheſie concerning Jeſus Chriſt to the Churches.

2 By profeſſion and confeſſion of Chriſt; declaring and witneſſing with the mouth, what he beleeveth in his heart concerning Chriſt and ſalvation by him. 1 *Tim.* 6. 12. and haſt profeſſed a good profeſſion before many witneſſes.

3 By holy life and converſation; expreſſing the vertues of Chriſt, and the power of Chriſtian religion: this is an actuall witneſſe.

4 By paſſion and ſuffering Martyrdome; when they are ready to give teſtimony to the truth of God with loſſe of their lives, and do ſo indeed when they are called unto it. *Revel.* 2. 13. *Antipas my faithfull witneſſe was ſlaine.*

The point is this: The Saints overcome all helliſh powers, and adverſaries of ſalvation, by the word of God. 1 *Ioh.* 2. 14. *Ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked.* *Doctr.*

1 As *Michael* overcame, ſo muſt his army. But he overcame by the word, *Mat.* 4. in all the temptations, though he might have oppreſſed and confounded the dragon with power; yet he would, for our example, and to point us who want power, to a moſt powerfull weapon and meanes, overthrow him by the word. *Reaſ.* 1.

2 The promiſe of God is a ſure confirmation: *Prov.* 4. 6. 8. *uphold the word, and it will uphold thee: exalt wiſdome, and ſhe ſhall exalt thee: forſake her not and ſhe ſhall keepe thee.* 2

3 The word is of the nature of God, invincible, and whoſoever abideth in this word of truth, is ſtable and cannot be caſt downe. 3.

4 The parts of the word have their ſpeciall ſtrength, and ſhew us that the whole is a complete armour, or rather a furniſhed armoury, to fetch thence 4

all

all weapons for our fence and safety. For,

First, the Law chaseth us to Christ who is our strength, and is a rule of life, and an hedge to bound us in the way of safetie.

Secondly, the Gospell exhibiteth Christ a glorious conquerour, and worketh faith in us, which is our victory. The promises make us more then conquerors, in which we see the Lord fighting for us, and engaging himselfe to us for victory. He hath bound himselfe not to fayle us, nor forsake us.

Thirdly, the precepts and explications of both furnish us with truth against error, with counsell against false suggestions, with sound wisdome and direction against all secret stratagems. *Psal.* 119. *By thy word I became wiser then the counsellors, or the ancients.*

Fourthly, the examples store us with experience; and shews us where, and how and why such and such were foyled, how they rose againe, & how they held their advantages, and atchieved victory. They shew, how by the skill & use of the word they have wounded their enemies, and fortified themselves.

5. 5 By induction of enemies we may see, that none of them all is able to stand before this two-edged sword of the Spirit *proceeding out of the mouth of Christ*, *Revel.* 1. 16.

First, it is the smooth stone that prostrates *Goliah*, the wicked one: 1 *Sam.* 17. the Sonne of *David* made choise of no other weapon against the Divell.

Secondly, sinne is foyled by it: *Psal.* 119. 11. *I have hid thy word in my heart, that I might not sinne against thee.*

Thirdly, wicked men are slaine by it, *Esa.* 11. 4.

Fourthly, Antichrist, that wicked one, is slain with the breath of his mouth. 2 *Thes.* 2. 8.

Fiftly, persecutions and afflictions thrust sore at us:

us: but the word upholds us, *Psal.* 119. *Had not thy word beene my comfort, I had perished in my trouble.* And for inward affliction, if the combate be with God himself, the word at length speakes to him that is wearie.

Now if the Saints overcome by the word, then see the wickednesse of Papists, who betray their people by disarming them, and turning them naked among their enemies, and into satanicall temptations. For they take away the word from them, and hold it hereticall to have the Scriptures in a knowne tongue. An high wickednesse, against common sense: as it they should say, you have a multitude of fierce, strong and subtile enemies before you, and your danger is very great: now if you would drive away the enemy, and come away conqueror, you must cast away your weapons, and lay aside your armour, which is as unfit for you as *Sauls* armour was for *David*: but yet for a show you may take with you some conjuring spells, or charmes, some terrible crosses, some holy relikes, or some holy water; that is, leave your sword and take a straw or rush in your hand, cast away your shield and take a feather; leave Gods weapons, and take one out of the hand of the devill; shoot in the divels owne bow, and you shall do well enough. Oh how hath the spirit of madnesse and giddinesse effectually prevayled, both upon such wicked seducers, and such seely soules so unreasonably seduced, and left naked to the devill by them! *Vse* 1.

2 Wee see hereby, that the onely way to be safe, is, to get the word close unto thee, nay into thee. It is no fence to thee, to have the word in the Church and Ministery only: no nor to have it in thy booke and bible at home: nor to have it in thy mouth & speach, unlesse thou hast it in thy heart, working thee to soundnesse and integrity, as *David*, *Psal.* 119. 11. *Vse* 2.

Thy

Thy word have I hid in my heart, that I might not sin againstthee. Prov. 2. 10. 11. When wisdome entreth into thy heart, and knowledge delighteth thy soule, then shall counsell preserve thee, and understanding shall keepe thee, and deliver thee from the evill way.

Use 3. 3 Note the reason why Satan prevailes in the world, and tramples upon wicked men, drawing them to all height of wickednesse: namely, because they reject the word. If wee cast our eyes upon the most flagitious sinners, and the worst of evill men, as blasphemers, swearers, drunkards, scoffers, atheists, contemners of the Sabbath and the like; marke if they be not such as never care for the booke of God in private, and but for fashion for the word preached: the word is rejected, and the divell hath them where he would.

Who be they whom Antichrist prevailes against, to make them his slaves and vassalls, to receive his marke in their hands and foreheads to destruction, but such as hate the word and Scriptures, as a felon doth a gibbet? and such as are ignorant sotts, fit for their knowledge to make Jews or Turkes aswell as Papists. The Fawkner knows he can better rule his hawk on Tassell, when he hath hooded him, so doe Papish Fawkners, Priests and Jesuites, and therefore keepe their people in the darke.

Who art thou, now converted, that seest not how while thou wast in thy naturall course, and couldest sweare, and lye, and game, and scorne, and do whatsoever was nought, as thy company was, that then thou caredst not for the word, nor the Scriptures and counsells of God? A Play had more taste then a good Sermon: and therefore the divell carryed all, and ruled thee at his will. And what adoo hadst thou before thou couldest settle thy selfe to the constant reading and hearing of the word?

from

from which could Satan with all his power and policy have kept thee, thou hadst never medled with them: for he knowes how easily a Champion trained in warres may overcome and binde a blinde man. And till thou medledst with them, thou never conqueredst one sinne or lust, much lesse the body of them.

4. Note the reason why Satan and Antichrist are such enemies to the Word and Scriptures of God; namely, because it is the hammer of his kingdome, and the meanes of the Saints victory against them. They know well, that nothing can conquer errour but the truth, and nothing can chase away darknesse, but light: And their owne experience, by Gods blessing upon the meanes, at this day tells them, how sound doctrine hath and doth winne ground and victory over their Antichrist, whose armed Princes cannot long support him against it. Truth is strongest, and shall prevaile. *Use 4.*

Marvell not that our Country-Papists hate to death sound and faithfull Preachers, while they can indure wel enough frothy and loose doctrine; they have reason, they feele these by the sound application of the Word shaking their tottering kingdome; so doe not the other: Marvell not if they maligne and scorne zealous Professors; but formall Protestants, that hover as meteors in their religion, they brooke well enough; for those hold out the word of life and light, which is the ensigne of victory, over them; so doe not the other.

5. Seeing the Word is so powerfull a meanes of victory, let it bee the word of *our Testimony*; and let us learne to give testimony to it. *Use 5.*

First, in word and profession; speake boldly for the truth, and that in the day, and where thou maist bee heard; not as *Nicodemus*, in the night.

Secondly,

Secondly, in holy life and converſation; ſee it bee a counterpaine of holy doctrine.

Thirdly, in paſſion and ſuffering for it whatſoever awaites ſo holy a doctrine.

Conſider hereunto,

1. Chriſt himſelfe was a faithfull witneſſe of the truth; ſhall not the ſervant ſtand where the Lord ſtands?

2. The end of every Chriſtians comming into the world muſt bee the ſame with the end of Chriſts comming into it; but that was to beare witneſſe unto the truth, *Ioh.* 18.37.

3. Conſider the dignity of truth, it is Gods own; therefore the Apoſtle was not aſhamed of it. And the truth of God is the Pillar and ſtud of the world, 1 *Tim.*3.15. Not to uphold this Pillar, is to let the world fall to confuſion.

4. The impudency of men againſt the truth; *Eſa.* 3.9. they are not aſhamed to invent and abet lies, and open injuſtice againſt the Word and bringers of it; and are wee aſhamed to teſtifie to the truth?

5. Chriſt will confeſſe ſuch hereafter, as confeſſe him here, *Mat.* 10. 32. but will bee aſhamed of them that are now aſhamed of him; when the unbeleevers and fearefull ſhall bee caſt into the lake, *Rev.*21.8.

6. It is the honourable office of the Spirit of God; *Iohn* 15.26. *He ſhall teſtifie of mee, and yee ſhall witneſſe alſo.*

And they loved not their lives to the death.]

This is the ſecond inſtrumentall or adjuvant cauſe of the conqueſt of the Saints, namely, their conſtancy, and valorous Martyrdome: Where to open the meaning, we have many queſtions to reſolve.

Queſt.

Queſt. 1. Whether may not a Chriſtian lawfully love his life?

Anſw. The love of a mans life muſt be conſidered,
1. Simply.
2. Comparatively.

In the former reſpect it is ſimply lawfull for a man to love his life; for,

Firſt, it is a naturall inſtinct which God hath put in all creatures for their own preſervation; and it is an unnaturall ſin for a man to ſinne againſt his owne life.

Secondly, the law of God which bindes us not to kill our ſelves or others, bindes us alſo to preſerve our lives, and the lives of others: And the ſame law that bindes us to preſerve the life of our enemies beaſt, bindes us much more to preſerve our owne lives.

Thirdly, in the Goſpell the Apoſtle ſaith, *No man ever hated his owne fleſh, but nouriſheth and cheriſheth it, Eph.* 5.29. and even the body is a member of Chriſt, and a temple of the Holy Ghoſt.

But in compariſon it is not lawfull, as, to love a mans life more than God, or the truth of God, or above Chriſt, and the faith and religion of Chriſt, to love the naturall life and meanes of it above the ſpirituall and heavenly; this is ſinfull; for,

Firſt, we muſt buy the truth, but not ſell it at any rate; all the lives of men and Angels are not to bee valued with God and his truth.

Secondly, the wiſe merchant ſels all for the Pearle, that is, for Chriſt and his Goſpell, and goeth away rejoycing.

Thirdly, in this compariſon, not to hate father and mother, and wife, and Children, yea, and his owne life, is, to renounce Chriſt, *Luke* 14.26. but this hatred is not ſingle, but comparative and reſpective: In which

which comparison our Saviour saith, Hee that saveth his life loseth it, and hee that loseth it saveth it; as he that spareth his seed loseth it, and hee that soweth it saveth it: And thus are the words here to be meant; that the Saints preferred the faith & truth of Christ before their owne lives, and loved death more than their lives, when by it they could more glorifie Christ: For so the word οὐκ ἠγάπησαν, is put for ὠλιγώρησαν, that is, they sleighted, contemned, yea, despised their lives, and rather exposed them to hazzard and losse, then to bee removed from their holy profession. Thus are they said not to love their lives, that love Christ and his truth more.

Quest. 2. Can none overcome but Martyrs, and those that die for Christ?

Ans. Many that give not their lives for Christ, overcome and conquer; for God calls not all to that honour and service of Martyrdome; but even in such as give not their lives to the death for Christ, must be three things.

First, preparation and disposition; they must bee ready to give their lives for Christ, if hee please to call them to it; as those that prize Christ and his grace above their lives, and, in way of thankfulnesse to him that gave his life for them, do sacrifice theirs to him.

Secondly, affection; of which our Text speakes, *They loved not their lives to the death:* The love of their lives must bee subordinate under Christ. This will follow the former; where Christ is prized, hee will beeloved; and victory which alwayes implies not the action of Martyrdome, implyeth ever the affection, rather to die than deny the Lord Jesus.

Thirdly, expectation; to bee Martyrs in action as wel as in affection, if the Lord please so to imploy us, *Rom.* 8. 35. *All day long are wee counted as sheepe for the slaughter.*

Where

Where these three are, the Lord who esteemes of men not by events, but affection and the ready minde, accounts of them as Martyrs; as *Aquila* and *Priscilla* are said to lay downe their neckes for Christ, *Rom.* 16.4. their readinesse is reckoned for the deed.

Quest. 3, It seemes then a man may not flye in persecution: May he?

Answ. Yes, some flight in persecution is lawfull, For:

First, Christ himselfe alloweth his Disciples to flee, *Mat.* 10.23. *If they persecute you in one City, flee into another.*

Secondly, we have good examples; of Patriarkes, *Iacob* fled from *Esau*, *Moses* out of Egypt, *Elias* from *Iezabel*, *David* from *Saul*: of Apostles, *Paul* escaped from Damascus, being let downe through the towne wall by night in a basket, *Act.* 9.25. Nay our Lord himselfe sundrie times withdrew himself, and escaped out of his enemies hands. A Lambe naturally flyes the fiercenesse of the wolfe: and the lambes of Christ may flye from men of fierce and woolvish disposition.

But the cases when a man may flye, are worthy the consideration,

As first, if authority send him into banishment, as *Iohn* into Patmos.

Secondly, if the persecution be present, not feared, or afarre off, and personall, against that speciall person; that person may for the heat of persecution depart for a time, with purpose to returne to his office againe, when the fire is quenched,

Thirdly, when hope is cut off, it is apparant, that our presence can do no great good or service there where the persecution is raised; a man may reserve himselfe somewhere else, for the present and after use of the Church.

Fourthly, if upon examination a man finde himselfe not sufficiently armed against the temptation, and that he wants gifts, strength, & courage for such a trial, he may step aside, till he can gaine thē of God: for as the Lord layeth nothing upon his servāts above their strength, so they must not undertake any thing above their power, if they will not tempt God.

Fiftly, if God open a dore, and make way for our safety, that without scandall, or violence, or publique wrong we may avoyd: when we see lawfull meanes offered to helpe our selves; then not to flye may be a tempting of God.

Now the cases which make it unlawfull to fly in persecution: are,

1 When a man is so bound by his calling, as he cannot step aside without the hazard of Gods glory, and detriment of the Church. And therefore Magistrates & Ministers must see they have a speciall loose from their callings, ere they flye: all the Saints must seek the Kingdome of Christ before all things: if it make to that, to fly, a man may fly: if that may be a greater gaine, to abide by it, then he must stay.

2 If a man fly with intent to avoyd his calling, generall or speciall. Christ would allow his disciples to fly from wolues & danger, but not from office: Mat. 10. 24. they may fly, but so as they must disperse the Gospell to other Cities. The flight of the faithfull, is the seminary of the Church and Kingdome of Christ: not to make the truth a loser, but a gainer.

3 When a man aymes principally at sauing himselfe; as when Gods glory, the good of the Church, and the victory of the truth are small things to him in respect of his owne safety: whereas no man must fly, but with resolution rather to suffer then deny God, if the time be come.

4 When a man is in hands, and God hath shut all

doores

doors of escape: now the time is come, he is called to suffer: the Apostles being in prison would not breake prison by force, which is to resist Magistracy; but when the Angel opened the doores and made them way, they thankfully accepted the providence of God for their safety. Our Lord Jesus, who often fled because his houre was not come, when his houre was come, fled not.

5 When a man hath received the Spirit of strength and fortitude, he may not fly to avoid the triall: *Act* 20.22. *I goe bound in the Spirit to Ierusalem, knowing that nothing but bands abide me every where.*

Object. But to flye out of flesh and feare is forbidden in 1 *Pet.*3.14.

Answ. 1 Some flight may proceed from other warrantable causes, as namely to fly idolatry, to goe where meanes of religion and the pure worship of God is, to enjoy meanes of salvation, and glorifie God elsewhere. Therefore all is not caused of feare.

2 All feare is not unlawfull, but onely inordinate feare: no more is al flying, but inordinate. The sin then is not in the flying it selfe, but in the inordinate and distrustfull manner.

Object. To flye is to deny Christ.

Answ. No: but to fly in the right conditions, is,

1 A secret profession of Christ, a denyall of a mans selfe, a leaving of wife, children, goods, country, and deare things for Christ, and an undergoing a great deale of trouble for him.

2 As confession is open or secret, so Martyrdome is bloody or unbloody; this confession is an unbloody martyrdome, and no true Martyr is a denyer of Christ.

*Queſt.*4. But how can the Saints overcome by

Martyrdome and passion, which apparantly overcomes and destroyes them.

Answ. This is strange,& in bodily battells uncõceivable: but in this spirituall warre and fight it cannot be but that they most overcome when they are most overcome. When did Christ most overcome, but when he was most overcome, and where made he his greatest conquest, but on the crosse?

The reasons are:

1 The nature of the Christian war is divers from other warre. In other fields the enemie is without, here the strongest enemie is within: there the enemie is another person from the souldier, here the enemie is the same person with the Christian souldier: and therefore then is the field wonne, when themselves are most overcome: the Christian souldier hath more adoo to conquer himselfe, then all his enemies beside, and is then the greatest conqueror.

2 The maine battell of the enemies without is not against the bodies and outward estates of men, but against their soules and their eternall state of happinesse. And in this they never conquer so apparantly, as when their bodies are most conquered. *Rom* 8.36. *Wee are all day as sheepe for the slaughter but yet more then conquerors.* Then persecutors hasten the Saints to happinesse, when they most conquer their bodies.

3 The persecutors quarrell is not so much against their persons, as against their cause, even the truth it selfe, wherein they are sure to carrie victory whatsoever become of their persons: for they are well appointed to answer all arguments: which are of two sorts. First, such as are drawne from reason, reading, learning, or the like. All these arguments of humane perswasions, and forces out of subtilty and wit, they

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overthrow by the word of their testimony ; the sword, by which the two witnesses conquer. Another sort of arguments is drawne from the blocke, such as fire, sword, persecution, inquisition, interdiction, excommunication, abjuration, &c. All these fierce and furious arguments they overcome with teares, prayers, patience and Martyrdome. And even in the death of their persons are most glorious conquerors in their cause: in their deepest sorrows they rejoyce and glorie, as in an happie triumph, clapping their hands and singing Psalmes in the Flames, yea sometime professing the fire to bee as a bed of Downe or roses: so as they are conquerors of their Adversaries, when they most conquer and destroy them.

4 The persecutors lay their great ordinance and battery against their graces rather thā their persons: which are so far from being overcome by externall violence, that when their persons are most downe, their graces are most victorious and invincible, even in the eyes of the enemies themselves: for,

1 Can they seaver them from the truth, and faith of the Gospell? no, they will not live without it, but will dye that it may live: they will water the furrows of it with their deerest blood, rather then it should not grow they will rake it out of the fire, into which the enemies cast it.

2 Can they sunder them from the love of God and Christ, as they intend by torment? No, they see their love stronger then death: all the waters in the sea, nor all their seas of sorrows and deadly torments cannot quench it.

3 Can they cast them out of the favour of God, and possession of happinesse, as by their degradations, excommunications, anathemaes, and great curses they desire? No, but the Lord is apparantly with

them in sixe troubles and in seaven, in the fire and in the water, and never leaves them till they be with him in his immediate presence-chamber, as wheat laid up for ever in his garner.

4 Can they overcome their patience, fortitude, or constancy? No, but by the undaunted resolution of the Saints in their torments, the mindes of the persecutors themselves seeme rather overcome then the Martyrs that suffer them. Even *Julians* furie was conquered by the patience of the Martyrs. Roman Tyrants in the first tenne persecutions were even tyred with the stedfastnesse of the Saints in suffering.

Thus are they in their weakneſſe moſt ſtrong: *as dying, but behold they live: afflicted on every ſide, but not overcome.* This is the priviledge of their eſtate, of their cauſe, of their graces, that they are never leſſe overcome, then when they ſeeme moſt overcome: and as the text ſaith, they moſt gloriouſly overcome when *they love not their lives to the death.*

2 Cor. 12. 10. and 6. 9. and 4. 8.

Doctr. The point of doctrine from theſe words thus expounded is this:

Godly men muſt contemne their lives, and not love them to the death, in reſpect of Chriſt and his truth. *Luke* 14. 26. *He that hateth not his owne life, cannot be my diſciple*, that is, he that is not ready to bring his life in his hand, and offer it up in ſacrifice when my cauſe and the Goſpels calleth for it, cannot be a good Chriſtian. *Act.* 20. 24. *Afflictions and bands abide me every where; but I paſſe not, neither is my life deare unto me, ſo that I may finiſh my courſe with joy. Heb.* 12. 4. *Ye have not yet reſiſted unto blood:* as if he had ſaid, Howſoever ye have endured a great fight in afflictions, while ye were made a gazing-ſtocke to the world, and while ye were companions

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to them that were toſſed too and fro, Chap. 10. 32. yet yee are not come ſo farre as you muſt make account of in the profeſſion of Chriſtianity; becauſe yee have not reſiſted unto blood: *Revel.* 2.20. *Bee thou faithfull unto the death, and I will give thee a Crown of life.*

1 Becauſe of Chriſts merit and deſert; hee loved not his life to death for us, nay hee was earneſt to die for us, *Luke* 12.50. *I have a baptiſme to bee baptized with, and how am I grieved till it be ended!* how then ſhould our thankfulneſſe binde us to give up if wee had a thouſand lives for him? ſhall the juſt ſuffer for the unjuſt, and ſhall not the unjuſt hold himſelfe bound to ſuffer for the juſt? *Reaſ.* 1.

2 The worth of truth bindes on all Chriſtians this dutie, to deſpiſe their lives for the truths ſake: for the truth of the Goſpell is farre more worthy than all that wee can give in exchange for it. God hath magnified it above all things, *Pſal.* 138.2. The Sonne of God magnified it above his owne life; it coſt him deare, he bought it with his life and precious blood. The Saints of God (the cloud of witneſſes, *He.* 12.1.) were prodigall of their blood, and would, and did ſpend it till the laſt drop, rather then by any torments they would bee removed from the truth and faith of the Goſpell: and we are injoyned *to buy the truth* at any rate, even with our blood, (if God call us to it) but *not to ſell* it for any thing in the world. 2. Ioh. 18. 37. Prov. 23. 23.

3 Our neare relation unto Chriſt bindes us not to love our lives to death for his ſake: For, 3.

1 Wee are his redeemed ones; wee are not our owne, but bought with the price of his blood, 1 *Cor.* 6.20. and therefore wee muſt glorifie him in our ſoules and bodies, whoſe wee are.

2 Wee are his ſouldiers, preſt under his colours; and if a ſouldier ſell his life every day for a baſe pay,

how much more ought the Christian souldier in a farre more honourable warre, esteeme his life at a small rate, in the cause and quarrell of his Generall? and if a souldier must stand in the place his Generall sets him in, and must not remove though hee dye for it, how much more ought wee, being called to stand fast in the faith of the Gospell, keepe our ground, unremoved from our holy profession, though it bee by the losse of our lives. Thus then must a Christian souldier animate his owne resolution; Shall any souldier more feare or more love his Commander, than I my *Michael*, my Christ? shall I more feare a Tyrant threatning death and torments, then my Lord requiring my faithfulnesse and constancy? doth a man of valour feare the dishonor and shame of a cowardly flight above torment and terrour of present death, and should such a man as I flie, who preferre in true judgement an honourable and happy death above a thousand base and disgracefull lives?

3 Wee are not onely souldiers, but houshold servants unto Jesus Christ, and therefore must shew all good faithfulnesse to our God, *Tit.*2.10. And herein a faithfull servant is differenced from a slothfull, a sincere Christian from an hypocrite: the hypocrite may bee a great Professor, and call Christ Lord, Lord, and in the peace of the Gospell will say with *Peter*, *Master, I will dye with thee before I will deny thee*; but if Christ be in hands, and called into question, the voyce of a Maide will make him turne his copy: But it is proper to the Elect to stand fast, and to hold that hee hath, and maintaine against all challengers to the death, the profession of truth committed unto his trust.

4. We are yet nearer, even members of Christ; and the member naturally lifteth up it selfe, and will lose it selfe to beare off a blow from the head; and it doth

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but the duty: And much more ought it to bee ſo in the *myſticall* body, wherein the union is farre more ſtraite then in the *naturall*.

4 Our ſervice to our fellow-members putteth us in minde of this duty, which we owe much more to our head. If for the edificatien of the Church we are bound willingly to lay downe our lives, much more for the glory of our Head. *Phil.*2.17. *Paul* was glad to bee offered upon the ſacrifice and ſervice of the Churches faith; even ſo every good ſhepheard, after the example of Chriſt, ſhould bee ready to give up his life for his ſheepe. The ſalvation of ſoules, and confirmation of faith muſt bee dearer to us than our owne lives: *Col.*2.24. *I rejoyce in my afflictions, and fulfill the ſufferings of Chriſt in my fleſh for his bodies ſake.* The Apoſtle rejoyced in ſuffering for the body of Chriſt, not for the redemptiō, reconciliation, or expiation of ſinne, (for ſo onely Chriſt the Head ſuffered for the body) but for the profit and edification of the members: And if thus the Apoſtle ſuſtaine all things for the Elect, that they may obtaine ſalvation, much more muſt we ſuſtaine all things for the glory and honour of our Head. If *Priſcilla* and *Aquila* ſhrunke not to lay downe their neckes for *Paul*, how much more chearfully muſt every private Chriſtian for Chriſt? *Rom.*16.4. 4

This ſhewes, that Chriſtianity is no ſoft and eaſie life: Is it eaſie to take up the Croſſe daily, and to weare a crowne of thornes continually? is it eaſie to leave all for Chriſt? is it eaſie to be killed al day long for his ſake, that is, always to be ready to indure death it ſelf for our profeſſion? Is it an eaſie thing to carry alwayes about with us the dyings of the Lord Jeſus, and the marks and brands of our profeſſion? Which I ſpeak not to diſcourage any that looke toward the wayes of God; but to admoniſh all that undertake Chriſtianity, *Vſe I.*

Christianity, to make account of the costs and expences of their profession, lest they deceive themselves in their reckoning; for it may cost thee the sweetest thing which God hath given thee in earth, even thy life. It is in our nature to conceive, with the Disciples in the infancy of their faith, to make our selves great gainers in earthly priviledges by Christ, as they dreamed of great earthly honour, glory, plenty, and ease, and the largest share of worldly happinesse, by following him; in the meane time they thought not of the troubles, persecutions, bands, stripes, leading whither they would not, and cruell Martyrdome which they met withall afterward. But was the life of Christ himselfe led at ease? or shall the servant looke for ease where the Master cannot expect or meet it? was the end of Christs comming to bring peace and security, or fire and sword, warre and enmity, not onely betweene strangers and enemies, but betweene neerest kindred and dearest friends? *Mat.* 10.24. What other was the promise and prediction of Christ, but that in the world we must have affliction? *John.* 16.33. and that by my many tribulations we must enter into heaven? *Act.* 14.22. And therefore, whosoever thou art that soundly professest the Gospell, shift off the sufferings of the Gospell as long as thou canst; or if God hold them off a while, lest discouraged in thy first entrance into the profession, thou shouldest looke back to the former thraldome, yet bee sure to meete with the Crosse of Christ, and afflictions for the Gospell, ere thou beest a Conquerour and getteſt possession of Canaan. If thou beest in a faire way of ease and credit among men, suspect and mistrust thou art wrong; and if thy way bee rough, thorny, and strewed with crosses, be not discouraged, for so must the way of heaven be: here be right markes of the right way.

2 This teacheth us that many dainty Professors of the Gospel are farre from soundnesse in Christianity. Here is a note of soundnesse, not to love the life to the death for Christ and Christian profession: And this will cast out a number of our Protestants, who onely have a name they live, but are dead, and like Cyphers in Arithmetique, fill up a number, but themselves are not in number or any value; as, *Vse 2,*

1 Such as value their reputation above Christ and his profession in sincerity: To come to Church and heare, and receive the Sacrament sometimes, and make a formall profession, none will blame them; it were disgracefull to bee Atheists, unprofitable to bee Papists, or Recusants: But to bee a forward man in religion, or noted for precisenesse, or a favorer of such, to be seene or heard to stand for Gods glory, or good causes and men, with zeale and courage, oh beware, this will draw on reproach and scorne of men, oh I am undone if ever I heare that voyce but from a Damsell, *Thou art one of them*: Now is thy name dearer unto thee than the name & professiō of Christ: Mayest thou not love thy life in this comparison with Christ, and doest thou preferre a little blast of vaine men before him? never thinke thou canst give thy life to death for Christ; thou mayest like heaven well, but yet lovest earth before it.

2 Such as will bee at no losse nor cost for Christ and his Gospell, are farre from soundnesse: A base sinne of base minded men, who say, they will have the wealth of heaven by Christ, but for Christ or any good cause of Christ, for the upholding of his Word and Gospell, will not diminish a graine of their wealth. Be there not many in this place that will cast away more at one cast at Bowles, or dice, than they will part with to the servant of God, that labours with them in word and doctrine all the yeare long?

Bee

Bee there not many of our chiefe men, and most able, that doe not hold Christ in this exercise worth a brasse farthing for many yeares together? Assure thy selfe. thou wilt never part with thy life for Christ, who wilt not part with thy penny for his sake and profession.

3 Such as will not part with any sinne for Christ, nor his Word, but against the voyce of Christ retaine envy, malice, injustice, Sabbath-breaking, deceit in trading, swearing, gaming, reviling Gods servants; nothing is reformed by the Word. Wilt thou suffer thy body to be slaine for Christ, when thou wilt not suffer one sinne to die, or be slaine at his Word, and for his glory?

4 Those that will not indure the paines of godlinesse, the tediousnesse of mortification, the labour of love, the diligence required in Christian duties, are farre from this practice. Canst thou endure to goe to prison for Christ, that wilt not bee at paines to goe to Church to meet him? Canst thou indure the paines of death for Christ, whose sluggishnesse denieth the paines of obedience to his Commandements? Hee that will not disease himselfe in active obedience, will much lesse in passive.

Vse 3. 3 If we must not love our lives to death for Christ, then we must change the corrupt love of our selves to the sound love of Christ and his truth: This sound love of Christ floweth from the love of Christ unto us, and is but a reflection of his owne beame upon himselfe; and therefore of the nature of his love to us, which seeing it was to the death for us, it calleth for our love to the death for him.

Quest. How may I know that I have sound love of Christ, which is like to hold out to the death?

Ans. The love that is unquenchable, stronger than death,

death,(*Cant.*8.6.)may bee knowne by foure excellent properties.

1. It casts out selfe-love, love of the world, and all desirable things of it,in comparison. The woman at the Well,having met with Christ,forgets her water-pot: *Zacheus* his love will expresse it selfe in despising and thrusting off the world,as fast as ever he pulled it in: the use of the World will stand with the love of Christ,but not the love of it.

2. It lookes wholly out of himselfe upon Christ, and seeth in Christ three things which it desireth above life.

First, the favour of Christ, which is better than life,*Psal.*4.6,7.

Secondly, the glory of Christ,which it wisheth rather than this life, yea rather than the other. *Paul* for the honour of Christ could wish to bee cut off from Christ, if it were possible.

Thirdly, the presence of Christ; this makes a good man wish with *Paul*,that hee were dissolved to bee with Christ,*Phil.*1.

3. It rejoyceth in nothing but in the Crosse of Christ,*Gal.*6.14. No souldier can so glory in his scars and wounds,sustained for his Prince and countrey,as hee doth in his chaines and sufferings for Christ: All the glory and happinesse of the world is but dung and drosse in comparison of it.

4. It will bee busie in meanest and hardest services for Christ. *Mary* will kisse the feet of Christ, and wipe them with her haires,and refuseth not the hardest services: *Iacobs* love to *Rachel* makes seven yeares of hard Apprentiship and service but as a few dayes: and *Peters* love will shew it selfe in being chearfully led where he would not,*Iohn* 21.18.

4. Labour for this Christian resolution, rather to dye than deny our Lord: it being our duty, we must ayme *Use* 4.

ayme at it, and being difficult wee must get good arguments and helps to undertake it.

Quest. How may wee further our selves in this so difficult a resolution?

Ans. 1. By meditations.

2. By practises.

The meditations are sundry.

1. 1. Consider seriously of such Scriptures as foretell persecutions for the name of Christ, all which make the suffering of the Crosse inevitable; set a starre over such predictions, and hold thy minde upon thē, as things concerning thy selfe, if thou mind to live godly in Christ Jesus: and with the predictions ponder the examples of those, who have in this fight valiantly indured losse of goods, of lands, of liberty, and life it self for Christ and his Gospell: And when thou seest the Prophets, Apostles, faithfull Pastors, and Martyrs wracked, hewen a sunder, slaine with the sword, and would not bee delivered, (*Heb.* 11. 35.) wilt thou save thy selfe with base and dishonourable conditions which they refused?

2. 2. If thou lookest up to God, consider, that all thy passion and suffering, both for the time, persons, measure, manner and all circumstances, is appointed by Gods eternall decree, without whose speciall appointment not an haire of the head can fall, and much lesse the head it selfe: For the lives of the Saints are not in the hands of Tyrants, but in the hands of God; neither is their death casuall and accidentall, but determinate: *Psal.* 116. 15. *Precious in his eyes is the death of all his Saints.* Now as thou prayest daily, that Gods will may bee done, so must thou practise; and, *if the will of God be so*, that thou suffer, let thy will concurre with his will which is just and righteous, 1 *Pet.* 3. 17.

3 3. If thou lookest upon Christ, here is no want of

motives to ſuffer extreme things in his cauſe and quarrell.

Firſt, conſider, our ſufferings are called the ſufferings of Chriſt, 2 *Cor.* 1. 5. the affliction of Chriſt, *Col.* 1. 24. the Croſſe of Chriſt, *Gal.* 6. the reproach of Chriſt, *Hebrewes.* 13. 13. the rebuke of Chriſt, *Heb.* 11. 26.

The reaſon is, becauſe Chriſt is hee for whom we ſuffer, and wee are his Martyrs and witneſſes.

2. Becauſe Chriſt ſuffereth in us, whatſoever is done to one of the little ones, beleeving in him, is done to him; *Saul, Saul, why perſecuteſt thou mee?*

3. Becauſe Chriſt ſuffereth with us, and in all our troubles is troubled, *Eſa.* 63. 9. as the head of the naturall body ſuffereth with every member, by conſent.

4. And becauſe our ſufferings conforme us to Chriſt; fellowſhip in his afflictions makes us conformable in his death, *Phil.* 3. 10.

Now who would refuſe to bee a *Simon*, to helpe *Chriſt* to carry his croſſe, ſeeing Chriſt is at the other end, and a partner in ſuffering?

Secondly, to give up our lives for *Chriſt*, is an honeſt duty of thankfulneſſe to *Chriſt* our benefactor: A gratefull part it is to ſticke to him in trouble, whom wee have followed in proſperity: For ſhall I be ſuch a Swallow in my profeſſion, as to take my ſummer with *Chriſt*, and not the winter? Beſide, how is it but moſt juſt, that wee ſhould maintaine his cauſe to the death, who maintained our cauſe to the death? and to ſticke to him now before men, who by his death doth now plead our cauſe before God?

4. Conſider the ſuffering it ſelfe, and in it wee have great incouragements; in that it is, 4.

Firſt, an *honourable and glorious* ſervice to ſuffer for

for righteousnesse: *Paul* wil glory in nothing but in the crosse of *Christ*, *Gal.* 6.14. and rejoyceth in nothing so much as his chaine: And indeed the chaines and irons of the Martyrs are farre more shining Ornaments than all the golden chaines of the world.

Martyres sunt clariores & honoratiores Ecclesiæ tives. Aug. 10. *de Civit. Dei, cap.* 21.

Is it not more glory for a stout champion and man of Armes to be in a battell than in a Bath? The marks and scarres of a souldier, received and sustained in his Princes and countries cause, are his true glory; and so are wounds, stripes, bands, imprisonment, or any suffering for the profession of the truth.

Persecutiones Christi animum nobiliorem potius quam debiliorem reddunt. Nazian.

Secondly, it is a *safe and saving* service; for it hath many assured and precious promises, whereof the LORD will bee faithfull for performance; as namely of wisedome to answer, *Matth.* 10. 19. patience to indure, the Spirit of glory, and GOD to rest on them for comfort, 1 *Peter* 4.14. strength to conquer, and in every temptation a gracious issue, 1 *Cor.* 10 13.

And lastly, a measure of mercy upheaped and running over, *Matth.* 5.10, 11. *Great is your reward in heaven.*

Beside, it is the onely way to save the life, thus to lose it; as the way for *Abraham* to keepe his sonne, was, to offer him to GOD when hee called for him; so the onely way to save the life, is, to give it to GOD, and to offer it unto *CHRIST*, and for *CHRIST*, whensoever hee pleaseth to call for it: For as hee that spareth his seed, loseth it, but he that sowes, saves it, and findeth it returned with advantage in the harvest; so hee that saveth his life loseth it, (saith our SAVIOUR) and hee that loseth it on this condition, saveth it.

Thirdly,

Thirdly, it is the onely gainefull ſervice to thy ſelfe above all other. Thy body thou giveſt to his mercy, who might command it to puniſhment. Thou offereſt it weake and ſinfull, to receive it ſinleſſe and glorious. Thou giveſt it for a while to diſhonour and abaſement, to receive it for ever glorified. Thou walkeſt here a while in blacke, that thou mayeſt ever walke in white hereafter. Thou ſuffereſt a ſhort paine, but gaineſt joyes long and weighty, 2 *Cor.* 4. 18. A bitter breakfaſt (ſaid our Martyr) but a better dinner. In a word, what is there but cleare gaine in exchanging a miſerable life for a moment, into an eternall happineſſe which eye never ſaw nor heart of man can thinke? As there is no loſſe in ſerving God, ſo much leſſe in ſuffering for Chriſt. *Be faithfull to the death, thou ſhalt have a crowne of life*, there is gaine enough.

5 Looke at the enemies, they are no way ſo much diſappointed as when a godly man loveth not his life unto death, but willingly forgoeth it for the name and profeſſion of Chriſt. For whereas they intend nothing but evill (as *Ioſephs* brethren) God turneth all to good, yea to the beſt, as appeares in theſe inſtances. 5.

1 They hope to bring Gods people to a very few, and worke wiſely to keepe them under, as *Pharaoh*. But how are they diſappointed? for the blood of the Martyrs is the ſeed of the Church: the more they are oppreſſed, the more they increaſe. This camomile, the more it is troden under the feet of tyrants, the more it ſpreadeth, rooteth, and increaſeth. This palme tree cannot be ſo oppreſſed with the weight of bloodie decrees, but it ſhall more apparantly riſe up from under it.

Vitis illa tanto pullulat amplius, quanto uberiore Martyrum ſanguine rigatur. Aug. de Catechiſ. Rud. c. 23

2 They hope and intend to bring infamie and ignominie on their names for ever, by deviſing the

most opprobrious and exquisite torments for them. But how are they disappointed? for as sweet drugs, stamped and pounded, cast the sweetest smell, so the Saints pounded in the morter of affliction: sweet incense is never so sweet, as cast into the fire: so is it heere.

3 They intend nothing but their death, the chiefe of all evills which they can inflict: but are disappointed: for they suddenly deliver them from all evills, of sinne and punishment, and send them speedily to the fruition of their chiefe good, which is, God himselfe and all the pleasures at his right hand. While they devise to kill them, they doe but cure them. While they thinke to banish them out of the earth, they call them out of their banishment. *Pharaoh* by tyranny will chase Israel out of his land, but it is but to thrust them on to their Canaan. They intend by their furious fires to burne and consume Gods golden vessells: but they shall onely purge them from their drosse. The heavyest flayle of affliction shall but cleanse and sunder Gods wheat from the chaffe. Never were the three children so glorious, as in the midst of the furnace: never was the tyrant so pusled, so confounded, so conquered.

From the *Meditations* come to the *Practises*, which may helpe us in this great resolution and performance.

1 Labour daily in subduing and mortifying corrupt lusts. Get daily power to dye to all sinne: else canst thou never dye in the quarrell of grace. And of all lusts beware of three, which are strongest lets.

First, selfe-love; he that cannot denye himselfe, can never take up the crosse. Selfe-love makes a mans life so sweet and deare unto him, as he cannot abide to heare of heaven it selfe in exchange: so that he that hath not power to deny himselfe, let him be never

ver so wise, learned, civill, yea or religious, he will at last dishonour God by backesliding and deniall of Christ.

Secondly, love of the world, which will not harbour with love of Christ: this easily makes him look backe, whose hand is on the plough. *Demas* forsook the truth to embrace the world. And if thou dost not master this lust, though thou wert as neare Christ as *Iudas*, thou wilt turne from him, yea against him.

Thirdly, pride and applause of men: which will never endure the shame of the crosse. To batter down this high turret, the Apostle (*Heb.* 12. 2.) bids us looke on Jesus who endured the crosse and despised the shame. He not onely sustained, but sanctified to us the mockings and contradictions of sinners.

2 Another practise is, to labour for sound judgemẽt in matters of faith. This only produceth a threefold action, which must necessarily go before undaunted profession.

First, a sound apprehension firmely and distinctly to beleeve the truth of religion, *For wee must first beleeve with the heart, and then confesse with the mouth, Rom.* 10. 9. 10. and 2 *Cor.* 4. 13. *I beleeved, and therefore I spake.*

Secondly, from sound judgment issueth an high estimation of Christ and his truth above all the world, or life it selfe. All things are doung in comparison of him, both in themselves, and in the judgement of a sound Christian. And as the Lord himselfe hath magnified truth above all things, so doth sound judgment framed to his.

Thirdly, from sound judgment issueth a wise and advised resolution to hold the best fastest, and keepe this whatsoever wee let go for it; and not to shrinke from the truth for saving our life, no more then our

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Lord himselfe did. This sound judgment will keepe out a treacherous purpose of saving thy selfe by betraying the truth, either by silence, policie, or open deniall.

3 Another practise is, to get sound affections to Christ, and his truth; especially two:

First, love, that is truths keeper; every Apostate knew the truth, but never any loved it. And only love of Christ is stronger then death.

Secondly, sound joy; by which we are made not only contented, but joyfull in sufferings for Christ, which is indeed a matter of true rejoycing: *Act.5.41 The disciples were glad, when they were counted worthy to suffer. 1 Pet.4.13. Rejoyce in that ye are partakers of Christs sufferings.* Hence the Martyrs in the Primitive Church were so forward to offer their lives up to Christ, as the woman of Edissa came running with her child in her armes into the fire, lest the Christians should be burned ere she came, and not she with them: the like of *Blanditta*, a peereless woman, of *Accolus*, a mirror of patience: so our owne Martyrs, who sang in the midst of the flames, and had more joy then their tormēters. This joy none can take away.

Animam ponere non est humanæ infirmitatis, sed divinæ bonitatis. Ambros. in Luc.22.

4 Because to lay downe ones life is not the part of mans weakenesse, but of Gods goodnesse, and to suffer for Christ is a worke above naturall strength, and the holy Ghost onely can stablish men to this triall; we must not presume of our owne strength as *Peter*, but pray for the mighty power of the Spirit, to make us of weake, strong, and that he who hath given us to beleeve, would also give us to suffer, and strengthen us to all patience with joyfulnesse, *Col.1.10. Consider that none have more cowardly lost the field, then those that presumed most of their strength and valour at home.* Goe out of thy selfe, and pray

Phil.1.29.

that

that by his ſtrength thou mayeſt be able to all things.

Verſe 12. *Therefore rejoyce ye Heavens and ye that dwell in them Wo to the inhabitants of the earth, and of the ſea: for the divell is come downe unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.*

AFter the victory atchieved over the dragon, and the due praiſes both of *Michael* the Generall, and of his band and armie, ſung out in the former triumphant ſong, now in this verſe is deſcribed a twofold fruit of the former benefit.

1 The joy of the Saints, *therefore rejoyce yee heavens and ye that dwell in them.*

2 The ſorrow and extreme griefe of the wicked, called the *inhabitants of the earth, and ſea,* in oppoſition to the former: with the reaſon of their ſorrow, *For the divell is come downe, &c.*

For the joy of the Saints; it is invited by an Apoſtrophe, or converſion to them: in which are two things.

1 The cauſe or reaſon of their joy, in the word of inference, *therefore:*

2 The titles of thoſe that are called to rejoyce, *ye heavens and ye that dwell in them.*

The cauſe of their joy is in the word, *therefore:* becauſe the Church, both in the Head and members hath got ſo happie a victory over the dragon; therefore they are to rejoyce.

Note hence, that godly men triumph after victory, not before. Iſrael triumpheth when *Goliah* is ſlaine and lyeth dead. 1 *Cor,* 15. *ult. Thankes bee unto God who hath given us victory. Revel,* 7. 14. *Who be they that ſay Amen, Praiſe, glory, wiſdome, thankes, honour, power and might unto our God for evermore*

Doctr.
1 Sam. 17. 52.

evermore, but those that are come out of great tribulation?

Reas. 1. 1 Christ our Lord triumphed after his victory, *Col.*2.15. *He made a show, and triumphed over the principalities and powers, when he had spoyled them.* This was for our example.

2 2 The nature of a triumph is ever after victory, and before is as unwise as unseasonable. For the event of warre is uncertaine, and falls sometime on this side, and sometime on that. And therefore the counsell of the King of Israel to *Benhadad* (assuring himselfe of victory, from the multitude of his army, which was so numerous that the dust of Samaria was not enough to give every one of his followers an handfull) was grounded on wise policie, 1 *King.*20. 11. *Let not him that girdeth on his armour, boast as he that putteth it off.*

3. 3 All the true triumph of Saints is grounded in Christs victory soundly applyed to themselves. No flesh must rejoyce in it selfe, that according as it is written, *He that rejoyceth let him rejoyce in the Lord,* 1 *Cor.*1.31.

Vse. Which serves to thrust downe all carnall and ungrounded triumph, and boasting before the victory: as,

First, Many formall Protestants defie the devill, have a strong faith, and ever beleeved, and it were pitty he should live that doubts of his salvation, and of all men they are surest to be saved. But here is a foolish triumph before victory: all this while they come not in Christs victory or strength: they meane wel, and deale justly with men, are sober, civill, chaste, not adulterers, drunkards, theeves: they come to Church, and heare the Prayers and Sermons, and yet are none of these forward and precise fellowes. But all this while the enemie hath the fast enough, and is

well

well pleaſed they ſhould ſo delude themſelves. For they are without faith, which ſhould be their victory over the world, without repentance and mortification, which ſhould be their victory over their ſins and luſts, without ſound fruits of faith, the only enſignes of victorious conquerors.

Secondly, Papiſts, glorie and triumph, but before victory: for,

1 Finall victory ſtands with Chriſt, not Antichriſt.

2 Sound victory is founded in the victory of Jeſus Chriſt, and not in prevailing againſt Chriſt and his Kingdome, as all theirs is.

3 Sound victory glorieth firſt in truths victory, and not in treading downe the truth, and Profeſſors of it, as theirs doth.

4 True victory gloryeth in the lawfull, juſt, and Chriſtian meanes of obtayning it. But how overcome they? In their fight againſt ſpirituall enemies, they will overcome by their good deeds, and merits, by their owne holy-water, holy relickes, holy croſſes, by buying Maſſes, pardons, trentalls, and indulgences, by round ſummes to avoyd Purgatory, and the like. Here be conquerors: whoſe ſafety and ſalvation lyeth in deſpaire. For, whom have they enemies in all this, but God and his truth? ſuch conquerors as *Saul* and his armour-bearer, who dyed on their owne weapons. And for their temporall enemies, by what meanes carry they victory, but by ſtabbing, throat-cutting, burning, Maſſacres, powder-plots, perjurie, treaſons? Is this to be victors, to be ſuperiors, in fury, fierceneſſe, ſlaughters, and effuſion of Chriſtian blood? Let Papiſts thus conquer, and glorie in their ſhame: the more ſuch victories they carry, leſſe cauſe have they to triumph, unleſſe they triumph juſtly in making themſelves and their religion the ſhame and infamy of the whole world.

2 The persons that are called to rejoyce, are *the heavens and they that dwell in them.* By the *heavens* we understand not the heavens or any of them literally or naturally; nor by the *inhabitants*, the Saints and Angells dwelling in the third heaven (though even these have a share in the generall joy of the Church militant. For as the cause of this joy properly belongeth to the Church militant, as wee have heard, so the word of inference *therefore*, calleth on them as whom it most concerneth to rejoyce in their owne happinesse. By the *heavens* and those that *dwell in them* are meant the Church on earth and the Saints and Beleevers, the members of it; which is not usually in this Chapter, nor in this booke, *chap.* 18.20. *O heavens rejoyce over her:* where the company of the godly in earth are called to rejoice in the destruction of Antichrist and his Kingdome.

Now to the former reasons elsewhere, why the Church militant is called by the name of heaven, we will adde these:

1 Because there is not a more lively resemblance of heaven in the world, then the universall company of Saints in the militant Church here upon earth: as might appeare in many things. The inhabitants of the Church here below dwell together in an holy communion of Saints, enjoying the presence of God, separate from the world and the wicked inhabitants of it, knit among themselves by the inward band of the Spirit, and the outward meanes of association, the word, sacraments, prayer, and other more private helps: in which heavenly society they resemble that immediate and perfect fellowship which they expect in heaven, both betweene God and his people, and mutually among themselves.

2 Because of the high estate and condition of the Saints on earth above others uncalled: who are advanced

vanced beyond them, as the heaven is higher then the earth. For hence the dragon in this verse is said to be cast downe into the earth, where he was before, but into a farre lower condition.

3 Because the Saints by holy profession and godly conversation testifie the glory of God, as the heavens do, *Psal.*19.1. and therefore as their house and inheritance is there, so are their cogitations and conversation.

4 They have a tast of heaven, and beginning of heavenly joy and gladnesse, for the victory and salvation which in part they have already obtained by Christ against enemies, spirituall and temporall; which is pointed at in this text. For as in heaven is a perfect and unmixed joy for a full deliverance, and perfect salvation, so here is a tast and resemblance for a deliverance in part.

Doct. None are called to rejoyce in Scripture, but onely godly men, who are said here to dwell in heaven. *Psal.* 32. 11. *Be glad ye righteous:* and *Psal.*40.16. *Let them that seeke the Lord, rejoyce.* Now by joy I meane not any naturall joy, arising from things pleasing to nature, which wicked men and reprobates, yea the beasts have in abundance: but that heavenly and spirituall joy, which is called the joy of the Spirit; both because it is wrought by the Spirit of God, and also hath spirituall and heavenly things for the object of it: as,

1 The ioy of reconciliation with God, and remission of sins.

2 Joy of heavenly graces, faith, love, &c. called ioy of faith, *Phil.*1.25.

3 Joy of heavenly glory held in certaine hope: this is called ioy unspeakable and glorious. 1 *Pet.*1 8: *and joy of salvation. Psal.*51.12. This ioy is limited in Scripture to the faithfull, and therefore is called the

the joy of Gods people: and all other are barred out from it, *Prov.* 14.10. *The stranger entreth not into his joy.*

Psal.106.5.

*Reas.*1. 1 The godly are only qualified persons, and fitted for holy reioycing. For,

First, they onely have *Christ*, who merited this ioy, and therefore it is called *His joy*, *Ioh.*15.11.

2 They onely have the Spirit, the immediate worker and preserver of sound ioy: whence it is called a fruit of the spirit. *Gal.* 5.22. and the oyle of ioy, because it flowes from that anoynting.

Psal.45. Rom.15.13.

3 They onely have faith, which is not of all men: and therefore they onely have *joy of beleeving*, having with *Christ* gotten all things: they have purchased the field, and goe away reioycing. *Simeon* reioyced when his faith had got *Christ* into his armes.

4 They onely are such as mourne, and onely such are called to ioy, *Mat.* 5.4. It ariseth out of sound sorrow, and a broken heart, as the Lute is tuned to sweet musicke by wresting the strings as if wee would breake them to pieces.

5 They onely have attained victory in part over enemies, and are delivered from the dragons power. As Israel having escaped the sea, and mountaines, and Egyptians, so the Israel of God being set free fro hell, sinne, sinners, and the curse of sinne, have iust cause of ioy and gladnesse, and all but they want it.

6 They onely are in heavenly state and condition, and have taste of the ioyes of heaven, which differ not in kinde from those they expect in heaven, but only in degree.

2. 2 Wicked men are never bidden to reioyce, nor are capable of this ioy. He never enters into it, nor it into him: for,

First, he is at warre with God, a stranger to the cove-

covenant, without *Christ*, without the Spirit: What joy where is no life? what joy can man dead in sinne have, separate from *Christ* the fountaine of life, and wanting the quickning Spirit?

Secondly, what joy can hee have, on whom sentence of condemnation is passed, and hee going on to execution? If such a man laugh, every one will thinke hee hath little cause: It is a laughter in the face, not in the heart.

Thirdly, what true joy can hee have, who neither hath the Well, nor can abide the Bucket, by which he should draw out of the Wels of salvation and consolation? *Esa.* 12.3. Gods Word which onely hath the joyfull tydings of salvation, hee hath no part in; it is a bill of indictemēt to him. The Sacraments to him are Seales set to blankes, seale nothing to him: His prayers are abominable; he hath no joy in any service; all the duties of his calling are sinne to him: Hee rejoyceth indeed in the creatures of God, but as a theefe in a true mans purse, and that joy which ariseth out of the creature, perisheth with it.

Fourthly, wicked men need not bee bidden rejoyce; for,

1. What hindereth or pincheth such? his sinne troubleth him not, it is his delight: Temptations of the devill vexe him not, hee runnes out to meet the Tempter: His conscience troubleth him not, that is brawned up: The world vexeth him not, but dandles him as her darling.

2. They are surfetted already with carnall joy, and are called from such joy to mourning and howling, *Iam.* 5.1. and *Luke* 6.25.

Note hereby what a miserable estate a wicked man is in, who cannot finde one syllable in all the Scripture to ground any comfort in, and so hath no warrant, nor cause to reioyce in any thing: For God hath *Vse* 1.

hath covenanted nothing but woe and wrath, with them: *Esa.65.13. My servants shall reioyce, and yee shall be ashamed: my servants shal sing for joy of heart, and ye shal cry for sorrow of heart, and howle for vexation of spirit.*

Consider a little.

1 What good thing is there in heaven or earth, good as in it selfe, so to thee that art an impenitent person? Looke at God the chiefe good, he is thine enemie, a consuming fire: what ioy hath stubble and chaffe in the fire? Looke at Christ, the Saviour of his body, and he is thy Judge, and he whom thou hast pierced. In stead of the sweet Comforter thou hast the spirit of bondage and feare: a sound of feare is ever in thine eares *Iob.15.21.* Looke on thy selfe, thou art a man in the divells fetters, ruled at his will: and within thee a wicked conscience, eyther following thee with hue and cryes, vexing and accusing thee, or else dead and benummed, which hath given thee over to all sinne, to swallow it with senslesnesse and greedinesse. Looke without thee, thou swimmest in a streame of outward contents and fulnesse, and herein thou reioycest too much: but thou hast thy portion here, and to the impure all is uncleane, thy table, meat, drinke, wife, children, all are a snare to thee, all upheapeth thy sin and vengeance; thou hast nothing out of Gods love, because thou hast nothing in the Sonne of his love. Looke beyond thy self & the preſēt? what hast thou to ioy in? what hope hath the wicked in death, when God takes away his soule? A few mooveables God sends thee away with, but the inheritance is reserved for the sons of the free-woman.

2 As thou hast no cause of ioy, so thou hast no hold of thy ioy, who hast grounded it in perishing things; Well saith *Iob, the rejoycing of wicked men is*

but

but for a moment, becauſe the beſt of it is in momentany things: the rich man in riches, the wiſe man in wiſdome, and ſome ſots in the boaſting of wiſdome as if wiſdome were to dye with them; many in their callings, and every carnall man hath ſome carnall ioy to feed his heart with: but all of it ſhall not lift thee an inch above earth, here thou findeſt it and leaveſt it, here it riſeth and here it reſteth, as it riſeth no higher ſo it reacheth no higher.

3 If thou haſt no warrant for thy ioy in lawfull things, what warrant or anſwer haſt thou for thy ioy in unlawfull things? if thou haſt no reaſon to ioy in naturall things, what will be the iſſue of thy ſinfull ioy? of thy ioy in iniquity, which chaſeth God and his Spirit away? *Salomon* ſaith, *the foole maketh a paſtime and merriment of ſinne, Prov.* 14.9. when men exceſſively reioyce in ſports and games, ſome in ſwearing, drinking, uncleane and filthie ſpeaches, ſome in curſed and blaſphemous language, ſome in wantonneſſe and whoring: this is the divels mirth and muſicke, and the ioy of helliſh ſpirits. All this ioy in the workes of the fleſh is ſure to end in ſorrow, and every dram of it to be repayed with a talent of wo. The ſame of ſuch as reioyce in revenging, quarrelling, treading underfoot, and oppreſſing their brethren: every ſheafe muſt bow to theirs, and every mans will muſt fall downe before theirs, be they never ſo uniuſt, elſe there is no living neere them. The like of thoſe that reioyce in rayling, reproaching and diſgracing Gods children, and the profeſſion of holy religion. Here are a rable of reioycers, who cannot reioyce but when God is fartheſt off, out of ſight and out of minde, none can be liker to Satan, then in this ſin of reioycing in evill: their onely ioy is, to goe merrily to hell.

2 This quite overthrowes the conceit of carnall men, *Vſe* 2.

men, who hold the ſtate of godly and religious men the moſt uncomfortable, and that they muſt bid all mirth and joy and pleaſure of their lives farewell, if once they looke toward religion. But wee ſee no other have any cauſe of true joy, but they, none in the Scripture called to rejoyce but they, none but they are in league and friendſhip with God, none but they have aſſurance of pardon of ſin and deliverance by Chriſt, none elſe know their names written in heaven, none elſe have peace of conſcience which is a continuall feaſt, none elſe have part in the glory of the Sonnes of God. Yet carnall men thinke they want joy and comfort: Why?

1 Becauſe they cannot now rejoyce in carnall things, as before: wordly ioy is now unſavorie to them in reſpect of ſpirituall.

2 Becauſe themſelves cannot enter into their ioy.

3 God brings it ordinarily out of ſorrow.

4 Wicked men do all they can to diſquiet them, and chaſe away their ioy.

5 They ſee not how the ioy of Chriſt and worldly griefe can ſtand together. But as farre are they deceived, as if a blinde man ſhould ſay, there is no ſunne or ſhine, becauſe he ſeeth it not, or becauſe the ſunne is clouded, therefore it is not in the heavens. No: there is nothing but ioy in godly life, and moſt ioy in the greateſt afflictions of it. If there be any ſorrow, it is becauſe they cannot be godly enough. And all that ſorrow is mixed and concluded with ioy. Have any ſuch cauſe of ioy, as inhabitants of heaven?

Vſe 3. 3 This teacheth all the godly to be ſure that all their ioy ſavour of heaven, and be ſuch as beſeemeth the inhabitants of heaven, and ſuch as never entred into a carnall heart.

Queſt. How may I know it ſo to be?

Anſw

Answ. When it resembleth the ioyes of heaven: namely in these things.

1 As their persons, so their ioyes are quite taken from earth and earthly things: they never more ioy in momentany things of this life; but in eternall and unvaluable excellencies: So our ioyes resemble heaven, when they are lifted up above earth: when they are remooved from the worthlesse trifles of earth, and are set on solid ioyes of heaven. 2 As their ioy is sutable to their place and condition, so must ours. 1 They are in heavenly places, so wee are risen with Christ and set in heavenly places with him; and should our ioy be in earthly drudgery, and not seeking things above? How uncomely were it for a Princes sonne for some base hire to spend his time in serving hogs, or to scullion in a kitchin, or runne upon errands at the command of every slave? and is it not much more base for sonnes of God, heires of heaven, and co-heires with Christ, to runne and goe at the base beck and call of sinne, and Satan, and worldlings, slaves to the world, forgetting the priviledges to which they are borne.

Those heavenly inhabitants, being so high in place, iudge these things small: the earth is contemned, and as small to them as the point of a pin. And, could we get up our mindes aloft, and fixe them in heaven, we would think the greatest things on earth as small as mites, and motes of the sun, unworthy of our ioy.

2 Those heavenly inhabitsnts, with perfection of place having attained perfection of estate, have a cleare iudgment to discerne and chuse their ioyes, and to iudge them onely worth having. Even so must wee labour to get our iudgment cleared, to preferre the ioyes of that fruitfull *Canaan* before those of this desert and barren wildernesse. What is it

it but want of judgment and experience, that makes children affect childish trifles before matters of worth and moment, to preferre an apple before a Lordship, a top and scurge before their patrimony? which they laugh at in themselves, when they come to a riper understanding. And what is it but want or weakenesse of iudgement, for men professing godlinesse not to put away such childish things? How would it beseeme a man of yeares to ride upon a sticke, as when he was a child, or to make clay-houses as children do? If a man should see a great fellow delight in such toyes, he would thinke that eyther he is out of his wits, or was never in them. Even so for men in the Church, that should be past children, to remaine babes in affections, and follow inferiour trifles, with neglect of the manly businesse of heaven, is foolish and ridiculous.

All which is said, to helpe our ioyes to be heavenly, beseeming our state and condition, which they cannot be if they be earthly.

2 See thy ioy be heavenly in the rise and ground of it: so is theirs. And then is it so:

First, if it be from the Lord, as the author and fountaine of it, & taken up in those pipes which himselfe appointeth, See thou hast it by hearing the ioyfull voyce of the Gospell: *Psal.* 51. 8. *Make me to heare joy and gladnesse.* It must come by hearing. Wait then on the word, both for the obtayning and increase of it. The Scriptures are the wells of consolation, whence it must be drawne The wise men reioyced exceedingly in the starre which led them to Christ: the word is this starre, a wise Christian will reioyce in it.

Secondly, if it be a receipt from Christ. The inhabitants of heaven above have no ioy but from Christ, and in Christ. No part in Christ, no part in this ioy.

See

See it bee thy Masters joy: Then is it so, when it is a fruit of justification; *Rom.* 5.11. *Wee rejoyce in God through Iesus Christ, by whom wee have received attonement:* They rejoyce that they enjoy Christ by sight, we that wee enioy him by faith; they that they are married unto him, wee that wee are contracted; both happy, that we both enioy him, and that hee is all in all: With this onely difference, that our Masters ioy is entred into us, and they are entred into it; we comprehend, they are comprehended. Mat. 25.21.

3. If thou wouldest have thy joy resemble the joyes of heaven, the matter of it must be heavenly as theirs is: The maine matter of heavenly ioy respecteth three obiects:

First, God.
Secondly, the communion of Saints.
Thirdly, their owne happy estate.

I. The inhabitants of heaven place their chiefe ioy in the Chiefe Good; partly in his presence, wherein is their fulnesse of ioy; and partly in his glory, which is shining and set up; partly in the perfect prosperity of the Saints, and partly in the utter confusion of all enemies: Even so the Inhabitants of heaven upon earth must have for the obiect of their ioy, God in himself, and God in Christ Jesus, which is eternall life: For, *Whom have I in heaven but thee, or whom on earth in comparison of thee? Psal* 73.25. Were it not for the presence of God and Christ, earth, yea heaven it selfe were an hell; and as God is the chiefe good, so his glory is the chiefe ayme and ioy of the Saints in earth: Wee must reioyce when wee see his glory set up, when the Church enioyes prosperity, when Christs Scepter is lifted up, and the Gospell hath free passage. *David* preferred Jerusalem before his chiefe ioy, *Psal.* 137.6. and reioyced when men said, *Let us goe up to the house of God, Ps.* 122.1. so also when the

dragon is cast downe, as here, when the enemies fall before *Michael*; wee must reioyce when Antichrist and Popery is disappoynted, their Captaines foyled, their armies mastered; *Exod.* 18. 9. *Iethro* reioyced at all the good which God did for Israel, in overthrowing the enemies: This is ioy like the ioy of heaven:

II. Another obiect of heavenly ioy next unto God, is, the communion of Saints: Their ioy is perfect in their perfect charity, and in the perfect fruition of one anothers perfections; so must wee, all our delight must be in the Saints that excell in vertue, *Psa.* 16.3. *Moses* would chuse to suffer adversity with the people of God, rather then enioy treasures. How should we ioy in the gifts and graces of every one, and account our selves as happy in them as in our owne measure? so doe they. But they are farre from heaven, who envy, fret, slander, or obscure the graces of God in his children, &c.

III. The third obiect of heavenly ioy is the happy estate of the Saints: which happinesse consisteth in the absence of all evill, and the presence of all good.

Heavenly Inhabitants are perfectly freed from all evill, so are the Saints in earth; with this difference, we from the destruction, they from molestation; For,

First, they sinne no more, and if Saints now sinne, it is not they, but sinne in them, *Psal.* 119.3. surely they worke no iniquity.

Secondly, they are beyond the curse of sinne; so are wee, for Christ was made a curse for us: They are without crosse, wee without curse.

Thirdly, they can dye no more, but are passed from death to life; even so wee are translated from death to life, because we love the brethren. Christ is the death of our death, the sting is gone.

Fourthly,

Fourthly, they are beyond the reach of all enemies; those enemies whom their eyes haye seene, they shall never see more: Even so are we; with this difference, none can assault them, none can prevaile against us.

Beside, there is the presence of all good things; the Saints above have no good thing absent, so they that feare the Lord shall want nothing that is good, *Psa.* 34.9. But the chiefe good things wherein the Saints reioyce, are three.

1. The happy vision of God; and our chiefe ioy here below is, to see God in Christ Jesus, which is eternall life: They are happy to see his face, we happy, as *Moses*, to see his back-parts; they are happy to see him face to face, wee to see him in a glasse: They are happy, as *Salomons* servants, to see and stand ever before him as houshold servants, we for the time happy to bee as retainers, wearing his cloth, and in his service somewhat farther off.

2. They ioy in Gods blessed Image, to which they are wholy conformable: For,

First, the chiefe part of their ioy is, to have their cheife facultie, which is their understanding, to be satisfied with the chiefest obiects; for they know all things that the glorified creatures are capable of: Even so the ioy of Saints is, that scales of ignorance are fallen from their eyes, and that wee see the same face of GOD, though as in a glasse, and wee know all things that new creatures are capable of, and wee know the same things in our measure as they doe: For our knowledge here differs not in kinde from that, but in degree. For God and Christ is the same wee now see, as then wee shall see, as the Sunne is the same under a cloud, or in a mist, as in a cleare day, and our eyes the same by which wee see the Sunne in infancy, which we see it with in mans estate,

but stronger now and more perfect: And as children heare of the same King, State-matters, Emperours, Parliaments that men doe, but understand them not, but after a weake and imperfect knowledge; so wee know now in our childhood but in part, & afterward have the same understanding in further growth and manly perfection.

Secondly an happy part of Gods Image is, that their wills are perfectly conformable to Gods will, and confirmed to bee unchangeable in willing what God willeth: Even so our joy and prayer must be, that Gods will may be done of our selves & others; and our wils once renewed are unchangeable, because of Gods confirmation of them in goodnesse: Oh what an heavenly joy were it, if so perfectly Gods will might be done of us in earth as it is in heaven! And though power often want to beleevers, to will is present.

Thirdly, Gods Image is happily apparent in their affections. The Saints in heaven hate all sinne, and wee hate that wee doe, *Rom.7.* They love God perfectly, and Jesus Christ better than themselves; and so the Saints on earth love not their lives to the death for Christ and his glory.

Fourthly, so perfect is Gods Image on them, that the inhabitants of that heaven are without all spot & wrincle, that is, in full sanctification; and it is the joy of Saints here, that the Church is all faire, and no spot is in her, both in respect of inchoation, and acceptation.

3. Another chiefe good thing, the mover of their joy is, their happy priviledges with God; a taste and beginning of all which the Saints below have to feed their joy: As,

1. They are in heaven, and Inhabitants of heaven; so are wee.

2. They

2. They raigne as Kings; are crowned, and have conquered as Kings; ſo we are made Kings to God, *Rev.* 1.6. are crowned, *Re.* 3. Let none take away thy crowne; and are conquerours, yea more than conquerours, *Rom.* 8. A conquerour may bee conquered, but ſo cannot wee: Onely this, they are conquerours in their Countrey, we in the way thither.

3. They are ſonnes of God, and heires of the Kingdome; ſo are wee now the ſonnes of God; onely they appeare ſo to bee, we not yet, 1 *Iohn* 3.1,2.

4. They drink of the waters of the Well of life, and ſo do we; onely they drinke at the Fountaine and Well-head, wee at the ſtreames ſomewhat below.

5. Their ioyes are perpetuall, the Well is never drawne dry, it is a laſting and everlaſting ioy from an everliving Fountaine: No more ſhall the Saints in this heaven ever loſe their ioyes; *My joy ſhall none take away from you.*

Now have I propounded the ioyes fit for an Inhabitant of heaven What an happy thing is it to be free of ſuch a City! All other priviledges are chaffe to it, all other ioyes bitterneſſe to it.

Queſt. May we not reioyce in any thing elſe?

Anſw. 1. Godlineſſe denyeth no lawfull delights, but giveth both allowance and ſweetneſſe to them.

2. No ioyes are lawfull but ſuch as are moderated, guided and ſubiected to theſe.

3. None but ſuch as are received and uſed as pledges of theſe.

4. None but ſuch as uphold theſe in the due meaſure of their goodneſſe, and uphold a proportionall affection in us toward theſe. And,

5. Are referred unto theſe as our chiefe ioy, and onely beſeeming heaven upon earth, and heaven above earth.

Woe to the inhabiters of the earth, &c.]

Now followeth the latter fruit of the former victory, namely the most grievous plagues and evils inflicted upon the wicked world. Where are three things:

1. The *woe* denounced.

2. The persons on whom, *the inhabitants of the earth and sea.*

3. The reason, *for the devill is come downe, &c.*

Woe: It is a Particle in Scripture,

1. Of lamentation, *Lamen.* 5. 16. *Woe unto us that wee have sinned.*

2. Of commination or threatning, and prediction of some wofull imminent evils and events; so in this Text it threatneth the iudgement of God upon the wicked world. In this use it threatneth sometimes temporall iudgements, *Mat.* 24. *Woe to them that give suck in that day*: Sometimes eternall damnation, as to *Iudas*, *Mat.* 26 24. *Woe to that man, it had beene good for him that hee had never beene borne*; and sometimes spirituall plagues and iudgements, the ordinary fore-runners of that, & so it doth here: This Text therefore is like that Volume spred before *Ezekiel*, *Chap.* 2. 10. which was written within and without, and there was nothing written but lamentation, and mourning, and woe

Doctr. Which compared with the former part of the verse teacheth, that the Ministers of God must as faithfully deliver the voyces of wo, and legall threatnings out of the world, as the voyce of ioy, and glad tydings of Euangelicall promises and comforts. *Aarons* sonnes in the Law must blow the Trumpets of the Lord; to signifie unto Euangelicall Ministers, that they must sound an alarme against all Gods enemies,

and

and be at defiance against all sinne; according to the Commandement, *Esa.* 58.1. *Cry aloud, spare not, lift up thy voyce as a Trumpet, tell Israel of his sinne, and Iudah of his transgression:* And thus for our example did the Prophets, Apostles, and the Lord of the holy Prophets, Jesus Christ. *Eliah* tels *Ahab* to his face, that it is hee that troubled Israel; *Nathan* telleth *David, Thou art the man;* *Iohn* Baptist telleth *Herod, It is not lawfull for thee to have her;* *Act.* 2.24. *It was you that crucified the Lord of glory:* *Acts* 8.22. *Repent of thy malice, and pray if the wickednesse of thy heart may bee forgiven thee:* *Mat.* 3.7. *O generation of Vipers, who hath forewarned you to flye from the anger to come?* *Mat.* 23.13. *Woe be to you, Scribes and Pharises, hypocrites, for yee will not enter your selves, and ye shut the doore against others;* *Verse* 33. *Serpents, and generation of Vipers, how will yee flye the damnation to come?*

1. This is a part of the will of God, and it belongs to faithfulnesse to deliver the whole Counsell of God, and keepe nothing backe. The Embassadour to a Prince must deliver his Masters minde, and commission wholy, if hee will expect the reward of fathfulnesse. *Reas.* 1.

2. This is that part of the Word, which is the portion of the greatest part of the world, and even of them that live within the visible Church: for no naturall man, no impenitent person, hath any part in any other part of the Word: *Pro.* 26.3. *To the horse belongs a whip, and a rod for the fooles backe:* and as *Iehu* said to *Iehorams* servant, *What hast thou to doe with peace so long as the sinnes of Iezabel remaine?* so what hath any wicked man to doe with peace of the Gospell, so long as hee is in his sinnes? Wee may not cast this childrens bread to dogs, nor these precious pearles before Swine. 2.

3

3. This is as necessary a part of the Word to salvation, as any other, neither is there any part fruitfull but by this. Can any man heare of pardon that will not heare of his sinne? Will any skilfull Chirurgion apply healing Salve to a corrupt and festred wound, before hee open and cleanse it? And must wee powre oyle into sound parts of men, yea, or into their wounds, before wee have powred in Wine to search them? No, were we to preach before Kings, as *Nathan*, we must preach the Law before pardon. The Lord appearing to *Elias*, there was first a mighty strong winde that rent the Rocke, and then an earthquake, and after that a terrible fire, and then came a still voyce, in which hee was comfortable: Even so, when his Ministers by the tempest of the Law have rent the rockie hearts of men, and made them at their wits ends, that they come trembling and crying with the Iayler, *Acts* 16. *Sirs, what may I doe to be saved?* now is a fit season for the voyce of peace, and the bindings of the Gospell.

4

4. The whole Scripture doth nothing but separate betweene light and da knesse, betweene the Children of the Kingdome, and the children of Hell: and so must the true handling and application of it *sever the precious from the vile*. We must manifest it to be the *fanne in the hand* of Christ, severing the chaffe from the wheate. And this is as a wise steward, to give every man his portion

Ier. 15. 19.
Mat. 3. 12.

Here some obiections must be removed.

Object. 1. Wee are under the Gospell, and freed from the Law, which is not given to the iust, 1 *Tim.* 1. 9. you need not bee so sterne and earnest

Ans. The most men that live under that Gospell, by secret hypocrisie or open disobedience are under the curse of the Law, and wrapped in that great condemnation, pronounced by Christ upon the world, that

that light is come, but men love darkneſſe rather than light, becauſe their deeds are evill, *Iohn* 3. 19. But, ſuppoſe all that heare the Goſpell were converted by the Goſpell, were the menaces and terrours of the Law needleſſe to them? For though the malediction and law is not to bee urged againſt their perſons, yet it is to be urged againſt their remaining ſinnes: and the beſt men may, by frequent meditation and application of the curſe of the law, bee much furthered in godlineſſe: For,

Firſt, the beſt being ſanctified but in part may ſometime abuſe the grace of God to liberty in ſinne.

Secondly, the beſt need more humiliation, which is wrought by the Law.

Thirdly, the beſt may nodd, and need a wakening voyce.

Fourthly, the beſt may fall, and need an helpe to riſe.

Fiftly, the beſt may ſlack their pace, their love and zeale, need ſpurres to pricke and haſten them in their way: Now if the beſt need the law, what doe the worſt?

Object. 2. You are preachers of the Goſpell of peace, and muſt ſet forth the peace, and grace, and mercy of God, and not be ſo tart and ſowre.

Anſ. Wee are ſo, and muſt doe ſo; but when, or to whom?

1. Shall wee preach peace before men ſee the need of it, or before their hearts be ever troubled for ſinne? or the grace and favour of God to a graceleſſe wretch that ſpurnes againſt the grace of God? or mercy to him that preſumptuouſly ſinneth, and addeth drunkenneſſe to thirſt? May wee ſay, that God will fill veſſels of wrath with mercy?

2. To whom ſhall wee preach peace? to every graceleſſe ſinner that loves his peace in his ſinnes better

ter then peace with God? Shall we preach peace unto such as grow into opē hostility with God? to such as blaspheme his name, his servants, his graces? to such as upon pretenced malice wickedly spurne at Gods Ministers, and slander the doctrine that is according to godlinesse? God speakes no peace to these, nor may we from God: He can have no peace with God till hee warre with his sinnes: And hee must begin with the Law, that must conclude with the Gospell of peace; Hee must be at peace with the Law, before the Gospell be peace to him.

Object. 3. The servant of God must not strive, but exercise all meekenesse, and patiently suffer evill men, 2 *Tim.* 2. 24, 25.

Answ. A meeke disposition is much set by of God in all; and of all men it is most usefull and gracefull in a Minister: But,

1. Christian meekenesse is a meekenesse of wisdome, *Iam.* 3. 13. & this discerneth both of cases & persons, to whom meekenesse must be shewed; for all sins are not alike; some are motes, some are beames, some are but as scratches, some are deeper and larger wounds; some let out with the pricke of a pinne, some not without the launce. In matters of greater moment, when Gods glory is impaired, the happy proceedings of the Gospell stopped, or the salvation of men greatly hindered, now is no place for meekenesse to sway. *Moses* that was the meekest man upon earth, in case of Gods dishonour and making the Calfe, turnes his meekenesse into a severe revenge, broke the Tables, and slew three thousand of his brethren the same day.

For persons: Meekenesse of wisdome discerneth, that all sinners are not a suit; some are weake, some wicked; some ignorant, some wilfull; some are leaders, some are led; some are free-borne, some of *Ha-*

gars

gars ſeed; ſome need the *rod*, ſome the *ſpirit of meekeneſſe*; ſome muſt bee ſaved with *compaſſion*, ſome with *feare*, *Iud.* 23. ſome are wonne by meekneſſe, ſome marr'd and loſt: Our Saviour Chriſt, who was the mirrour of meekneſſe, and our patterne, of whom wee muſt learne to be lowly and meeke (for hee would not breake the bruiſed Reed, nor quench the ſmoaking ſlaxe) yet he who never failed, or departed from the higheſt pitch of any grace, being to deale with Scribes and Phariſes, who had corrupted the Law, and ſinned againſt their knowledge, and led others into ſinne, how loades he them with curſes one in the necke of another? And his Miniſters ſinne not againſt meekneſſe of wiſdome, when in caſes where Gods glory is trodden downe, mans ſalvation hindred, the devill prevailes, and ſinners are impudent, they valiantly ſhew themſelves for God, againſt all that riſe againſt him.

1 Cor. 4. 21.

Mat. 23.

2. No grace of God is contrary one to another; and therefore Chriſtian meekneſſe neither aboliſheth nor weakneth Chriſtian zeale: And therefore although meekneſſe will alwayes ſhew it ſelfe to the perſons, yet zeale will ever burne againſt their ſinnes. Zeale will not ſuffer under a pretence of meekneſſe, an irreligious and mute approbation or bearing of evill, but will kindle and faſten upon it.

3. No part of Scripture is contrary to it ſelfe: Thoſe Scriptures which command us to ſhew meekneſſe to all, croſſe not thoſe which command us to *reprove ſharply* or *cuttingly*; wee muſt ſet an edge and point upon our reproofes; nor thoſe which bid us, *Reprove plainly, and not ſuffer ſinne upon our brother*: And therefore meekneſſe in a Miniſter muſt not ſtop him from ſharpe reproofes where occaſion is, but muſt temper and order them: and excellent is the uſe of meekneſſe in plaine and ſharpe reproving: For,

Tit. 1. 13. ἀποτόμως.

Leu. 19. 17.

1. Meekneſſe

1. Meekneſſe doth ſo temper zeale, that it comes ſlowly, and as it were with a leaden foot to ſharpe reproofes, not raſhly or haſtily.

2. It makes it come orderly: It will firſt aſſay loving and gentle meanes before it grow to roughneſſe, eſpecially if the parties bee corrigible, and not conceited, and impudent in their ſinne. *Deut.* 20. 10. when the Jewes went out to warre, the Lord commanded them firſt to offer conditions of peace to that City; and if it refuſed peace, then to beſiege, ſmite and deſtroy it So we firſt offer peace, and this refuſed, we proclaime warre; firſt allure, admoniſh, exhort, and then thunder, threaten, and terrifie them that ſtand out.

3. Meekneſſe mingleth charity with ſharpeſt reproofes; and as the Lord in his ſharpeſt reproofes and meſſages ſeekes our good, ſo doe his Miniſters: Men cry out, that Miniſters are angry, when wee deale ſharply with a ſtubborne & perverſe people: and why may wee not bee ſo? hee that commandeth us to be angry and ſinne not, hath made it a ſinne not to bee ſometimes angry. But wee ſpeake not now of naturall and perſonall anger, againſt perſons; but a Chriſtian and holy indignation, which we muſt expreſſe againſt ſinne; treading in the ſteps of our Lord and Maſter, *Marke* 3. 5. hee looked about him angrily, but mourned for the hardneſſe of their hearts: So meekneſſe forbids us not anger againſt mens ſinnes, but injoynes us pity and compaſſion to their perſons: Wee muſt hate the workes of the Nicolaitans, and bee angry not ſo much againſt the men, as their wilfulneſſe and obſtinacy.

Eph. 4.

4. Meekneſſe ſeaſoneth zeale and zealous reproofes with Sugar, that is, ſome manifeſtation that the ſinner may ſee himſelfe not hated when his ſinne is ſharply reproved; and moderateth it with a readi-

neſſe

neſſe of minde to heale the ſinner ſo ſoone as he ſeeth his wound: It ſtints the number of ſtripes, as in the law, that they exceed not. The Apoſtle was zealous againſt the inceſtuous Corinthian, but ſo, that upon his ſorrow hee is carefull to comfort him, leſt hee be ſwallowed up with overmuch ſorrow, 2 *Cor.* 2.7. *Acts* 2.37, 38. when they were pricked at their hearts, *Peter* comforts them; and *Paul*, the Jaylor, *Acts* 16.31. And hee that mournes and prayes for his brothers ſinne, as Chriſt over Jeruſalem, and *Moſes* for the Idolatrous Iſraelites, *Exod.* 32. will rejoyce in nothing more than ſuch a one, wonne by the rebukes of the Word, and receive him as joyfully as the father his loſt ſonne returning.

Well, if Miniſters muſt bee faithfull in delivering the legall part of the Word, then thoſe Miniſters are reproved, *Vſe* 1.

1. Who want breath to blow this Trumpet; dumbe and unable perſons, blinde guides and inſufficient men, who in that place let in a ſludgate of ſinne and miſchiefe amongſt the people.

2. Such as are more able, but as unfaithfull; they winke at ſinne, and will not ſee it, or coldly reprove it, as afraid to blow the trumpet too loud for waking the ſinner: theſe are farre from making ſinners afraid of ſinne. Should ſuch a trumpet blow, and not make men fear? *Amos* 3.6. Is not Gods word a two-edged ſword, to pierce the very heart of the ſinner? and the hammer of God to breake the heart to pieces? and will this be done with dallying reproofes, as if men were at foynes? No, no; if the Miniſter can doe it with down-right blowes, hee ſhall finde them little enough. Beſides, is not ſinne growne to a great height and impudency, as a diſeaſe come to the height of his criſis? and is that curable with a gentle remedy? No, it is the blewneſſe of the wound that muſt

must purge most evils of this age, and the stripes within the bowels of the belly, *Prov.* 20. 30. Add hereto, that all sinners are not alike; for as in a materiall house all stones are not alike, some are soft, and easily hewed for the building, some are of an harder and flinty or marble disposition, which require sharpe tooles, and strong blowes to frame them to their place: so in the house of God, some stones are more soft, sooner humbled and reformed, but most are harder, as the Adamant, and easily yeeld not to the strokes of the Word; lightly to smite these is but to hearten and harden them in sinne.

3. Of all other the most mischievous are they in their places, that either out of a careless and unconscionable coldnesse, or out of ayme and desire to please, or feare to displease, or out of purpose to get applause of being peaceable men, or out of base covetousnesse flatter men in their sinnes, cloake their knowne evils, and dissemble their vilenesse: All is well, so that it may bee well to themselves; all the praises of piety shall guild rotten posts for base hire and reward: Oh the sinne of these men is passing great, who incourage and uphold men in their wickednesse, betray them into the hands of the devill, drowne them deeper in the pit of destruction, and set their feet on their neckes to keepe them under from ever rising any more; whereas they should lend an hand, and reach them the line of a faithful reproofe to helpe them out.

Use 2. 2. This shewes the corruption of many, who cannot abide to heare the threatnings of Gods word: Oh, our Preachers are so tart and sowre; they preach nothing but hell and damnation, and seeke to bring men into despaire; they cannot abide these Bonarges, sonnes of thunder; they would faine once change them with some sweet-tongued Prophets and *Zidkiahs*,

kiahs that will ſew pillows under their armes, and by their flatteries cauſe them to erre. To theſe I anſwer:

1. Hee is farre from reforming his ſinnes, that will not abide them to bee reproved; and his heart ſhall never be pricked with godly ſorrow, that will not have his ſinnes pricked with the ſharpe needle of the Law.

2. Hee is farre from pardon of his ſinnes, that will not heare of them: *David* becauſe hee willingly heares of his ſinne, preſently heares of pardon; but *Herod*, becauſe hee will not heare *Iohn* Baptiſt ſpeake of his ſinne, never heares of pardon.

3. A property of a good heart is, to delight in the Law of God in the inner man, *Rom.* 7.22. and hold it a ſweet benefit by it, that it ſtill diſcovers the ſecret evils, which muſt bee repented of and reformed. The joy of a godly ſoule is, to bee anatomized by the Word, and ſearched. But hee is a bankrout that cannot abide his eſtate to be caſt up.

4. It is a property of ſoundneſſe to juſtifie the Lord in all his ſayings, as *David* did, being reproved by *Nathan* of foule things, *Pſal.* 51.4. A true humble ſpirit, acquainted with repentance, will acknowledge, that no part of Gods Word can bee ſo ſharply ſpoken, as juſtly. If God bee ſharpe in reproving and threatning, it will ſtoupe and ſay, it is moſt juſt, I have matter enough in me, and given cauſe enough, if he threaten me with a thouſand hels and damnations. When the Lord threatneth *Eli* with the deſtruction of his houſe, (*1 Sam.* 3.18.) hee yeelds himſelfe, *It is the Lord, let him doe what ſeemeth him good.* When *Eſay* threatneth *Hezekiah* with the like deſtruction of his houſe and ſtate, hee yeeldeth, *2 Kings* 20.19. *The Word of the Lord is good:* Hee might have beene more ſevere and brought it in my dayes.

dayes. *Mat.*15.27. Christ calleth the Canaanitish woman, dog: she justifieth him in his saying, and saith, Truth Lord, I am no better, but give me some crummes of mercy. If legall doctrine strike thee downe in thy selfe, and send thee forth to seeke mercy as she, here is a note of soundnesse.

5 There is not a more certaine note of a wicked man and hypocrite, then to taxe Gods word of too much severity. If God threaten *Cain* for killing *Abel*, oh his punishment is greater then he can beare: he could beare an heavier sinne lightly, but the punishment and threatning is too heavie. Let *John Baptist* reproove *Herod* for incest, the reproofe is too harsh and heavie, he shuts *John* up in prison. So *Act.*7.51. *Steven* calls the Jewes stiffe-necked, uncircumcised, resisters of the holy Ghost: whereas they should have justified the Lord in this reproofe, they stop their eares, gnash their teeth, and runne upon him, and stone him.

Micah.2.7.

Whosoever he be that hates plaine dealing, meanes not plainly. He that cannot abide to have his conscience touched, is surely festred and galled. Marke those men that most resist the doctrine of the Law, you shall find them most lawlesse, most graceless, most wicked men, for most part openly: if not, the deepest dissemblers.

Vse 3. 3 This shews their great sinne, that contest against sound doctrine, and refuse to heare it, out of malice or envy to the persons, but with a fine pretext: It is too personall, and such a doctrine as doth particularize men, as plaine as by their names. But,

1 These men perhaps thinke we must speake to pillars and posts, not to persons; or if to persons, to some persons in Utopia: but not to the sins and necessities of our owne hearers: and how do we then give every person his portion?

2 Doth

2 Doth any person come to heare: who hath a dispensatiō that God by his servant must not meddle with his sinnes? or must wee dispense the word in respect of persons.

3 Doth not particular reproofe of particular offenders in many kinds stand with the word of God? How was *Nathan* overseene to tell *David* he was the man, and *Eliah* to *Ahab*, and *Iohn Baptist* to *Herod?* Is it now so unsufferable a sin to deale with personall sins?

4 How doth the Lord set mens sins in order before them, but by the ministery of the word? *Psal.* 50.21. *How shall we teach the Church to avoid hurtfull and infectious persons, but by discovering them?* How can *Titus* carrie his doctrine to make the opposites ashamed (*Tit.*2.12.) if he may not meddle with their personall sinnes? And many that care neither for Gods law nor Gospell, yet by shame may be restrained, and stopped from their wickednesse. Some are so incorrigible and impudent in their sin, that they are fit to be branded and discovered by the Churches severity, as in the course of justice desperate malefactors are boared in the eare, or burnt in the hand.

5 If any man could teach us how to sunder persons from sinnes, that sinnes might walke like ghosts without bodies, it might be wee should offend no persons, but all our shot should be levelled against sinnes. But seeing sinne is so close set to the persons, as they both make but one man, and men love their sinnes as themselves, wee cannot point at a sinne but presently we are blamed and distasted as pointing at the person.

6 Let all such know that the time commeth when they shall say it had beene wiselier done to have forsaken their sinne then the Ministery that checkes it,

and not as fooliſh children, who had rather keepe a ſore finger or foote then abide the paine of opening and curing.

Vſe 4. 4 This is inſtruction to all hearers, to endure themſelves patiently to be launced and pricked to the hearts by Gods Surgions, as knowing that the hurt of the daughter of Gods people is not cured with ſweet words. *Ier.* 6. 14. The thunder and lightning more purifieth the aire then the warme ſunſhine. And that you may doe this, get wiſdome and grace to conſider theſe things,

1 That Miniſtery that workes no ſmart, workes no cure. A ſound Miniſtery divideth betweene the marrow and the bone, yea betweene the ſoule, ſpirit, and joints, *Heb.* 4. 12. Can this be done without ſmart? Oile heales not without wine. There is no profit nor cure in skinning feſters unſearched, and no ſearch without ſmart.

2 That wee take no pleaſure in your ſmart or judgment, but that without it you cannot be cured. It is you that compell us to ſeverity in our Miniſtery, while you will hold your ſinnes ſtiffly againſt the word, and reſiſt the powerfull meanes of your owne good. What ſhould wee do to be free from your blood, if wee find you proud, ſcoffers, churliſh, earthly, profane, but directly repoove theſe ſinnes if wee would not have them ſet on our ſcore? What our hire is, if we ſee the ſword come upon you and not give you warning, ſee in *Ezek.* 33. 7. Nay, happy were it for us and you, if we might ſpeake nothing but peace, ſo we might diſcharge our dutie: and if we proclayme wo you may helpe it, we cannot.

3 That whereas you would have us preach Gods mercies to you, in this legall doctrine, what do we but declare his admirable mercy, who ſends the ſound of wo before the ſenſe of wo? he is not bound to give us ſo much warning.

4 That

4 That to ſpeake of wo is not to caſt men into wo, but to helpe them out of it: for that is both the Lords intention, and the drift of us his Miniſters, who both are loth that men ſhould be ſmitten unwarned, and till there be no remedy.

5 That it were every mans happineſſe to ſee wo written in the face of every ſinne, which elſe is ſure to follow at heeles inevitably. For ſinne and ſorrow are bound together inſeparably, and there is never a ſinne but hath wo written on it, if not on the face, on the backe. And therefore men ſhould rather praiſe God to be ſmitten by his word for prevention, or amendment, then ſuffered to go on to unavoydable wo and perdition.

6 That the ſame Miniſtery which moſt caſteth downe a ſinner, is ſanctified by God to lift him up againe. The ſame hand that launceth commonly healeth. The ſame *Nathan* that condemnes *David*, abſolveth him. *Peter* by ſharpe doctrine prickes the Jewes hearts, *Act.* 2.37. the ſame Miniſtery and perſon reviveth and comforteth them. *Paul* caſts down the Jaylor, and preſently rayſeth him, *Act.* 16. Chriſt himſelfe calls the woman of Canaan a dog, but ſtraightway giveth her deſire. Sticke to that Miniſtery that moſt ſharply ſmiteth, woundeth, rebuketh, that is the Miniſtery moſt likely ſanctified by God to heale and binde thee up, that Miniſtery hath oyle for thee aſwell as wine, if thou ſticke conſtantly to it.

Wo to the inhabitants of the earth and ſea.]

Here wee are to enquire the perſons on whom that heavie wo is denounced, to weet, the inhabitants of the earth and ſea. Which cannot be meant properly and literally: for,

First, these are the worke-man-ship of God, and excellent creatures:

Secondly, they are opposed to the heavens in the former words, which were not taken literally and properly, but figuratively and metaphorically:

Thirdly, the godly who are bidde to rejoyce, dwel in them properly taken, as well as the wicked, but they are exempted from this wo.

By inhabitants of the earth and sea are meant such persons and places as are not accounted the true Church, but among whom the devill hath power and beareth sway. For these inhabitants are opposed to dwellers in heaven, which are true professors of Christ, members of the Church, & of an heavenly conversation. Specially inhabitants of the earth are mere earthly men, savoring nothing of heavenly things, whether they be heathens and Gentiles, or such as be in name Christians, but indeed earthly Antichristians, who are the beast rising out of the earth. And they are called inhabitants of the sea for their tumult, and incōstancy, casting up as the sea nothing but mire and dirt, and carryed as waves of the sea by every winde, Jude. 13.

But if any thinke the Evangelist aymeth more distinctly at some particulars, I am not ignorant that some by *earth* understand the common multitude of wicked persons, enemies unto Christ, and by *sea* the ecclesiasticall men who have corrupted the earth with bitter, brinish, and salt doctrine of errors and humane traditions; and thus still oppose them. But I conceive a further drift of the Spirit of God, well suiting to our whole exposition, and period of time which this part of the Chapter aymeth at: That rather by earth are meant all such nations and Kingdomes of earth, subjected to the spirituall whordomes of the dragon, so called for their earthly profession,

feſſion, affection, and practiſe: and by ſea, the then Roman Empire it ſelfe, ſo called,

1 For the floods of impietie that iſſued from it, as the floods and rivers do all from the ſea: it was the head of wickedneſſes.

2 For the unbridled rage of it, and the unreſiſtable power which was then the great Ocean ſwelling over all bankes. So as the ſenſe ſeemes to be, Wo to the earth and all wicked nations that are enemies to the Church of God, but eſpecially wo to the ſea, the great Empire, whoſe ſinnes the dragon hath brought to a great height; ſo as the great mutation of that great eſtate is now neare, and the ſubverſion of the Imperiall and Ceſariall power is at hand: For now at this time ſo effectually did the dragon worke in the deluſions of Antichriſt, as that he whoſe comming was in all deceivableneſſe of unrighteouſneſſe, was ſhortly to ſwallow up the Imperiall power, and ſo to take him out of the way, which ſtood betweene him and his greatneſſe, as was formerly propheſied, 2 *Theſ.* 2. and not long after accompliſhed.

Doct. When the Church is happy in the midſt of perſecutions, wicked and earthly men are unhappy and miſerable. So is it here: rejoyce ye heavens, but wo to the earth and ſea. *Eccleſ.* 8.12.13. *Though a ſinner do evill an hundred times, and his dayes be prolonged, yet ſurely I know that it ſhalbe well with them that feare God,* which feare before him: but it ſhall not be well with the wicked. *Eſa.* 3.10. *Say yee, it ſhalbe well to the juſt, but wo to the wicked, it ſhall not be ſo to him, it ſhalbe evill to him, the reward of his hands ſhalbe given him.* *Pſal.* 37.37. *Marke the upright man, and behold the juſt, for the end of that man is peace:* but the tranſgreſſors ſhalbe deſtroyed together.

Reas. 1. One reason hereof is in the text. Satan, being cast out of the men of the Church, gets into the swine of the world, and carries them into the lake, first of sin, & then of destruction. In their best estate they are Satans possession

2. 2 It must be so by the perpetuall rule of divine justice, who neither shuffles good and evill men together, as men do, nor mistakes persons and actions. Among men there is a righteous man, to whom it commeth according to the worke of the wicked, and the contrary. *Eccles.* 8.14. But the Lord judgeth with righteous judgement. Neither doth he forget any of their workes. A wise man that delivers the City by his wisdome, may be forgotten among men. *Eccles.* 9.15. as *Ioseph* was: but the Lord forgets not the goodnesse of his servants, nor his enemies sinnes, but sets up all on their heads for the day of reckoning and recompense. *Revel.* 22.12. *Behold, I come quickly, and my reward is with me, to render to every man according to his workes.* The just Judge of all the world must do right.

3. 3 According to a mans seed time, so commonly is his harvest. *Gal.* 6.7. As a man sowes, so must he reape: he that sowes to the flesh, must reape corruption; but he that sowes to the spirit, shall reape life everlasting. Doest thou sow chaffe and darnell and weeds, and lookest thou for a crop of wheat? Sow righteousnesse; and thou shalt have a sure reward, *Prov.* 11.18. but if thou sowest iniquitie, looke to reape affliction.

4. 4 The truth of God in accomplishing his word must leave the godly most happy, while the wicked are wrapped in hellish woes and horrors. The same weight of truth which carries downe wicked men into their place, hoiseth up the godly as in the other scoale. For as all the precious promises of the word belong

belong to the one, whereof earth nor hell can defeat them: ſo al the woes and execrations of Scripture belong to the other, and ſhalbe true upon him ſo long as God is true in himſelfe. There is not a wicked man, but he hath all the threatnings of God, all the curſes of the law, and all the terrors of his owne conſcience ſtanding and ſhall ſtand for ever in force againſt him, if hee ſtand out impenitently againſt GOD.

Now this is a direction to Miniſters for the courſe and carriage of their doctrine: to ſing both mercy and judgment, and to come both with a rod and the ſpirit of meekenſſe. Wee muſt ſpeake peace to godly men, but feed the impenitent with judgement. This text, and all texts, and the whole tenor of the Scriptures go before us in this courſe. Unhappy men are they that ſpeake all peace, and preach nothing but promiſes, as if all men were godly, and the congregations not mixt: or, if they diſtinguiſh of men, it is to encourage, hearten, and harden wicked men for their owne gaine, and diſhearten and diſgrace ſuch as feare the Lord. *Vſe 1.*

2 It is a direction to all men, to carry our affections differently according to the differences of men, expreſſing our love and kindneſſe to men fearing God, and our diſlike of evill and wicked men. *Vſe 2.*

1 So doth the Lord and his Spirit in this text; and whoſoever are guided by the Spirit of grace, will ſhew themſelves in the helping up and encouragement of godlineſſe, and furthering the joy of the faithfull, and in the diſcouraging and daunting ſo far as lyeth in him, the wickedneſſe of men.

2 A note of a good man is that a vile perſon ſhall be contemned in his eyes, and he will love them that feare the Lord.

3 True judgment helps him to diſcerne between

an Israelite and Ismaelite, and true affection will cleave to the one, and disclaime the other. Gods Spirit teacheth none to esteeme carefull Christians vile persons, nor to cleave to enemies and resisters of the grace of God, who are indeed vile persons, and so are they that sort with them, or plead for them; and as sin makes men vile to God, so it makes them seeme to good men.

Vse 3. 3 It is an incouragement to godly men in the way of holinesse: for they are in the way of happines, nothing can make them fall short of an happie condition, they shall not be rolled in the destruction of evill men, but shall be hid in the secret chamber of Gods providence, when the storme of wrath shall come like hayleſtones, yea like tallents of ledd, upon the heads of sinners: then shall there be a difference betweene him that feareth God and him that feareth him not: then shall it be seene, that it is not in vaine to serue the Lord.

Exod. 11. 7.

Vse 4. 4 It is a terror for evill men: seeing it is as impossible for a sinner to avoyd wo, as God to be untrue in proclayming it. Sorrow followes the sinner, as a shadow the body. Most common it is for the wicked to applaud themselves in a wofull condition: for, whatever their estate seemes, it is most unhappy. They spend their dayes in pleasure, and forecast that none shall have more pleasure then they. But it is like *Belshazzars*, when the writing on the wall appeared ouer against him. They lay about them for wealth and a secure estate here below, and, rather then want it, will curse and resist the people of God as *Balaam*, little thinking that the Angell stands with a drawne sword to meet them in every corner, to slay them. No, all the earth cannot make him happy who fights against heaven, and whom heaven hath accursed, earth cannot blesse; He hath sowne tares, and tares he must reape. 5 Here

5 Here is a ſpurre and incitement unto repentance, and a trumpet to awaken ſecure ſoules, that while it is called to day they may heare the voice, leſt all theſe woes ſeiſe upon them and oppreſſe them unawares. It ſtands every ſinner in hand, to riſe out of the bed of ſecurity, and get a melting and bruiſed heart, conſidering the day that commeth, which ſhall burne as an oven, and all that are proud and all that do wickedly ſhalbe as ſtubble, *Mal.* 4.1. *Vſe 5.*

But ſeeing men are loth to apply this part to themſelves, we muſt helpe it home a little more particularly.

1 What a fearefull wo is denounced in Scripture againſt all Popiſh and Antichriſtian Idolaters? *Rev.* 14.9. *If any man worſhip the beaſt and his image, and receive his marke in their hands and foreheads, the ſame ſhall drinke of the wine of the wrath of God, and be tormented with fire and brimſtone for ever.* Whoſoever ſhall do thus, and perſevere after admonition, and will not come out of Babylon, muſt periſh in her deſtruction. They prepare fire and faggot for the Saints whom they call heretickes: but, worſhipping the beaſt and his image, Chriſt prepares fire and brimſtone for them, *and the ſmoake of their torment ſhall aſcend for evermore.*

Now there is no way to avoyd this woefull damnation, by wilfull perſiſting in that Apoſtaſie, but inſtead of the character of Antichriſt by taking in our foreheads the ſeale of CHRIST, by which he ſeparates us from the world, by faith and holineſſe, and from Antichriſt, by zealous profeſſion of the truth, which he perſecutes, and marketh us up for his owne ſheep; the property of which is, to heare his voice and follow him. *Ioh.* 10.

2 What a dreadfull wo belongs to our voluptuous gallants that are at eaſe in Sion, who put the evill day

day farre away, and remember not *Iosephs* affliction? *Amos* 6. 1. Silkes and Velvets cannot cover the ſecure ſinner from this woe. Greatneſſe of birth, place, power, treaſure, cannot elude theſe threats, which are more ſtable than the foundation of the earth; but according to the curſed ſeeds thou ſoweſt, ſhall thy harveſt bee; Gods people ſow in teares to reape in joy, and thou muſt have a ſhare in the ſorrow for ſinne, and in the afflictions of Gods people, or never looke to ſhare in their joy.

3. Were the Prophet *Eſay* living, where hee proclaimed one woe upon drunkards, hee would powre out ten thouſand upon this drunken age, which is drowned with drinke: *Eſay* 5. 11. 22. *Woe bee to them that riſe up early to follow drunkenneſſe, and to them that continue till night; Woe bee to them that are mighty to drinke, and ſtrong to powre in ſtrong drinke.* How will the drunkard eſcape this woe, and all the threates in the Booke of God, which ſhut him out of heaven, where is no roome for drunkards? There is but one way, and one there is, to leave thy cup of drunkenneſſe, and come drinke another cup, a cup of mercy, a cup of teares for thy ſinne, a cup of the blood of Jeſus Chriſt, a cup of the water of life, that heaven may be opened to thee, a ſorrowfull and ſober penitent, which thy ſinne had ſhut and barred againſt thee.

4. What a fearefull woe doth our Saviour denounce upon all contemners of the Goſpell, and deſpiſers of the bleſſed light of it? *Mat.* 11 24. *It ſhall bee eaſier for Sodom and Gomorra in the day of the Lord, then for ſuch:* And whence elſe was the heavy woe here upon the earth and Sea, but for ſinnes againſt the Goſpell, not receiving the truth in the love of it? 2 *Theſ.* 2. See we any woe or heavy hand of God upon the Kingdome? in this effect who

ſeeth

seeth not the cause, the contempt of the Gospell? doth any extraordinary crosse and judgement lie on this City, on your trades, on your estates? why are yee blinde to this day, and will not see the cause? you poare like blinde men on secondary meanes, fewnesse of buyers, troubles abroad, scant of money, scarcity of times, and the like; but you see not the next cause at home, your contempt and sleighting of the Gospell, your Sabbath-breaking, your want of reformation according to the rules of Gods Word, your causlesse hatred of the bringers of the truth, &c. change your course, and God will change his; entertaine his best blessings, and then expect interior; else know, as sinne is linked fast, so are Gods judgements; these shal be but the beginnings of woe, and one woe shall follow upon another, till repentance come between.

For the devill is come downe, &c.]

The reason of the former woe denounced followeth, and is twofold:

1. The comming downe of the devill.
2. His wrathfull disposition, whereof the reason is given, because he knowes his time is short.

For the Exposition.

Quest. What is this comming downe of the Devill? was not Satan before among the inhabitants of the earth, till now that this victory is gotten by Christ? were not wicked men under this curse and woe before this, by Satans wrath and ruling?

Ans. Yes, the devill was the Prince of the world before this, and was commander among the Inhabitants of the earth and sea; but he is now said to come downe in three respects.

1. In a more generall and universall mischiefe intended by the dragon, which was to spread it selfe over

ver the face of the earth, which was by a generall Apostasie of the world from Christ to Antichrist, foretold in 2 *Thess.* 2.

2. In a farre more dangerous and mischievous manner of working, by which he shall prevaile farre more efficaciously than ever before: For whereas hee could not succeed by open tyrannie, now by secret traines and perswasions of heretikes, under a plausible forme of Christianity and piety, hee shall carry the world headlong after Antichrist, and wrap it up in his impostures and Apostasie, that, whose bodies he could not destroy by sword and tyrannie, their mindes hee might poyson with errours and heresie.

3. Hee descendeth with a farre more furious hatred and wrath over those who are left under his power: for as a man comming angry from abroad, will shew his wrath at home; so the dragon seeing the Church escaped from his furious hand by *Michaels* helpe, doth looke more narrowly to make them faster, who are left in his power, lest they should breake away from him as the other had done; and therefore hee now commeth on them with continuall and efficacious temptations, and bindes them with strong chaines and bolts of unrighteousnesse. Now the devill taketh his peniworths in the earth and sea; by increasing his wrath hee increaseth their woe, and not only rideth the Nations, but galloppeth them to hell.

This arising of Antichrist, bringing with him a mist of blacke darkenesse and Idolatry, is the devills comming downe into the earth; And his powerfull prevailing by strong and forcible delusions among them that perish, is his fierce wrath which hee exerciseth in the earth and sea, but justly upon them that had refused Christs rule over them.

Where

Where Christ and his Gospel cannot prevaile, the devil cõmeth armed with power, and efficacy of deluſion, and hee prevaileth: Jeſus Chriſt came into the world, and was preached in the earth and ſea, but could not bee received, he came to his owne, and his owne received him not, yea they perſecuted him, drove him away, ſlew the heire, and crucified the Lord of glory; he came by the preaching of the Apoſtles among the nations, and ſet them into the true Olive, when his own were broken off; but they after a little lightning fell off, firſt from their firſt love, then from all love of the truth: Now the wicked ſpirit makes a re-entrey into his hold, whence he was caſt, he comes downe into the earth more forcibly, with ſeven ſpirits worſe than before, and prevailes with them to their deſtructiõ: *I come in my Fathers name*; that is, by his authority, in powerfull doctrine & miracles, to ſet up his name & glory in promoting your ſalvation, *& ye receive me not*; *if another come in his owne name*, that is, ſeeking his own glory, not Gods, and intending his owne ends and good, and not the good and ſalvation of men, *him will yee receive*: 2 *Theſſ.* 2.11. *God ſhall ſend ſtrong deluſions*; the effect is, *to beleeve lies*; the end, *that they may be damned*; and the reaſon, *becauſe they loved not the truth*, nor beleeved it, nor entertained it, but rejected the happy meanes of their owne ſalvation The Lord ſends *Michaiah* his Prophet to warne *Ahab* of his danger neare him; *Ahab* will not heare him for his owne ſafety, but commits him to ward, feeds him with bread and water of affliction; now comes the devill, and is a lying ſpirit in the mouthes of 400. falſe Prophets; them preſently he heareth, ſpeaking to haſten his deſtruction.

Doct.

Iohn 5.45.

1. Mans heart will bee reſting and ſetling upon ſomething; it is like a Mill that is ever grinding: if it reſt

Reaſ. 1.

rest not on truth, it will on lies: The soule of a man is such an hold or tenure, that cannot want an owner or occupyer; If it bee not resigned to the God of heaven, it is reserved for the god of the world: If Gods Spirit depart from *Saul*, presently the evill spirit comes upon him and vexeth him: A servant must every man be to one of these masters.

2 2. The just desert of wicked men puls on them this fearfull vengeance, to be delivered up to the devill: The world loveth lies better than the truth, and lyers above the bringers of truth; how just is it that such as reject the truth, and preferre lyes before it, should be given up to the father of lies, as children most like him? What more righteous revenge can the Lord inflict on him that will not come to Jesus Christ to bee saved, then that the dragon should come downe upon him with great wrath, and carry him headlong into his owne damnation? how just is it for those who refuse the government of a mercifull Prince, to bee given up to the spoile and oppression of most cruell tyrants? Is any so blinde as hee that will not see? and are any so justly blinded as those that will not open their eyes to the light? Who can implead the Lords justice, in delivering up him to the Prince of darkenesse, that hateth the light? or who can say it unequall in him, if hee give over such as chuse death, unto him that hath the power of death, that is, the devill?

3 3. Refuse to come to Jesus Christ, and what remedie is left to rescue us from the power of the devill? If Christ and his truth bee rejected, what can resist the devill when hee assaulteth with lies and false perswasions? If the way to bee rescued from the power of Satan, bee the knowledge of the truth, so as by it to come to amendment, as 2 *Tim.* 2. 24. then to refuse Gods grace offered in the Gospell, is

to

to assent and covenant with Satan, and refuse freedome offered from his vassallage: lies have no enemie, no discoverer, no conquerer but truth. There is no freedome from the impostures of the father of lyes, till truth rescue us and set us free, and if truth set us free, weeare free indeed. Truth is the onely effectuall instrument and meanes of our salvation: it is the arme of God to save us; to refuse and resist this arme, is to hate life, and abide under damnation. In a word, the resistance of Christ is an inviting of Satan home to us, and a kind welcomming of him with full contentment: where Satan seeth such a man, there is a fit subject for him to worke upon.

Vse 1. Take notice then of this fearefull sinne of refusing the voyce of Christ in the Gospell, being a sinne of such provocation as it is, as most injurious to God, to the grace of God, to the Sonne of God, and to the truth of God; a sinne of such a deepe dye, and so deadly to the soule of the sinner, who preferreth to drinke ranke poyson before the sweet waters of the Wel of life, and a sinne so fearfully revenged by God with many other most hainous sinnes, the just punishments of it.

Now because men commonly startle at the high sinnes against the law, and conceive Gods wrath due to them, and in the meane time seldome take knowledge of sinnes against the Gospell, and the Lords severity against thē; let us cast our eyes upon the Lords most severe revenge against this sinne above other, as sinnes against the remedy, and therefore not more severe than righteous: for if God revenged upon the heathens their sinnes against the light of nature, in delivering them up to vile affections, and unnaturall sinnes, to receive such recompence of their errour as was meet, *Rom.* 1.24.27. how much more must hee thinke it a meet recompence of such a sinne against the

the light of grace, to give them up to effectuall delusion, to be carryed by Satan hoodwinkt and headlong unto destruction?

But let us see some instances.

1. *Instance.* 1. How he spared not his owne people the Jews, his owne first borne, among whom when the Sonne of God came as to his owne, they received him not; when false Prophets, and false Christs rose up among them, those they followed, both before his comming and after, as both divine and humane stories make mention: *Iohn* 10.8. *All that came before me were theeves and robbers: Acts* 5.36, 37. *Iudas* and *Theudas* drew away many to destruction: And after false Christs and Prophets were to rise with such efficacy of delusion, as to deceive (if it were possible) the very Elect, *Matth.* 24. *Iosephus* speakes of sundry, especially one Ægyptian which carryed away thirty thousand Jewes by one vaine delusion to destruction: And not long after, this same sinne made their nation spew them out, that they are now an hissing, an execration to all the nations of the earth; They renounced Christ to rule over them, and ever since the dragon hath had them in possession.

De bello Iud. l. 2. *c.* 12.

2. *Instance.* 2. Consider how the wrath of God came upon the former ages of the world, according to the warning of the Gospell, and how the earth and sea, who would not receive Christ, received Antichrist in his roome; and the inhabitants of them, not loving the truth were therefore led away with horrible lies. See Gods retaliation.

First, God sent them Apostles, Euangelists, and true Pastors, who sought only the glory of God, and the salvation of men, but they despised and distasted them: But how did the Lord plague the earth in the same kinde, giving up the inhabitants to receive hypocrites, Impostors, Fryers, and fat Monkes, who

who onely ſought themſelves, and to make a ſpoile of men, eating up their eſtates as Locuſts for number, and unprofitableneſſe? theſe were willingly borne; as the Church of *Corinth*, deſpiſing the Apoſtle *Paul*, gave eare to falſe Apoſtles, who robbed and ſpoyled them.

Secondly, Chriſt the Lord came with an eaſie and ſweete yoake; his doctrine and his Apoſtles was a freedome from the bondage and burden of Ceremonies and traditions of the Fathers, 1 *Pet* 1. 18. and the new commandement was only to beleeve in the Sonne of God, and love one another. This ſweet yoake was caſt off; but with what an exchange? now the devill yoakes them with traditions, ſuperſtitious ceremonies, and plagues the earth with tyrannicall and Antichriſtian Lawes, Canons, Decretals deviſed by men; his little finger is heavier then Chriſts loynes; yet Popiſh Countries receive them, and like them well.

Thirdly, Chriſt inſtituted and ordained a moſt holy Sacrament, the Communion of his bleſſed body and blood; but the inhabitants of the earth and ſea deſpiſed that ſimple and moſt chaſte and Primitive inſtitution: But was not the world ever ſince juſtly plagued with that gawdy and impudent harlot of the Popiſh Maſſe, the very ſpirit and quinteſſence of Antichriſt?

Fourthly, how could the world bee more ſeverely plagued, then by receiving that greaſie Prieſthood, & that hatefull ſacrifice of Antichriſt? but could it be plagued more iuſtly, for aboliſhing the Prieſthood and ſacrifice of Chriſt?

Fiftly, Chriſt in the Goſpell calleth men to the participation of grace, life, pardon, heaven, and ſalvation freely offered in the Goſpel; men would not heare this voyce: How iuſtly therfore hath the world bin

blinded and gulled these many hundred yeares, in buying at great rates lies, sleights, impostures, iuglings, meere tricks of wit and cunning, pardons, dispensations, merits, masses, and heaven it selfe.

Sixtly, Christ ordeined in his Church holy Pastors, giving them liberty to live in holy wedlocke, according to Gods Ordinance. This order of Christ pleased not the earth and sea: but how sensibly revenged? for no sooner did they refuse and reject holy Pastors, but they admitted most filthy bawds, and unchaste Pope-holy Priests and Nunnes into Ecclesiasticall Orders; I might say into the Popes chaire. A man had need of a vizard, to speake of their holinesse, and stop all his senses to heare it.

Seventhly, when the world scorned and persecuted the Saints living, how did the Lord give them up to worship and invocate in most idolatrous manner the Saints dead and departed? And when they despised and trod under foot the living images of God, the godly and holy Professors of Christ, great was the Lords revenge in giving them up to worship dead images, of wood, stone, metalls, &c.

3. *Instance.* 3 God who is ever the same and like himselfe, hath heretofore warned us in this land, that we have not received Christ, nor embraced his truth, in that love and affection that became us:

1 By the prevailing of Priests and Jesuites heretofore in the land, who swarmed as the frogs of Ægypt, and have seduced many thousands, but never any that loved the truth.

2 By the propensity and readinesse of many to receive any religion or doctrine according as the times should require. And this hath ever beene the sinne of English people to swim with the streame of times. And this print of Gods finger is at this day set upon many, plainly convincing that they never received the truth in the love of it.

3 By

3 By the generall fighting againſt the light, and hatred of the very ſent of ſincerity in both preachers and people; which the Apoſtle makes a ſure note of perdition, *Phil.* 1.28. Let *Iohn Baptiſt* come, he is excepted againſt and hath a divell. Let *Paul* come, too much learning hath made him mad. Let Chriſt come, he is a friend of Publicans, a demoniacke, &c. But let Antichriſt come, Popery come, a flatterer and deluder come, the multitude applaud them, receive them. Deluſion ſhalbe effectual to the damnation of ſuch as he muſt carrie into his owne perdition.

4 The ſame arrowes of Gods wrath againſt this ſinne are ſhot in amongſt our ſelves; many of whom plainly bewray their naturall hatred of the light, and love of lies. Let a man come in the name of Chriſt, convince, intreat, perſwade, beſeech men to be reconciled: let him with the loſſe of his owne peace ſeeke theirs: the more faithfully and ſincerely he deales, the more deſpightfully he is rejected; the more paines and love ſuch a man ſheweth, the leſſe is he loved or recompenſed by many: preſently they plot to ſterve him out, or if he ſtay, he muſt live on aire or graſſe for them. Let a flatterer come in his owne name, and call the churle liberall, and ſing an *Omnia benè*, and for their owne applauſe, profit, or credit, run along in all their courſes; no marvell if theſe men be put in their boſomes: and how can it be but he that hates true dealing, ſhould love falſe? 4. *Inſtance.*

Is this, love of the light, when God offers a bleſſing to a place and people, for their inſtruction and comfort of themſelves and families, to mutinie and murmure againſt Gods bountie, and fall to threatnings if any ſuch bleſſing be let in? Is this, love of truth, that when Popiſh ſeducers come and open their packe, and by bookes and perſwaſions broach

their fundamentall errors, that sophistry and plausible slights should drive some, to a stand and demurre whether they be in the right, others, to a profession that there is not so much difference betweene them, others, to an indifferency that they have resolved to be with the stronger, and all this after threescore yeares of the shine of the light among us? Now open your eyes, and behold what is all this but a feare-full stroke of Gods wrath, plaguing them for not receiving the truth in love, by giving thē up thus to be deluded? If *CHRIST* cannot prevaile, the Divell must.

Vse 2. Beware then of so desperate a sin: and let it awaken us to entertaine Christ in his truth and Gospell better then we have done.

For motives hereunto:

1 Consider that in our text: looke on the dangerous estate of all resisters and contemners of the truth, For,

First, they are no children of wisdome: for wisdome is justified of all her children.

Secondly, they judge themselves unworthy of eternall life; *Act.* 13. for they have no name to be saved by; they lye without redemption, uncalled, unsanctified, unsaved. If Christ be the light, they are in darknesse. If he be the Saviour and head of the Church, these are no members, share in none of his merits.

Thirdly, Christ will proove too strong for him that rejecteth or resisteth him: *Bring those mine enemies that I may slay them, Luke* 19.27.

Fourthly, Christ will not stay where he is not welcome, but will begone: he will not stand casting pearles before swine, *Mat.* 7. 6. and he hath places enough to offer his grace to, who will better esteeme his word and worke: he need not sticke to a people

unwilling, resisting. Know you, that there is no such need of plotting and devising how to be rid of Christ and his Gospell; he goeth fast enough of himselfe from ungratefull persons, as you may see in the Nation of the Jews, *Mat.* 21.43. and those famous Churches of Greece and the Gentiles, now sunke under Mahomet.

Fiftly, who be they but despisers of the Gospell, and not lovers of the truth, that are in danger of Antichrists seduction, and lye open to all his slights and subtilties? And this is the just plague awayting such as being enlightned thrust away the truth with both hands, and shut the doore of the Kingdome against themselves. Now let us looke to it, that as we have the truth, wee have also a love and sound embracing of it, lest it come to passe that God in his wrath be provoked to deprive us of judgment and understanding, and deliver us to such blindnesse, as the Papists themselves shall not be more effectually deluded then we shalbe; that against the light of Scripture, yea against common sense and reason wee shall sup the poysoned broth of Popery, and as stiffly as that seduced synagogue, maintaine such shamefull absurdities as are Transubstantiation, judiciall forgivenesse of sinnes by Priests, salvation by the merit of workes, worshipping with heathenish idolatry Saints, Angels, images, relickes, crosses, bread, and bones, and a thousand such senseleſse dotages.

Sixtly, cõsider how the divel into whose hand they are given up, prevailes against these men, and bindeth them with strong chaines and bolts of unrighteousnesse to damnation.

First, They being permitted to him, he blindeth their eyes and hardeneth their hearts to destruction.

Secondly, He not only strips them of the benefit

of Christs victory, but useth them as vassals to fight against Christ, and his Church, and to withstand his victory.

3 He makes them not onely to live in the darke, but to love the darknesse, and hate the light because their deeds be evill.

4 He makes their damnation more grievous then if they had never heard of Jesus Christ: for before they sinned of ignorance, but now of malice and wilfulnesse: before they sinned without Christ, now they sinne against Christ. This made Christ mournefully weepe over Jerusalem, who could not see her owne mournefull estate. Wee can give Christ no occasion to mourne over us, but we have much more cause to mourne over our selves.

2 Add hereto the benefit of receiving Christ and his truth, into the inner roume of our hearts. For,

First, it is the only antidote against the poyson of Antichrist and heresie. It is not the profession or knowledge, but love of the truth that armeth a Christian against the efficacie of his power: this shall strongly fence him, when the greatest profession, yea the deepest learning and knowledge, that ever men or Angels had shall not do it.

Secondly, Christ never comes but to make us gainers: he commeth to Jerusalem to gather her as an hen her chickens. *Mat.* 23.37. It may be wee may lose swine by him, as the Gadarens, but it is to chase away divels, lusts and sinnes in which the divels rule. It may bee wee may part with some goods as *Zacheus*, but it is to bring salvation to our house. What if wee must sell all with the young man? it is to have treasure in heaven. Keepe Christ, and we have treasure and wealth enough.

Now the meanes to further us in this dutie of embracing Christ and his truth, are of two sorts.

First, To cast off the lets and impediments that hinder.

Secondly, To get neare us the helps and furtherances.

The first let is ignorance of Christ, of his worth, and offers of grace. *Ioh.* 4. 10. if thou knewest the gift of God, and who it is that talketh with thee, thou wouldest have asked, &c. A foolish cocke contemnes a pearle: can skill of nothing but barly. A rude man knows not the worth of a jewell, but a Lapidary who knows it and the wealth of it, will buy it, and by it enrich himselfe. This shews that both Preachers and hearers are ignorant of this saving knowledge, who say to the Almighty, Depart from us, wee have no desire to know thy wayes, nor that the meanes of knowledge be setled among us.

The second lett is envy, and hatred of Christ, and the truth truly dealt with. This sinne in the high Priests and Pharises got Christ upon the crosse. *Ioh.* 12. 19. *See ye not that the world goeth after him?* if we suffer this man, downe goeth our credit, all will beleeve him, and wee shall displease the Romans (the Romanists) and be great losers, *Ioh.* 11. 48. *Luk.* 19 14. the citizens hated the Nobleman, and sent him word, We will not have this man to rule. Whosoever expresseth hatred to his word and ordinances, to his graces and vertues, to his servants and children, this man hates his person, and sends him word hee will not have him to reigne over him. And many such messages Christ hath dayly sent him from us.

The third lett is earthlinesse and covetousnesse: the love of swine. The losse of swine and feare of losse sends Christ packing from the Gadarens. We have too many Gadarens who cannot distinguish

betweene Christ and a pig, unlesse it be to preferre a pig before him: Oh if Christ come among us and settle neare us, wee shall lose this profit and that: poore Christ brings a charge with him: and when men are resolved not to part with a nutshell for Christ, say what they will, and heare as many Sermons as they do, they had rather have a legion of divells stay among them, then Christ. Love of swine makes the Gadaren put off all love to his owne soule; yea and all charity frō their neighbours: they are contented better with a legion of divells among them with their swine, then with Christ, without them.

The fourth let is love of lusts and our darling sinnes: And these are dearer to men then their swine: these foule and swinish lusts, in which they wallow as swine, make men fall quite out with Christ and his truth. For Christ and his word never speakes good to an evill man. He is one that knows all, and will tell thee all that ever thou hast done, *Ioh.*4. He will be rough against thy darling sinnes. He will whip out buyers and sellers from the Temple, and let no sinne take Sanctuary. Thou art a great swearer, he will say thou must not sweare at all, and then thou must sew up thy mouth and not speake at all. Thou art an adulterer, and he will cry out against him that lookes on a woman to lust after her. Thou art mighty to drinke; he will disgrace thee and barre thee out of heaven. He is so precise as he will urge thee to set a watch before every word, that no filthy or fooliſh talking, nor jesting proceed thence. He will be urging to continuall hearing of the word, and observation of the whole Sabboth, which (to many) is a misery of miseries, and bands, and yokes, fit for none but slaves. These men, so farre in love with their sinnes, cannot but hate Christ, and cast him out of their coasts: darkenesse cannot but hate light: and

Christ

Christ hath foretold it, *Ioh.7.7*, the world hateth me because I testifie of it that her workes are evill. And his Ministers finde it in theirs, how they would resist himselfe in person; because his word makes all things manifest, *Eph.* 5.13. It discovers the drunkard, adulterer, atheist, swearer, gamester, Sabbath-breaker: and if a man be any of these, or all these, how can he but wish Christ and his word a thousand miles off him.

Now of the meanes to helpe us to receive Christ and his truth.

1 To set our hearts upon the truth, as our treasure, Buy it, but sell it not. Count all drosse in comparison of Christ. Chuse the good part with *Mary*. This affection keepes the word: but the wicked wanting it, lose it at last, though they seeme to hold it a long time. The good Merchant rejoyceth to finde the pearle: therefore he will sell all to purchase it.

2 To grieve when we finde not such sweetnesse in the word, as wee would, and as sometimes we have done. Suspect now Christ stands aloofe for some disrespect of him: he dislikes something in his entertainment. Nay we must grieve not only when our selves preferre other things before it, but when others do so. *Psal.* 119. 136. *Rivers of waters runne downe mine eyes, because they keep not thy word.* How then did he mourne for his owne faylings?

3 Wayte at the gates of wisdome: frequent her threshold, heare her voyce, let that voyce perswade thee, be ruled by her counsells, hate all vaine inventions discovered by it, whether errors in doctrine or corruptions of life. Embrace her servants: for, he that receiveth you, receiveth me: love them for their glad tidings. Evill men may heare much, but seldome refraine from any evill way. They pretend great love to *Christ*, but hate to the death his servants. Prov.8.34.

4 Let

4 Let it worke upon our hearts till wee finde a resolute purpose to hold Christ and his truth through crosses, losses, and troubles for the defence of it; till we attaine the resolution of ancient Beleevers, who willingly suffered the spoiling of their goods. *Heb.* 10 34. and till our lives be not deare unto us, nor loved to the death, in comparison of Christ and his Gospell: as the blinde man confessed him, though he were sure to be excommunicate, *Ioh.* 9.

5 Follow the meanes by which the truth may come to dwell plentifully in us, and amongst us. The former by frequent hearing, meditation, reading, and prayer especially, aske wisdome and yee shall finde it. Christ is the gift of God: the way to obtaine him is prayer If thou hadst knowne the gift of God, thou wouldest have asked &c. The latter is by bringing it in reckoning with others; often speaking of it, conferring, especially whetting it on our families and friends, as *Abraham* did.

6 In holy conversation and practise of life, shew the life and counterpaine of the truth. So much of the truth we know truly, as we practise. He hath received Christ, who expresseth the vertues of Christ. Let it therefore be our care to leave a patterne and sweet sent of grace and truth every where behind us, as our Lord himselfe did.

Who hath great wrath, knowing that he hath but a short time.

The words conteine the second reason of that dreadfull woe denounced upon the earth and sea, taken from the wrathfull disposition of the divell, who in the former words is said to have descended; and amplified by the reason of it, because he hath but a short time.

Quest.

Queſt. What is meant by this great wrath of the dragon?

Anſw. The ſly ſtealing of Antichriſt upon the world by a Catholicke Apoſtacy is here called the great wrath, with which the Divell commeth into the earth. For whereas he could not ſucceed by open tyranny of the Imperiall dragons, but that Chriſtian religion was more propagated, and many dayly pulled out of his power by the preaching of the Goſpell, and that Chriſtianity prevailed againſt Idolatry and Ethniciſme: now as a furious perſon whoſe plots have not hitherto ſucceeded, he comes with a new miſchiefe more ſpitefull then the former: he rayſeth a miſt of blacke darkneſſe to obſcure the ſunne of grace, and ſecretly worketh in the myſterie of Antichriſt; God permitting him to come with ſtrong deluſions on the blinde ſide of the world. Now he that could not by open force deſtroy the Church, or caſt out Chriſt, doth under the name of Chriſt, and pretence of the honour of Chriſt and his religion, fight more furiouſly and prevayle more forcibly then ever he formerly could by open perſecution and tyranny.

The words therefore foretell and threaten the mighty enterpriſes, and ſecret ſtratagems of the dragon by Antichriſt, who was in after-times to prevaile in all the Chriſtian world. This is the great wrath here ſpoken of, and teacheth, that

Doct.

The greateſt wrath that ever Satan watched and brought upon the world ſince the fall, was the rayſing of Antichriſt. He had beene miſchievous before, and wrathfull in open tyranny: but now he putteth forth a greater wrath, in ſecret deluſion. Which truth will appeare, if we conſider.

1 Antichriſtianiſme in it ſelfe:

2 In compariſon with open tyranny.

3 In the more feareful fruits and grievous effects of it.

Antichri-

I. Antichristianisme *in it selfe* is the most fearefull plague that ever the wrath of God or Satan strucke the world withall, if we consider,

1. The cause.
2. The effect.
3. The generality.

In the cause, it proceedeth from the greatest wrath that ever God put forth upon earth; for,

1. It is a wrath from the divine iustice, due to the most fearefull sinne in the world, which was the worlds reiecting the truth of the Gospell, wherein the wrath of God is come both upon the Jew and Gentile to the uttermost.

2. It is a wrath of the dragon, whetted by the wrath of God, in which God sendeth the strongest and most prevailing deluſions that ever were; in which that wicked spirit, who seemed to bee cast out of the world by the preaching of the Gospell, is returned againe, and hath brought seven worse spirits than himselfe.

3. It is a wrath not onely punishing sinnes of such a deepe staine, but with most fearfull sinnes, such as immediately forerunne damnation, even that universall damnation of all those who chased away the truth of God to embrace the deluſions of Antichrist: 2 *Thess.* 2. 10. *God shall send strong deluſions, that all they may be damned, who loved not the truth.*

4. It is a wrath so great, as the Spirit of God finds no parallell to compare it with, but the great day of Gods wrath; and therefore in the opening of the sixt Seale (*Revel.* 6. 12.) which describeth the comming of Antichrist into the world, hee resembleth the time of his appearing to the greatest day of wrath that ever was before it, and describeth it by all those fearefull events which shall accompany Christ himselfe, when he commeth to his last and universall iudgement.

The

The ſignes of the wrath of that great day of wrath are ſeven, by this wrathfull day of Antichriſt notably reſembled.

1. Great and fearfull earthquakes ſhall goe before the comming of Chriſt, *Matth.* 24.7. Even ſo, at the comming of Antichriſt, the foundations of the earth ſhal be ſhaken, a new face of things ſhal appear, the pillers and foundations of old Apoſtolicall doctrine and diſcipline ſhall bee ſhaken downe, and a new Eccleſiaſticall Monarchy ſhall eate up the ancient, civill, and Imperiall government, which was the ſtudd and pillar upholding the earth and ſocieties of men.

2. The Sunne ſhall bee darkned as ſackcloth, *Mat.* 24.29. and Chriſt the ſunne of righteouſneſſe, who ſhined ſo cleare in the firmament of the Church, the onely Saviour, Mediatour, and ſatisfaction ſhall bee wholy darkned, and horribly ecclipſed in the day of Antichriſt; the holy doctrine concerning his perſon, natures, offices and benefits ſhall be cleane obſcured, as the Sunne at midnight; a blacke vaile of traditions, and a thicke curtaine of humane conſtitutions blacked and darkned all his moſt ſacred Ordinances; the Sacraments by theatricall pompes and deviſes ſhal be adulterate; the worſhip of Chriſt, by adoration of Idols, and veneration of creatures, wholy depraved: Now is the Sunne of the Church turned into darkneſſe.

3. The Moone ſhall be turned into blood: So the Church, which as the Moone, receives all her light from the Sunne of righteouſneſſe, ſhal ſeem all blood, partly by the cruell and bloody warres, and partly by the bloody perſecutions of Antichriſt, who ſhall boaſt of both ſwords, and fill both his hands with weapons of wrath and cruelty.

4. The

4. The Starres shall fall from heaven, *Marke* 13. 25. So in the appearing of Antichrist the Bishops and Pastors shall become Apostates from the truth, and of shining starres in holy doctrine, holy life and beautifull graces, in their severall Orbes shining in humility, charity, sobriety, diligence, and heavenly-mindedneſse shall fall to pride, ambition, contention, wordlineſse, warre, seats of Judicature, and whatsoever is earthly, and sensuall, and pompous.

Isay. 34. 4. 2 Pet. 3. 10.

5. At the comming of Christ the heaven shall depart as a scrole; so in the day of Antichrists comming, the Church (the heaven upon earth) shall bee shut up and hide it selfe, and shall not bee visible and conspicuous to the world: And although many good and godly men still in all ages contested against Antichrist, yet were they condemned for heretikes, and were counted no part of heaven, nor faithfull members of it.

6. The Mountaines and Ilands were removed out of their places. By Mountaines are meant Kings and Emperours, who by the fraud and power of Antichrist were removed from their high places and authority, which was swallowed and ingrossed by Antichrist; and by Ilands, the people and nations who were all forced upon paine of damnation, in stead of obedience to Christ, to submit themselves to the tyrannie of Antichrist: Nothing so firme as Mountaines; nothing so farre off as Ilands, but Antichrist reached them.

Luke 23. 30.

7. As in the day of Christs wrath the wicked shall in utter despaire of their estates call for the hils and Mountaines to cover them, and hide them from it; so shall the great day of Antichrist drive great ones to utter despaire, not knowing what shall become of them, and of their estates; and this shall bee the hire and recompence of all the ayders and supporters of Antichrist,

Antichriſt, in the day of their particular iudgement if their conſciences bee awakened, at fartheſt in that laſt and great day of wrath, in the generall iudgement.

Thus wee ſee the Scripture ſetting out the day of Antichriſt to bee as wrathfull as the great day of Chriſt, which of all dreadfull things is to all wicked men moſt terrible.

Secondly, now conſider the great wrath of Antichriſtianiſme *in the effect*; and we ſhall ſee it the moſt horrible miſt and black darkneſſe that ever the world was ſtricken withall: Other hereſies and hereticks which made way to this, are called the black horſe, *Revel.* 6.5. as being contrary to the white horſe, Verſe 2. which was the integrity of Apoſtolike doctrine: but thoſe did obſcure and darken the light, *as in the evening*: But when Antichriſt comes, this hereſie chaſeth away all light, *as at midnight*: Not that the Church ceaſeth to bee, no more than the Sunne ceaſeth to be at midnight; but it appeareth no more in that Horizonor Hemiſphere, thã if it were not all; Heaven paſſeth as a ſcrole, which is no leſſe, but leſſe ſeene.

Hence is the Kingdome of Antichriſt called ſpiritually by the name of Ægypt, *Rev.* 11. 8. for it reſembleth that Kingdome, eſpecially in three things.

1. In Idolatry.

2. In cruelty and oppreſſion of the Iſrael of God.

3. Moſt of all in blindneſſe and darkneſſe, with which that Kingdome was covered for three dayes, *Exod.* 10. 21. And betweene the darkneſſe of that Ægypt and this there is apt reſemblance,

1. Of all the plagues of Ægypt that went before it, the darkneſſe was moſt grievous; and ſo is this, no plague in the world before this was comparable to it.

2. The

2. The Lord restrained from them not the light of the Sunne onely, but of fire and Candle, and withdrew his blessing and comfort from all his creatures; so in this spirituall Ægypt, and Antichristian Kingdome, is a miserable palpable blindnesse; they see nothing of Christ savingly, nor of the Scriptures which witnesse of him, nor of sound interpreters the Candles in the CHVRCH, consuming themselves to give others light, nor are guided or comforted by the Spirit, who is as fire, warming and inlightning beleevers: God hath laid a curse on all their means of light, that they get no sound or saving light from them; no not their greatest schollers, unlesse they bee enlightned to sinne against their consciences.

3. Yet had the Israelites light, mingled among the Ægyptians; Even so the true Church, hidden in Babylō, hath light and knowledge, and great blessing on weak means, though the Ægyptian cannot discern or see it; as, among our selves, a Recusants house hath nothing but darknesse, and superstitious ignorance, when a Protestants house (perhaps next to it) hath light of knowledge, holinesse and saving grace.

4. That darknesse was next to the death of their first-borne; even so here, the pale horse followes the blacke, *Revel* 6.8. and this darknesse fore-runnes everlasting darknesse in hell, as that did death in the Ægyptians houses.

But with this difference, that this is a more miserable darknesse:

1. In the kinde, because it is spirituall, as it is called Ægypt spiritually; a blinde body is miserable, a blinde soule is damnable.

2. That was a darknesse of the ayre, but not of their eyes; this is of both, and the blackest darknesse is within them, as theirs was without them.

3. The

3. The Ægyptians by their darkneſſe knew the benefit of light the better, and ſaw their plague, and mourned under it; but theſe Ægyptians are pleaſed with their darkneſſe, and fight againſt the light the more, and are not more fearefull or watchfull againſt any thing, than that the light ſhould peepe in amongſt them.

Thirdly, next, as Antichriſtian Apoſtaſie is blackeſt, ſo is it moſt generall of all hereſies, even the Catholike hereſie, into which all other hereſies of the New Teſtament runne, as into a ſinke: One cals it an abridgement of all old hereſies. ἀνακεφαλαίωσις τῶν αἱρεσεῶν πελαιῶν.

For it is not againſt any one Article of faith, (as other particular hereſies are) but,

Firſt, *againſt the holy Scripture*, which is the Scepter of Chriſt, infinitely diſgracing it, calling it a noſe of waxe, a ſheathe for every ſword, inſufficient, obſcure, the booke that makes heretikes, and, The Scriptures have no authority but from thē, no ſenſe but from them, they forbid the reading of them, they preferre Apocryphals, traditions, Church-determinations above them, &c.

Secondly, *againſt the whole Goſpell*; which is a doctrine of free juſtification and ſalvation, by the onely righteouſneſſe and merits of Chriſt, imputed by faith; but they teach to ſeeke ſalvation in our owne merits and ſatisfactions, here or hereafter.

Thirdly, *againſt the whole perſon and offices of Chriſt*: They appoint infinite Prieſts to repeate his onely ſacrifice; a number of mediators againſt this one Mediatour, that men may bee heard by their prayers, and ſaved by their merits. They appoint the Pope a King of Kings, by whom all Kings raigne; who hath all power in heaven and earth; yea, the Head and Husband of the Church (which is proper to Chriſt.)

Fourthly, *against all the foundation of religion and Catechisme*: For although they hold in word and outward profession, the Creed of the Apostles, the Lords Prayer, the words also of the ten Commandements, yet indeed, and by direct consequent they reverse and renounce every Commandement of the tenne, every Article of the twelve, if wee except that of the Trinity, and every Petition of the sixe, as sundry godly writers have cleared, and my selfe have in a readinesse to prove.

Thus of Antichristianisme considered *in it selfe*.

II. Now consider the tyranny of it *comparatively* with the tyranny of temporall enemies, and the wrath will bee infinitely greater; and that in three respects.

1. For secrecy of working.
2. For transcendency of the danger.
3. For hopelesnesse of recovery.

Of the first; open mischiefe a man may avoid, or prepare for, but here is a more secret and undiscernable mischiefe; a great adversary, but slie and under a contrary profession of friendship; the greatest wounder of Christian Faith, under pretext of Christian Faith; whether wee consider his person or his worke.

For his person, hee is a sonne of perdition; a sonne must resemble his father; the dragon his father buildeth up his Kingdome rather by fraud than by force, so doth his eldest sonne Antichrist. Hence is this great Adversary compared to a Whore, who hunteth the precious life of man, not by open force, but by secret and faire pretenses, sugred speeches, and alluring flatteries; shee hath a cup in her hand full of abominations; the draught is deadly poyson, but shee hath put it in a golden cup *Revel.* 13. 11. the second beast which

which is Antichriſt, *ſpeakes like the dragon*, that is, breathes out devilliſh doctrines, and thundereth helliſh curſes againſt the true Profeſſors of Chriſtian Faith, *but hath two hornes like the Lambe*; that is, a counterfeit ſhew of humility and meekneſſe.

For his worke, it muſt bee a *myſterie of iniquity*; Hee muſt ſit in the Temple of God; hee muſt not bee a Turke, to deſtroy by fire and ſword, and open defiance of Chriſt, the profeſſion of Chriſtianity; but an Herodian, who pretending to worſhip him intendeth to kill him: Hee muſt denie Chriſt to bee come in the fleſh, but in a myſterie, not openly and directly; for then all Chriſtians would abhorre him, and renounce him, but indirectly and by expreſſe conſequence; and (ſaith the Father) *Whoſoever denyeth Chriſt in his deeds, the ſame is an Antichriſt.*

Quiſquis factis negat Chriſtum, is Antichriſtus eſt. Aug. tract. 3. in Epiſt. Ioh.

Of the ſecond; this tyranny of Antichriſt is more inward & ſpirituall than the furious perſecutions of other tyrants; and inward plagues are a thouſand times more deadly than outward. It is true, that as the dragon is extremely tyrannous againſt the bodies of Saints, ſo is Antichriſt; but yet the cruelty of both is more ſpirituall than temporall, and aymeth more at the death of the ſoule than the body; and it is moſt true that one ſaith, Open tyrannies and outward oppreſſions are *torments of ſinfull* men, but theſe inward are the *increaſers of ſinnes* and vices. *Pharaohs* hard heart was a more deadly ſtroke than all the ten plagues beſide. It was a more grievous plague to give up the Idolatrous Gentiles to their owne luſts and vile affections (*Rom.* 1.) then to give over the Idolatrous Samaritans, to bee torne with Lyons, 2 *Kings* 17. Let heathen tyrants come upon a Chriſtian, they can take but his externall, lower and ſenſitive part; but let this Eccleſiaſticall tyrant come, hee winneth the higheſt towers and faculties of man,

Tormenta peccantium: Incrementa vitiorum.

his minde, judgement, affections. Let the Turke come, hee may expose the body to bee slaine with sword, fire, teeth of beasts; and in all this nothing comes contrary to the condition of mortall men; But let the Pope come and hee will doe all this, and beyond all this; by his fraud and impostures hee taketh the minde, and delivers up the heart to bee ruled by the devill; that lusts and vices as wilde beasts prevaile against reason, religion, and humanity it selfe; and this is most unnaturall and monstrous.

If they spoyle our goods, maime our bodies, deprive us of our liberties, there are some remedies, and hope of recovery, or by a right use of these tryals wee may better our selves in grace; But if Antichrist withdraw us from grace, delude our soules, sit in our consciences, and so cast us into the wrath of God, what remedie is left? Now shall wee finde, that a gash in the soule, as it is the deeper, so it will prove more incurable than any bodily wound.

Of the third; this tyranny of Antichrist is beyond all externall tyranny in the difficulty of recovery; because it is more pleasing to sense, than the other. Externall oppression and tyranny every man naturally avoydeth and resisteth; but this every naturall man chuseth and desireth; for it dazelleth the eyes with external pompe, outward splendor, & worldly power, in all wch it is contrary to the simplicity of the religiō of Christ. This Antichristian poyson, which was by a voyce from heaven, said to be powred into the Church in the dayes of *Sylvester*, naturall men drink up without all inquiry, and are willingly detained under Antichristian slavery, and without a mighty arme of Christ, (a stronger than hee) are never pulled out.

All this sheweth the fearefull wrath in this Antichristian tyrannie beyond all other.

III. The

III. The third argument will further cleare it; that Satan commeth with greater wrath in Antichristian deluſions, than in any open tyranni& or perſecution beſides, drawne from the effects of this wrath, which are more fearefull than any, or all other judgements of God beſides.

The miſerable effects of this wrath are eſpecially three:

1. An upheaping of the meaſure of ſinne. In open tyrannies the enemy fights againſt the Chriſtian man, and this is the enemies ſinne; in this hee makes the Chriſtian fight againſt Chriſt, and his truth, and his Church, which is his own horrible ſinne: In the other it is miſerable to ſee men beſmeared and all imbrued with their owne blood; but here is a greater miſery, to ſee men wallow in their inward filthineſſe, and bloody vices and pollutions. The former may bee a meanes to open the blinde eyes, and the ſealed eares, to bring in a ſight and ſenſe of ſinne, and ſoften the heart; but here is nothing but increaſing of ſinne, for this is a meanes to harden the heart more, and blinde the eyes more, and wrap men not onely in darkneſſe, but in the hatred of the light.

2. An unhappy reſiſting of the meanes of recovery. In other tyrannie tyrants may chaſe men to the Rocke of their ſalvation, and drive them toward heaven, as Iſrael toward Canaan by the oppreſſions of Ægypt; but this tyranny gallops men to hell, and intercepteth all meanes of reconciliation and repentance, ſo long as they are under this thraldome; which is plaine in theſe particulars:

Firſt, it is a turning of men from truth to fables, from light of Scripture to the darkneſſe of humane traditions and deviſes.

Secondly, a going an whoring from Chriſt, to many lovers and harlots.

Thirdly, a denyall and renouncing of the onely sacrifice and merit of Christ.

Fourthly, a sinning against the whole Gospell, and all the Offices of Christ.

Fiftly, a settling of men in contempt and hatred of holy Scriptures; and now what greater plagues can be imagined, than thus to fight against Christ, and that salvation so dearely purchased by him?

3. Another effect is, a rushing headlong into a gulfe and maine sea of wrath: This tyranny findes men sonnes of wrath, but casteth them into a deeper wrath than it findeth them in: For, is it not a greater damnation to fight against the light, than to want it? Is not the issue in a deeper wrath, to refuse the remedy, than contract the disease? Is not that judgement heavier, which brings eternall confusion of the whole man, than that which onely can bring the outward man to confusion?

Thus having cleared the doctrine, wee come to the Vse.

Vse 1. 1. Of all judgements in the world beware of spirituall plagues, in which is the greatest wrath which either God or the dragon can inflict on a man in this life: We must more feare blindnesse of minde, than of the body; feare more the stone in the heart, than the stone in the bladder; feare more to be drawne to errour, than to torment. Wee have had great cause to feare the power and forces of Antichrist, but much more the efficacy of his delusions: For where God giveth up to efficacy of errour, it is such a token of his wrath, as except he should presently send him to the place of his iniquity, he cannot strike him with a more severe judgement; this being a signe, that the Lord hath denyed or deprived such a one of his saving grace, that hee hath rejected him from his care and speciall Providence, and that hee meaneth to glorifie

glorifie himſelfe in his utter deſtruction.

Here for fuller application of this point, conſider two things.

1. The markes of a man under this wrath.
2. The meanes to avoid it.

The markes of one that lyeth under this wrath, are theſe.

1. Ill uſe of gifts beſtowed, and not profiting by good means of grace vouchſafed; when Gods Word and Ordinances are too weake to prevaile with a people or perſon to reclaime him: *Eſay.* 5. 4. What could the Lord doe more to his Vineyard? Which when it failed of all his expectation, hee would lay it waſte; nothing but bryars and thornes ſhould thenceforth grow in it, and hee would command the clouds to raine no more on it; The unprofitable ſervant that imployed not his Talent to increaſe, had his talent taken away, and himſelfe bound hand and foot unto execution. *Heb.* 6. 8. the ground often watred and dreſſed, that ſtill beares thornes and bryars, is neare a curſe, and the end is burning: So the bad ground of wicked mens hearts, which under a powerfull Miniſtery grow more ſtony, more ſecure, more hatefull, their conſcience more ſeared, their courſes more obſtinate againſt the meanes of grace, are neare a blow, and the longer it is a fetching, the heavier it will bee: So when the Lord addes to his Word his hand, and addes ſome ſtinging externall croſſe to awaken the ſoule, and bring it low before him; but this gracious warning and ſummons is ſet out, and no good uſe made of it, it hardens ſo much the more, as in *Pharaoh*, and cauſeth the Lord to leave ſuch perſons to themſelves, as a father who cannot prevaile againſt his ſonnes ſtubbornneſſe, by admonitions nor corrections, leaves him with ſorrow to himſelfe; or a Phyſitian who hath put Art and nature

ture to the uttermoſt extent, but cannot prevayle againſt the diſeaſe, leaves the Patient to death: ſo the Lord, *Eſa.* 1.5. *Wherefore ſhould ye be ſmitten any more?* ye fall away more and more.

2 Another note is pleaſure in unrighteouſneſſe, 2 *Theſ.*2.12.this ſignes a man given up to this wrath. By unrighteouſneſſe is meant error of judgment, or of practiſe, whereby God or men are deprived of their due, as righteouſneſſe gives both their due. By taking pleaſure in unrighteouſneſſe is meant.

1 Not a willing of their ſins only, but a liking and allowing of them.

2 An high prizing and eſteeming of them,as things we take pleaſure in.

3 An earneſt,greedy, and delightfull purſuing of them.

4 A fight and contention for them, and againſt contrary grace.

5 A reſolution by no meanes to part with them, no more then we will with things,in which we take moſt content and pleaſure.

Examine the content which thy courſe giveth thee,and ſee whether it be a ſweet fruit of the Spirit of truth, or ariſe from the ſpirit of error and deluſion. For there be many wayes that be good in a mans owne eyes,but the iſſues are death, *Prov*,14.12. and a moſt grievous plague it is, when a ſeduced heart flattering the ſinner ſhall cauſe him to bleſſe himſelfe, while his ſinne worthy to be hated is found with him *Pſal.*36.2. This calling of good evill,and evill good, drawes on ſinne with cartropes, *Eſa.*5. as many nowadayes count religion preciſeneſſe; care of pleaſing God hypocriſy; zeale raſhneſſe and folly; in the meane time they thinke their owne prophane eſtate good enough. Well: take heed of pleaſure in unrighteouſneſſe, which argueth a man ſtripped of

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all ſound grace; for the leaſt grace would acknowledge the leaſt grace, and diſallow the leaſt evill: and it argues a man in a courſe, which brings on ſwift damnation: and whoſoever delights in unrighteouſneſſe, the righteous Lord will daſh all his joyes, and make them end in wo and deſperate ſorrow.

3 Another note, is ſociety with vile perſons out of favouring their vices, as with Atheiſts, ſwearers, drunkards, enemies of grace, and ſuch whoſe damnation ſleepeth not. For what is this but to partake and thruſt a mans ſelfe into the wrath of other mens ſinnes? and how can a man be knitt unto the members of a body, and not to the head? If Gods juſtice have permitted thee to be one with the members, thou mayeſt well diſcerne he hath permitted thee, and for the preſent delivered thee to the head: ſeeing the head and the members make up but one dragon, And as there is not a more diſcernable marke of a Beleever, then love and hearty union with the brethren, 1 *Ioh.* 3. 14. ſo is there not a more diſcernable note of a man belonging to the dragon, then by ſorting with his brood, and running with workers of iniquity. Pſal. 50.

4 He is apparently under the dragons wrath, that confirmes himſelf in the cuſtomable neglect of Gods Ordinances, publike or private. This man will fall to nothing, as he that ordinarily refuſeth his meat: or at beſt his religion is but a paſſion, or fit, or is in reſpect of perſons, or occaſions. And it is becauſe he will not be reclaymed from ſome luſt.

5 He alſo that is an enemie of righteouſneſſe; a man whoſe bent is, to diſgrace the way of God, and turne men out of the way, as *Elymas*, *Act.* 13. 8. 10. a flaunderer, a deviſer againſt it, an open conteſter againſt the powerfull purity of Gods word, an inſtrument of the divell, and make-bate to caſt out thy

thy meanes of Salvation; such a one is in the divells worke: and why not in his power? The like of them that mis-judge the generation of God, and pronounce wicked sentence on them whom the Lord acquiteth: as, if a good man be cast into some furious disease, they are ready to judge the estate of the soule by the distemper of the braine, and disgrace a godly and holy life by a violent death &c.

Now the meanes to avoyd this great wrath, are twofold:

I. To avoyd the speciall sinnes which arme Satan with this great wrath against us: as

1 Want of care to know God: *Rom.* 1. 28. the heathens, because they regarded not to know God, God gave them up to a reprobate minde. For when men cast God out of sight, and out of minde, how just is it that God cast them out of sight and minde? Thou that hast not God before thine eyes, thinkest not of him but as of one that hath nothing to doe with thy matters, forgettest him to be a judge and witnesse of all thou doest, deridest the true knowledge of God, and wilt take no direction from him; know it, thou hast thy choise, God will have as little to do with thee for the present as thou desirest, his grace and presence shalbe farre enough from thee, owne thee who will, guide thee who will, his mercy and helpe will be farre to finde. Who seeth not this heavie stroke of Gods wrath in numbers left by God, and ruled by the divell, men of reprobate mindes, destitute of judgment and common reason, rejecting all that is good, refusing nothing that is naught, rejoycing in the highest sinnes, swearing, drinking, drabbing, rayling, cursing; defying whatsoever savoureth of God or Godlinesse?

2 Sinne: want of love to the truth. 2 Thes. 2. therefore God gave them up to the strong delusions

of

of Antichriſt. See wee a man deſpiſing the meanes or bringers of the truth, or a man that willingly ſuppreſſeth and choaketh the truth in himſelfe, or withſtandeth the holy meanes, reſiſts and ſcornefully thruſts away the preaching of the Goſpell of truth, or preferreth vaine ſpeculations and frothy diſcourſes and deviſes of mens braine before the ſimple truth of Scriptures, or a man that doth not regard to procure, preſerve, practiſe, and propagate the true knowledge of God? this man is farre from love of the truth, he is fit for any deluſion, there is no truſt in him, but be his knowledge and profeſſion never ſo great, he may make a ſtrong Papiſt, an open Apoſtate, or any thing but a ſound and conſtant Beleever. If wee know the truth, happie are we if we love it.

3 Sinne: idolatry, *Rom.* 1.26. for this cauſe God gave up the heathen to vile affections; namely for their idolatry. And yet theirs was invincible, they knew not the true God by the light of the Scripture, but only by reading in the booke of nature. How much more ſhall Chriſtians be given over for their wanton and wilfull Idolatry, after ſo long teaching, and ſuch cleare ſhining of the truth amongſt us? Where an idoll ſtands up, there is no place for God; Dagon and the Arke cannot ſtand together. How farre Antichriſtian Idolatry hath driven God from that ſynagogue, wee may read in the great letters of ſuch ſenſeleſſe errors, as no blinde heathens were ever worſe ſeduced. It was Gods patience, that our eafineſſe to Romiſh Maſſes and idolatry, did not wrap the Kingdome into this fierce wrath.

4 Sinne: earthlineſſe, love of the world, of profits, and ſelfe-love: as in *Demas*, who forſooke the truth, and embraced the preſent world. This ſinne made *Iudas*, being an Apoſtle, at the ſide of Chriſt, and ſteward of his family, to be delivered up to the full wrath

wrath of the divell. What elſe carrieth away our Fugitives and Seminaries, to become Prieſts, and traytors to Religion, their Prince, and country, but hope of preferments and profits, which here they fayle of?

II. The onely poſitive meanes to be hid from this wrath, is, to walke carefully and humbly before God. *Eccleſ.* 7.26. there is a woman whoſe heart is as nets and ſnares, her hands are bands, he that is good in Gods ſight, ſhalbe delivered from her, but the ſinner ſhalbe taken by her: Even ſo, onely piety delivers from this Babyloniſh harlot, which hunteth the precious lives of men, *Prov.*6.26. For the more wicked a man is, the more is he hated of God; and the more hated of God, the more ſubject he is to be deceived by Antichriſt. And therefore the ſinner is in great danger. Now the way to avoyd this danger, is, to be good in Gods ſight: which goodneſſe conſiſts in

1 Approoving our hearts and wayes unto God, the chiefe good.

2 Framing our actions by the word, the unfayling patterne and rule of goodneſſe.

3 Walking and perſiſting in the way of good men, For it is not goodneſſe of nature, witt, education, civility, learning, nor any humane skill which can keepe a man from the hookes and ſnares of this harlot, but onely goodneſſe of grace and the feare of the Lord.

Uſe 2. 2 This ſerves to admoniſh all, who are in full communion with the Pope, and are formall limbes of Antichriſt, and of the Romiſh Church, timely to looke to themſelves, and conſider theſe foure propoſitions.

1 That thoſe who adore the Beaſt, and receive his Image, muſt drinke up the lees of this wrath, *Revel.*

*Revel.*14.8.9. But ſo doth every limbe of Antichriſt, adoring him, in yeelding him divine honour, and ſeeking pardon of ſinne from him, as if he were God: and receiving his image, by ſubjecting his conſcience to his laws, as to the laws of God, and depending on his mouth as on the mouth of God. And therefore they all lye under this great wrath.

2 That he that hath not the Sonne, ſhall not ſee life. But no obſtinate and wilfull Papiſt that holdeth not himſelfe only to Chriſts righteouſneſſe for juſtification, but will ſtand before God in his owne righteouſneſſe, merits and ſatisfactions, hath the Sonne. And therfore no ſuch ſhall ever ſee life. The Aſſumption the Apoſtle teacheth, *Gal.*5.4. *They are aboliſhed from Chriſt, and fallen from grace, whoſoever wilbe juſtified by the Law.*

3 That he which beleeveth not in the Sonne of God, the wrath of God abideth on him. *Ioh.*3.36. But no ſuch Papiſt doth beleeve in the Son of God: For ſaving faith is condemned as preſumption, and acceſſe to the throne of grace with boldneſſe, and aſſurance of the favour of God, are ſcofted at: and in ſtead of ſaving faith they nouriſh a generall aſſent to the truth of the word of God, which I affirme to be common to the reprobates, and devils. Therfore they are under wrath.

4 That he which liveth and dyeth an idolater, cannot avoyd the wrath of God. But ſo muſt he do, that liveth and dyeth an obſtinate member of that Church; being bound to give divine honour to Saints, relickes, images, conſecrated things, and eſpecially to the *breadden god.* And therefore what a deſperate thing is it, to live and dye in that religion? Antichriſt only prevayleth in them that periſh: none of the Elect can be ſeduced by this great ſeducer: neither can any that follow the beaſt, avoyd to drink the

the dregs of the Wine of GODS wrath. *Revel.* 14. 7. 8.

Vse 3. 3 Pity the case of those that are carryed away into Antichristian delusion and Apostacie. For of all sinners they are in most fearefull case.

1 For their persons: they are a number of men, whose head is the sonne of perdition, who are in state of perdition, who are given up to the most mischievous wrath of the dragon, such as whose names are not written in the booke of life.

2 For their course: they are men that sin against the light, against the remedie, against the whole Gospell, especially against the precious blood and merit of Jesus Christ. Oh what a sin is it, to sin against this blood, and bring the guiltinesse of it upon a mans owne head, as they do by undervaluing it, and trampling it under foot, equalling with it the blood of Becket and traytors, preferring before it the milke of his mother! as Carolus Scribanius, a late Jesuite, in a Poeme not onely holds the best compound for a sicke soule, to mixe Maries milke and Christs blood, but that of the two her milke and the merit and vertue of it is more precious and excellent then CHRISTS Blood.

3 Their estate is most fearefull, because there is no losse to the losse of the truth, no fall to the fall from grace, no wrath that the Dragon can watch against a person, comparable to this: For he is sure, that whosoever persist in this condition, they must drinke of the winepresse of the wrath of God.

We pity men if we see thē in any bodily torments: but no bodily torments can equall the wrath of being given up to the strong delusions of Antichrist. And wee must put on bowells of mercy and pity toward our brethren in misery, which if it rise right will begin at their soules, and especially will compas-

sionate

ſionate the ſpirituall miſerable. This is to be like God who had pitty on us, when wee were in darkneſſe, in our blood, our navell not cut, &c. *Ezek.* 16.

4 Wee learne hereby not to take offence if wee ſee many turned away to this horrible Apoſtacy, but take notice of the juſt judgment of GOD in delivering up men to this great wrath of the Dragon. *Vſe* 4.

For particular perſons: what wonder to ſee careleſſe and contemptuous hearers of the Goſpell ſet over to Satan, to execute all his wrath and miſchiefe over them? God in juſtice hath allotted them their wiſh and choiſe: The truth woed them, but could not win them, and therefore falſehood and lies have juſtly ſeduced them. Chriſt in the Goſpell made love unto them, intreated, promiſed, allured by all loving meanes, but they ſlighted him, refuſed his offers of peace and life, and therefore are juſtly a ſpoile and prey of Antichriſt. The truth offered to ſet thē free, & bring them into the liberty & priviledges of the ſons of God: but they refuſed truths freedome, and therfore are juſtly chained and fettered in the bands of deadly errors and deluſions. How juſtly muſt he drinke up a full viall of wrath, who will not be perſwaded to taſt a ſweet cup of mercy and ſalvation? how juſtly is that felon executed, who ſcornes the Kings moſt gracious pardon?

So for people and Kingdomes. What may wee gather from the great and open prevayling of Antichriſt in any Kingdome? which will be apparant in the infinite increaſe and boldneſſe of Papiſts and Recuſants in ſuch places, in the ſwarmes and numbers of the people after a ſtrange boldneſſe running and reſorting to their Maſſes, in the open increaſe of multitudes of locuſts and frogs, Jeſuites and Prieſts, croaking in corners and ſtreets, challenging, ſeducing, and decei-

deceiving, and as diligent as the dragon himselfe, whose tayle they are, to wrap men not loving the truth, in this fearefull wrath and deepe perdition. What may bee hence gathered but the provocations of such a kingdome, kindling so great a wrath of God against them? Did Antichrist ever come into a kingdome, and the sins of that kingdome not let him in? Were men not fierce against the Lord in contemning and despising his truth, in open prophanation of his Sabbaths, in desperate scoffing at religion, in bringing in their sinnes to their height? Had they not lost their first love, their zeale, their taste of Manna? were not they unthankfull to the Lord for setting them out of this Ægypt? and were they not looking and running back to the Onions and flesh-pots, which made the Lord shake the fiercest Arrow of his Quiver against them? Could any thing but hellish prophaneness and contempt of so shining grace, have entred such a wrath amongst them, as heaven nor hell in this life cannot inflict a greater? for Turkish tyranny is light in comparison of Antichristian. Oh that our Apostasie to a very formall and powerlesse godlinesse were laid to heart, as the hatcher and breeder of such wrath, which will not bee so easily removed as let in! Did wee still march couragiously as wee began in the beginning the reformation, wee should not then need to feare our former oppression and tyranny. Let us bee wise by the rod shaken over us, lest the stroke and smart fall also on us, and shew us our folly.

Use 5. 5. Labour to preserve one another from this damnable way: To which wee have these and sundry motives.

First, wee pull one another out of fire and water, and should much more out of the fire and water of Gods wrath, yea out of hell and damnation.

Secondly,

Secondly, all our Saviours course was, to winne soules, to seeke and save what was lost.

Thirdly, God hath made every man his brothers keeper; who hath commanded to pull our neighbours, yea enemies Oxe or Asse out of a ditch: And therefore every man must bee servant to every man, (as *Paul*) to winne some, and not bee careless whether hee stand or fall, sinke or swimme, live or die: And wee must by all good meanes preserve and strengthen our brethren; Ministers by discrying the danger (this is our chiefe intent, not wrath and anger to our people) Private men by exhortation, brotherly conference, wise reproofs of the obstinate, &c. All by godly life and holy innocency, which is a meanes both to stop the mouthes of malicious Papists, and winne such as are tractable.

Knowing that he hath but a short time.]

In these words is the reason of the dragons wrathfull disposition; where consider three things:

1. How Satans time is said to bee short.
2. How hee knoweth it is so.
3. What use he makes of this knowledge.

For the first.

Quest. How can that be said a short time, which hath continued now since the writing of this Propheste sixteene hundreth yeares, or not much lesse?

Ans. A time long in it selfe must bee said to bee short respectively: So this,

1. In respect of God, to whom a thousand yeares (which is a long time in it selfe, and to us) is but as one day; and so even thus long since our Lord said, *Rev.* 21.6. *Behold, I come shortly.*

2. In comparison of former times; so this continuance of Antichrist, which is simply in it selfe, a long

time, is comparatively said to be short, in respect of the time and ages going before it: And so the whole time of the New Testament, which is in it selfe a very long time, is called the ends of the world, 1 *Cor.* 10.11. & the last houre, 1 *Ioh.* 2.18. for so the manner of Scripture is, which distributeth the world into three ages; the first from *Adam* to *Moses*, the second from *Moses* to Christ, the third from Christ his first comming to his second. This last period was called the last houre, not because presently upon Christs Incarnation or Ascension the world was to end, (for how then could the Church have beene gathered through the Christian world?) but because,

1. This was the last and full time in which all was consummated and ended, which was fore-prophesied in former ages touching mans redemption, even the full and last revelation, which is to bee in earth, and no other change of worship and Ministery is to bee expected as in the former; till the great and last day, in which the great Judge shall put an end to dayes, and time, which shall bee no more, and to the warfare of the whole Church.

2. It shall bee a farre shorter time than that which went before, yea in likelyhood shorter than either of the former periods, or ages; for seeing it shall bee bitter and sharpe by the tyranny of Antichrist, for the Elects sake (Christ saith) these dayes shall be shortened, *Mat.* 24.

For the second.

Quest. How doth Satan know his time to bee short?

Ans. 1. Because hee knowes his time is determined; for the wicked spirits know perfectly by the accusation of their conscience, and partly by the sentence already passed upon them, that a day of further torment awaites them; whence they say, *Mat.* 8.29.

Art

Art thou come to torment us before the time?

2. Hee knowes this time is haſtening upon him, ſundry wayes.

1. By prediction and obſervation of Scriptures. He obſerved the Apoſtles ſaying, that on us the ends of the world are come, 1 *Cor.*10.11. joyning himſelfe with thoſe Chriſtians that then lived, and all the reſt that were to live till the end of the world, being all comprehended in one body, and all ſubjected to the ſame laſt diſpenſation of grace, which was not to bee ended or changed, but by the returne of Chriſt to judgement.

2. By daily experience hee ſeeth the decrepit age of the world, as in the ſeverall parts, ſo in the whole: If old buildings cracke, it threatneth ruine.

3. Hee knowes and obſerveth moſt of the ſignes of Chriſts ſecond comming to be paſt; as,

1. That many falſe Prophets inſpired by himſelfe, are riſen up and have deceived many, as was foretold *Matth.*24.24. This is an argument of the laſt houre, 1 *Iohn* 2.18. We know it is the laſt houre, for many Antichriſts are come, that is, petty-Antichriſts, the *prodromi* and forerunners of *that great one.*

2. That the Goſpell hath beene preached through the world, predicted, *Mat.*24.14. and accompliſhed, *Rom.*10 18. *Their ſound is gone through all the world, and their words unto the end of the earth.* For,

Firſt, this was Chriſts commandement, *Goe teach all nations*, *Mat.*28.

Secondly, the Apoſtles obeyed this commandement, and fulfilled it, *Col.*1.6, 13. *The Goſpell is come unto you, as it is unto all the world.*

Thirdly, the incredible ſwiftneſſe and power of the Goſpell ſhewes the divinity of it, in that before the deſtruction of Jeruſalem, or within thirty yeares, it was ſpred into all the inhabited world, as

many Fathers hold: And therefore if any barbarous nation or new-found land bewray utter ignorance of Christ, either they were not inhabited, or they have had some sound of the Gospell, but have suffered it quite to die and bee lost.

3. The detection of Antichrist is so plaine and manifest in this fifteenth age past, as children can point at him, 2 *Thess.*2.3.

4. Horrible persecutions, wasting the Church, not onely by heathen Emperours, but ever since by fierceneſſe of Antichrist, the Apollyon of Rome, foretold in *Mat.*24.6.

5. Generall defection from the faith, foretold in 2 *Thess.*2.3. through the spreading of the leaven of Popery, which drove the woman into the wilderneſſe.

6. Universall corruption of manners, and obstinacy against the truth; see *Luke* 17.26. and, 2 *Tim.*3.1. By all which signes Satan knowes, that the last day (which is the time of his torment) is not farre off.

For the third.

Quest. What use makes Satan of this knowledge?

Answ. Knowing that hee shall shortly bee cast and confined into hell, hee recompenseth the shortneſſe of his time with cruelty of wrath: This knowledge of his damnation doth but whet up his malice against mankinde; and seeing that the sentence passed against him hasteneth upon him, hee is so much the more busie to pull as many as possibly he can into his owne ruine and damnation; a manifest signe of furious and desperate wickedneſſe.

Certaine things are hence to bee collected and observed.

Doct. I. *I.* There is a determinate time of Satans rage, and of the Churches conflict against him: The warre lasts not alwayes: And why?

1. There

1. There is an houre for the power of darkneſſe, and but an houre; that is, a certaine and determinate time, in which by Gods permiſſion he may put forth his malice in the world, but beyond it hee cannot paſſe, *Luke* 22 53. *Reaſ.* 1.

2. As it was with the Head, ſo alſo with the members: There was a time when Chriſt was aſſaulted and tempted in the wilderneſſe, and a time when the Devill left him, not willingly, but becauſe hee could ſtay no longer, the date of his Commiſſion being expired: So there is a time, when his members and diſciples in the ſhip of the Church ſhall be toſſed and almoſt covered with waves, and a time when there ſhall bee a great calme, *Mat* 8.26. 2. *Nunc pluit, & claro nunc Iupiter æthere fulget.*

3. The wickeds rod muſt not alwayes lie in the lot of the righteous, *Pſal.* 125 3. Our mercifull God ſeeth our weakneſſe, and need of breathings, and refreſhings, and ſo mingleth his cup according to our health, and ſtrength, and as wee are able to beare: Whereas, were Satan and his Impes left to themſelves, they would never ceaſe ſmiting and afflicting. 3.

4. Our experience ſealeth the truth of the promiſes, who after a ſtorme meet with a calme, after a weary hill a ſweet dale, and after darkneſſe ſee light; And it aſſureth of the maine promiſe of all, that after a good fight fought there is a crowne of righteouſneſſe to bee given by the righteous Judge. 4.

Which incourageth us with conſtancy and patience to ſtand out a little while in this fight: *Re.* 3.10. there is but an houre of temptation, and cannot wee watch one houre? are wee ſure of victory if wee ſtand to it but one houre more, and ſhall wee faint? *Heb.* 10.37. *Yet a very little while, and hee that will come ſhall come*: therefore caſt not away your confidence, but care a while, and be ever ſafe: Behold, the *Vſe* 1.

field is even almost wonne, the battell even at an end, and wee are in the last houre of conflict; a few straggling enemies are to be rooted out; and therefore let us renew our courage and strength, as those that are not at leasure either to feare or feele the blowes, seeing victory is in our hands already.

Vse 2. Also it may comfort us in all the assaults and troubles of this life, inward and outward; seeing God hath determined them all, and hee that hath appointed the beginning hath appointed the end also. The tryall is but a storme, or cloud, and it will vanish: And if Satans rage bee limited to a time, to a short time, so is the wickednesse of his instruments, and this time they shall not passe: And if now bee the season, in which the Lord useth them justly, as rods, to afflict his children, yet ere long these rods must be cast into the fire,

Doct. II. 2. Note here, that the sharper the assault of the dragon is, so much the shorter it is; the fiercer the wrath, the lesse time it lasteth. For why?

Reas. 1. 1. The harder a man worketh, the sooner will his worke be done; the more busie and violent Satan is, the sooner will his measure be full, the sooner shall the Elect bee tryed, and purged, and chased to heaven, and the sooner will hee bring destruction on the wicked, whom he gallops to hel, and hastens to swift damnation.

2. Violent things cannot bee lasting or perpetuall, and extremes are neare an end: It is true that wicked spirits and men are in their affection endlesse and perpetuall in their violence against God and all good things and persons; and therfore according to this affection their plagues are endlesse; but actually violent they cannot alwayes be.

First, because themselves cannot long subsist, but must give place to death and hell.

Secondly,

Secondly, if themſelves would never end, yet would God put an end to their violences, as *Matth.* 24. unleſſe God had put an end and meaſure to thoſe miſerable dayes of Jeruſalems deſtruction, no Jew had beene left; but for a few Elect God ſhortened them.

Which greatly comforteth Gods people in the midſt of the great confuſions and tumults now ſtirring in the world. *Vſe* 1.

1. Doe wee ſee iniquity abound, and ſinne more ſhameleſſe than in former times? Is the Sunne in the heavens a witneſſe againſt the earth of ſuch contempt of the Goſpell and deſpight of the grace of GOD, the bringers and meſſengers of it, and profeſſors of the grace of God, as former times of the Goſpell cannot parallel? Doe wee ſee envy, covetouſneſſe, idleneſſe, and ſcorne of godlineſſe in Miniſters? ſee we the raigne of drunkenneſſe, adultery, pride, blaſphemy, obſtinacy, and deſperate impenitency in people, ſuch as is wonder the earth openeth not her mouth, as hell, to ſwallow up her inhabitants, ſo highly ſinning againſt ſuch a light? Now hence wee muſt conclude, that the devill is come downe in this age with more than ordinary wrath, and in more tyrannous manner than in former dayes; And in this outrage of ſinne ſee the outrage of Satans wrath, and that the more furious his wrath is, the ſhorter it is like to bee. For this is an infallible ſigne of the laſt times, and the laſt houre; when Satans wrath ſeemes to mingle heaven and earth, let us lift up our heads, the Lord is not farre off to put an end to this confuſion.

2. Doe we ſee Antichriſt furious and wrathfull, laying about him with both his ſwords ſo buſily, as that hee is in hope to gaine the morſell he hath long gaped for? Doe wee ſee him make havocke and

waſte in the floriſhing Churches of *Bohemia*, the *Palatinate*, and other parts of Germany? is he caſting downe the worſhip of God, baniſhing the Scriptures of God, killing the Miniſters and people of God, ſetting up his Idols and puppets for gods, before thoſe that receive his marke in their hands and foreheads? What may we hence gather but theſe two things?

First, that we are caſt into the laſt of the laſt times; for the nearer wee are to the laſt moment of the laſt houre, ſo much the more buſie ſhall wee ſee Antichriſt, and the ſpirit of error active in putting forth their wrath.

Second, that Antichriſt his time is ſhort; the ſharper the aſſault is, the ſhorter it will bee; and how can hee that reads the Scripture with judgement but know, that as there is an houre of judgment & vengeance to light upon that Antichriſt (*Rev.* 14.7.) ſo it is not farre off their neckes?

Vſe 2. 2. Let all wicked men beware of boldneſſe and fierceneſſe in ſinne, which argues them not only delivered up to the wrath of the devill, but that their time is not long; for their meaſure fils apace: See it in *Judas* how induſtrious hee is neare his death. A man in the high formes of ſinne eaſily loſeth his life in the ſervice of ſome ſinne or other; God uſually taking them at their hight and top. How many judgements of God witneſſe this truth dayly upon drunkards, ſwearers, riotous perſons, and quarrellers, who come to untimely deaths, and ſeldome live out halfe their dayes? How ſuddenly hath the Lord taken downe proud and ſcornefull perſons in the hight of their pride, and purſuit of his children? examples are too many to recite: And how many wicked men are ſo like the devill, that as he refuſeth not to bee thruſt into Hell at the judgement-day, on condition he may play Rex againſt the Church, and vexe and torment

the

the Saints till then, ſo theſe care not for hell and damnation afterwards, ſo they may a few dayes live as they liſt, and bring to paſſe as lawleſſe perſons, their wicked deviſes and villanies, in trampling downe the ſervants of God, and in ſervice to their owne damnable luſts, as drunkards, ſwearers, revengefull men, and the like.

3 Wee muſt from the dragons practiſe picke out our leſſon, and dutie concerning our owne time. *Doct. 3.*

1 As the divell knoweth and obſerveth his time, ſo muſt wee labour to know ours, and the fitneſſe of it for dutie. Chriſt ſharply reprooves the Jewes for not knowing their time, *Luk.* 12.56. Why diſcerne ye not this time? *Mat.* 16.3. Hypocrites, can yee diſcerne the face of the ſky, and not the face of theſe times? How few be there, who know the happy times and opportunities they enjoy? Satan knows the time of his miſchiefe, and ſlips it not: men know not the day of their viſitation, nor the acceptable time, nor the day of ſalvation, which God offereth for grace and converſion. The Lord may juſtly complaine of us as of the Jewes, *Ier.* 8.7. *The Crane, the Storke, the Swallow, know their times; but my people know not me.* How elſe comes it, that the Lord ſtretcheth out his hands all day long, and knocketh continually by the hammar of his word at the dore of every mans heart, offering the precious mercies of grace and glory, but who open unto him, or anſwer his gracious invitation? Why do our youth riot out their time, and caſt the care of religion into their laſt accounts, but becauſe they know not their time? Did they conſider, that youth is moſt fit for impreſſions of grace, that grace is in that age moſt gracefull, that now they have freſh wit, quick ſenſes, & all powers, lively inſtruments for grace, and that now they have ſtrength and vigour called for, 1 *Joh.* 2.14.

to

to overcome evill; knew they such a seed time of grace, would they sow to the flesh? would they not seeke wisdome early?

Whence else is it, that our elder men, after long teaching and trayning in the profession, are as ignorant as children, spend their time as vainely as the heathen in earthly lusts, but because they never knew their time? Should not they that have had more meanes, have beene more expert in the word? doth not their time, who have beene bred up in the profession, and lived twenty or thirty yeares in it, call for double or treble measure of knowledge and grace, as they have doubled or trebled their yeares beyond others? the divell would be loth to slip any part of his time so foolishly.

Why else do our great and rich men wallow in lusts, feed their senses, pamper their bodies, cast away their soules, eate up their time in eating, gaming, riot and wantonnesse, but because they have not learned, neither from Gods booke nor the divells diligence, to know their time, and the fitnesse of it for their owne good? Have they not many houres free from so necessarie labour, as poore men are bound unto? as many houres free from cares and distractions for necessaries, which lye heavy on poore men? many houres and dayes in a weeke free to hearing, reading, prayer, meditation? want they any thing but grace and will to do themselves good? and doth not their very time tell them (if they knew the voyce of it) that they ought to be as farre above others in grace and piety, as place and opportunities of grace? But why be these so farre below their inferiors, in knowledge, in practise, in use of the meanes? why do they suffer the poore to receive the Gospell and the grace of it from them, but because they know not their time, neither the worth nor use of

of it, and therefore they so miserably waste it.

2 As the dragon knows his time is short, and therefore bestirres him, so wee must know our time is short, and yet hath long wings to fly swiftly from us, and therefore not to waste it out idly.

Object. Who knows not that his time is short? experience and sense teacheth it every day: few children but can shew some markes of their parents mortality.

Answ. Sense and observation and experience may teach the dragon, that his time is short: But thou must have a better and higher teacher, or else thou canst not learne this lesson. And therefore *Moses*, seeing few men wiser by the sense and experience of the shortnesse of their lives, and uncertainty of dayes, and that nature and experience cannot teach this skill to benefit themselves by the frailty of themselves or their predecessors, goeth to God to teach him to number his dayes, *Psal.* 90.12. For by nature a man is never the wiser by any chastisement he sees or heares, except God nurture and teach him. It is true, that the dim light of nature could highly prizetime for some outward profit, as the usurer, husbandmen, Merchant, & occupyers, and the heathens: No day without a line, and *Titus* could say, *Heu diem perdidi*! Alas, I have lost a day! But it must be the teaching of grace, that makes us to reckon the minutes and moments of our present precious time, so as therein to make our selves gainers of something more precious then it selfe.

And how few are thus taught by grace, appeares, seeing few hold it a seed-time, to go forth to sow in teares; few hold it such a moment, as on which eternity dependeth; few hold it a time of trafficke till the Master come, but as if the Masters absence were for eating, drinking, and smiting the fellow-servants;

ſervants; few know the worth of their time, before the want of it. Many are niggardly of their wealth, but prodigall of their time. Many complaine of the ſhortneſſe of life, but not of loſſe of time. Many utterly caſt away this ſhort time, by doing nothing or as good as nothing. And as little children who have ſpent their candle in play, are glad to go to bed by darke, and never till too late ſee their folly: ſo theſe. None of all theſe ever had their hearts taught by God, of the ſhortneſſe of their dayes.

3 Knowing that our time is ſhort, we muſt make another uſe of this knowledge then Satan doth. His knowledge provokes his diligence in all miſchiefe: the ſhortneſſe of his time whetteth and ſharpneth his wrath. But our knowledge of the ſhortneſſe of our time muſt make us induſtrious in grace, that wee may make a quicke and profitable returne thereof to our ſelves. Thus our Lord commanded, *Ioh.* 12.35. worke while the light laſteth; the darkneſſe haſteth, when none can worke. And thus he practiſed, *Ioh.* 9.4 *I muſt worke the worke of him that ſent me, while it is day: the night commeth when no man can worke.* The ſame did his Apoſtles, 2 *Pet.* 1.13. Knowing that ſhortly I muſt lay downe this my tabernacle, I think it meet to ſtirre you up.

Reaſons hereof are theſe.

1 It is a ſigne of a good man, to be beſt and buſieſt at laſt: *Pſal.* 92.14. the juſt are more fruitfull in their age. *Revel.* 2.19. The Church of Thyatira her works were more at laſt then at firſt. For though no part of the life of a Chriſtian converted be fruitleſſe, yet is it the autumne of his life that yeilds moſt fruit: and as to him that hath, more is ſtill given, ſo the more he hath given, the more is his employment, and the more receipts, the more returne.

2 Chriſtian wiſdome teacheth the Beleever, that this

this ſhort time is alotted to worke, not to loytering; and to worke the greateſt worke in the world, both in performing acceptable ſervice to God, in doing good unto his brethren according to their needs, ſpirituall or temporall, and in gathering up his owne comfort, by making his election ſure, both by increaſe of graces, and fruits of faith in abundance of good workes: All which call for a wiſe husbanding and improoving of his time, and a diligent hand, ſo much the more, as the time or ſeaſon haſtneth from us, or we from it: as in harveſt the fairer the day, and nearer night, the more buſie are the carefull workemen; ſo muſt it be here.

3 It argueth a heart zealous of Gods glory, to do all the good he can while he may, and is only grieved that he hath done ſo little good, and can do no more. A good heart ſtill complaines of the unprofitableneſſe of it; to will is preſent with it, it loveth obedience, and purpoſes of obedience ſhal not periſh when performances often fayle.

4 It bringeth comfort to the heart, when the conſcience witneſſeth to a man that he hath not ſlipped his opportunity, but done the buſineſſe he had committed unto him: Our Lord himſelfe thus comforted himſelfe toward his death, *Ioh.* 17.4, While I was with them in the world, I kept them in thy name: and I have done the worke which thou gaveſt me to do. And the Apoſtle *Paul* neare death rejoyced, that he had fought a good fight, and finiſhed his courſe; and now was layd up for him a crowne of righteouſneſſe, 2 *Tim.* 4 6.

1 This reprooves idleneſſe in all men, whoſe time is ſo ſhort. Gods word teacheth that he that ſleepeth in harveſt is the ſonne of confuſion, *Prov.* 10.5. and that the harveſt is not to laſt alwayes, neither will God hold out his grace alwayes when he is held off

off with delayes. The unreasonable creatures, who have no reason to perswade them, none to call on them or admonish them, know their times and seasons: the silly Ant knows, and labours in summer; a creature of no account or respect, yet men are sent to her to learne her wayes. Our owne experience hath knowne many cry out of themselves in the end of their time, because they knew not their time; and have not received answer or comfort, which they could ever expresse: because God had often cryed and called, and they would not in time answer. Now it were well, if at length such as would never learne this lesson from God and his word, nor from his workes and creatures, nor from their owne experience, would learne it of the divell; to be busie in their proper worke, as he is in his, because his time is short. But of all men, old men especially, who must either now worke or never, & who if they spare not at the bottome of the vessell of their time, are for ever hopelesse and desperate.

Prov. 6.6.

Vse 2.

2 Let us provoke our selves to diligence in weldoing. The divell knowes, if this short time be shut in, he cannot do any more mischiefe, and therefore, plyes it while it lasteth. So if thy day be shut in, and thy short time expired, thou art taken away and canst returne no more to do any good: and therfore, seeing none of us have any long time, it stands us in hand to supply the shortnesse of our time with diligence in dispatching our principal businesse. *Eccl.* 9. 10. Whatsoever thou hast to do, do it with all thy power: for there is neither wisdome nor invention in the grave.

And as the dragon, the more mischievous his worke is, the more active he is in it; so the better our worke is, we must be so much the more earnest in it: for, shall the divell be earnest in mischiefe; and wee slacke in good? The worke of the Ministery is an excellent

cellent worke, and therefore the Miniſter whoſe time is commonly ſhorter then other mens, the ſhorter his time grows, the more earneſt muſt he be in preaching, writing, counſelling, comforting the people of God. Many reſolve to take their eaſe, when they grow into yeares: but then is true grace moſt active: the conſideration of the approach of death was a ſpurre to the Apoſtle *Peter*, to double his diligence in the Miniſtery, 2 *Pet.* 1. 13. The Magiſtrate hath a notable worke in hand, in repreſſing the wrath of the dragon, upholding and encouraging godlineſs: and annuall Magiſtrates have but a ſhort time when it is longeſt, in their office: Have you but a ſhort time? be the more ſtirring, and carefull to do good that little time. Wee have ſeene ſome in that ſhort time have done a great deale of ill buſineſſe; therefore imitating the dragon, becauſe they would not heare the voice of God. But a good man in office will do a great deale of good in a ſhort time. Wee heare ſometimes ſome Magiſtrates reckon what a ſhort time they have to weare out: I would wee could heare what good they are reſolved to do in that ſhort time, which will away apace: for it is onely the good they do in it, which will abide for their comfort. Finally, the private Chriſtian hath an excellent worke in hand, namely, to worke out his owne ſalvation, and to further others, both in workes of pi-ety, and by workes of mercy, ſpirituall and temporall, to helpe them unto heaven, and in earth: Haſt thou but a ſhort time for ſo great a worke? be ſo much the more diligent. Seeſt thou the dragon, becauſe his time is ſhort, ſo induſtrious in heaping up his owne damnation, and wrapping as many others as he can into his judgment, and wilt or canſt thou ſlack thy pace and diligence in promoting thine own and other mens ſalvation?

Vse 3.

3 As the divell and his instruments shew and declare the shortnesse of their time by extreme wickednesse, because Satan powres forth his spirit upon the world, to poyson it with outragious sinnes: so let us manifest, that wee keepe in mind the shortnesse of our times, and that we are cast into the last ages, by our readinesse and cheerefulnesse in good duties, and in abundant fruits of the spirit, which in the last dayes was to be powred out, *Act.2.17.* Wee must expresse the powring out of this spirit, by our increase in knowledge, faith, obedience, and be more fruitfull in our age. Thus wee shall aright testifie our right judgement of our owne time, and of the last age of the world.

And as the wicked of the world shew apparãtly the last time, and Christ neare at hand, by abundance of iniquity, by worldlinesse, atheisme, & excesses of carnall delight (for is it not as in the dayes of *Noah*, wherein men eate and drinke, and marry, and give in marriage, and cast off all care of judgment?) so let us shew it the last age, and that a short time remaines, by using the world as not using it, by marrying as not marrying, and by heavenly conversation: and all this, because the time is short, as the Apostle adviseth, 1 *Cor.7.29.30.* because there is no constancy or durance of any of these earthly contentments, no more then of the world it selfe; let us use these moderatly, and gaine those which are lasting, unwithering, and unperishing.

Vers. 13. *But when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.*

SAtan being cast out of heaven (I meane that heaven upon earth, which is distant from the earth not in distance of place, but in sanctity of faith and manners) so as he cannot prevayle to prejudice the same

same as hee would: (for neither can hee hinder the sound of the Gospell, but it prevaleth in the world, neither can hee seduce the Elect, nor prevent the Saints of their salvation:) Now seeing himselfe cast vnto the earth, he rageth among earthly-minded men, and stirreth up his agents and vassals to raise up horrible persecutions, and new tyrānies, to root out (if it were possible) the name and mention both of Christ and the woman his Spouse; but all in vaine, as the former assault was, as appeares in the sequell of the Chapter.

In this and the fourteenth Verse are two things:

1. A new onset of the dragon upon the woman, with the reason in this Verse.

2. The evasion or escape of the woman, with the meanes in the next Verse.

In the Onset consider,

First, the person persecuting, The dragon.

Secondly, the person persecuted, The woman.

Thirdly, the time and manner, When shee had brought forth the man childe.

1. The persecutor is the dragon; that is, both the devill, the head of that fierce kingdome, and all such instruments as he raised and used against the Church in this new assault and persecution: for there is but one persecutor of the woman in all ages, even Satan, who is the same; but hee hath many members and Ministers, even a continuall spawne and succession, who as they carry his nature, so here also his owne name, and are one and the same dragon in minde, in will, in malice, in act: Hence it is, that in Scripture whatsoever the one doth, the same the other is said to doe: *Revel.* 2. 10. *The devill shall cast some of you into prison*: What *Commodus*, *Decius*, or the other Tyrants did, the devill is said to doe; and the workes of the Jewes in persecuting Jesus Christ, is called the

Observ. The dragon is one and the same persecutor in all ages.

devils worke, *Iohn.* 8.44. *Ye are of your father the devill, his workes yee doe.*

Reas. 1. 1. Because the dragon, being the god of the world, ruleth the hearts of wicked men, who inclines their wils to hate the Church, and stirres them up to persecute, and leades them at his will, 2 *Tim.* 2.26. and a slave cannot doe but what his Lord commands him; onely he inspireth and acteth voluntaries.

2. The same causes which stirre up the one, stirre up the other to this fury:

2 There are the same causes of persecution in all ages, and they are foure

First, as there is an old enmity betweene the woman and the serpent, so is there betweene the seed of the woman, and the seed of the serpent: If there be hostility betweene two Princes, it is maintained among all their subjects.

Secondly, as the dragon being a deadly enemy to Gods glory, incessantly seeketh to hinder and abolish pure religion, holy worship and worshippers, because it is contrary to his designes, and stoppeth his power, which prevaileth in Idolatry, superstitiō, and Atheisticall liberty; so doe wicked enemies, his issue and off-spring, in all ages fight against the true worship of God, holy religion and pure worshippers, as against their contraries, because they despise their false gods, detest their idolatry, resist false religion, contest against their superstition, and actually reprove their Atheisticall liberty, and all their proceedings contrary to the light of grace, and the word of grace.

Thirdly, as the dragon feares that Christ and his Kingdome will weaken his kingdome, so the spawne of the dragon feare the same. *Herod* and *Domitian* feare the comming of Christ, and therefore command them of the stock of *David* in Jewry to be slaine: If we let this man alone (say the Pharises) all men will beleeve him, and down goes our credit: Yea, say the Rulers,

Rulers, and the Romanes will come and take our Nation.

Fourthly, the dragon is falſe and unjaſt in uſurping that which is not his; and ſo are his iſſue; for tyrants and perſecutors (as appeares in the ſtory of the Primitive Church) promoted and accuſed the Chriſtians for lucres ſake, that they might have the ſpoyle of their goods; as Promoters ſometimes uſe not for juſtice ſake, or for love of the lawes, to accuſe men, but to get money to themſelves; ſo here theſe two commonly goe together, cruelty and injuſtice.

Uſe 1. 3. Differences betweene the worke of God, and of the dragon, in the ſame action.

Which ſerves to ſatisfie ſome places of Scripture that ſeeme contrary to this doctrine: for it ſeemeth that God ſtirreth up perſecutors; hee bids *Shimei* rayle; and *Aſhur* is the rod in his hand, and therefore the dragon is not the only perſecutor.

Anſw. There is great difference in the worke of God, and of the dragon in the ſame action; for,

1. God worketh by wicked men in afflicting his Church, but the devill worketh effectually in them.

2. In the manner; God by permitting and ordering their malice, the dragon by immitting and inſpiring them with malice and miſchiefe.

3. In the end; God for the good and ſalvation of his Church, the devill for their deſtruction and damnation if it were poſſible. The fire of Gods furnace, who ever be the blowers, is to try and purge as gold; the fire of hell is to burne up and conſume, if it might bee.

Uſe 2.

Againe, whence are the perſecutors of godly men and godlineſſe? they are of the dragon, and of their father the devill, whoſe workes they doe: Whence is Popiſh religion, of all other the moſt fierce and cruell, but from the dragon, who inſpireth and acteth them with his owne ſpirit of enmity and murther, who was a murtherer from the beginning? for as

theſe Antichriſtian dragons were next in time to the Imperiall, ſo alſo the next in condition; for as among them, ſo among theſe none muſt goe backe from the judgement ſeat, *non mutata ſententia*, which was an old law againſt Chriſtians. That religion, muſt needs be Antichriſtian which is moſt contrary to Chriſts; his doctrine and perſon was lowly and meeke, hee never kindled furious or ſulphurious fires againſt the perſons and bodies of his enemies, but uſed other arguments of love and lenity, to winne and perſwade them

Euſe. Hiſt. Eccl. lib. 5. c. 21.

So, whence are they who picke quarrels againſt godly men, as *Nero* did to diſcharge his owne guilt upon their backes, deſirous to finde and father occaſions and ſuggeſtions againſt them? Are they not inſpired and acted by the devill, and wholy guided by the dragon in minde, will, and affection? Wouldeſt thou ſhew thy ſelfe an abſolute ſlave to the devill? goe on in the way thou art in, to perſecute, revile and wrong the ſervants of God. When wee ſee a man fierce and furious, that no perſwaſion, no reaſon, no bands or ſtrength of men can rule him, wee will ſay ſurely hee is poſſeſſed of the devill; as truely may wee ſay here, This furious enemy is poſſeſſed by the dragon, whom no reaſon or perſwaſion of GODS Word, no bands or ties of religion or grace can conquer, but hee goes on in rage and fury againſt godly men, and, as farre as hee can, contrives miſchiefe againſt them. Here is one poſſeſt with an uncleane ſpirit; the devill acteth and moveth him; what hee doth the devill doth: Let perſecutors ſet what face and countenance they can, they bee perſons in whom the devill raigneth; *Rev.* 2. 13. *Antipas* was ſlaine where the devill dwelt; that is, by men in whom the devill held his throne and hold.

Vſe 3.

3. From the former reaſons wee may diſcerne, who

who they bee from whom wee may looke for perſecution if occaſion and time ſerve.

Three ſorts of men from whom we may expect perſecution.

1. If men expreſſe any fierce enmity and great difference in matter of religion, whether in judgement or practice, here will ariſe eaſily as great an eſtrangement as was betweene Jewes and Samaritans, who meddle not one with another; and it will eaſily goe farther, from affection into action, if occaſion ſerve: If *Cain* caſt downe his countenance upon his brother, for the ſacrifice ſake, and if *Abels* finde better acceptance, no band of nature can make up the quarrell; if *Cain* finde opportunity, hee will lift up his hand in the murderous act, as well as caſt downe his eyes upon him. If thou heareſt men perſecute by their tongues, the way of God, (as perſecutors ſpare no ſpeech againſt that way, ſuppoſing it a juſtification of themſelves) conclude of them, their hands will be ready enough upon occaſion, to act the perſecution of their tongues: The dragon can put him into one part as well as another.

2. When men regard not in conſcience and ſincerity, Gods holy Ordinances, nor love the meanes of grace and ſalvation, they will eaſily bee brought to perſecute and throw downe the ſame: Gods juſtice ſtrikes the want of love to the meanes of grace, with a ſtronger deluſion; and hee that in the ſhine of the Goſpell ſhewes not love, this man in the ſtorme will ſhew hatred: And whoſoever ſtands out againſt the light of grace, and word of grace, there is the ſame reaſon with that in the dragon, becauſe there is an hidden darkneſſe in himſelfe contrary to it.

3. When a man is ſet to make good his own eſtate, credit, & profit with the love of the Church and Goſpel; if he fear Chriſts cõming near him, wil not ſtand with his projects and profits, this man is in the high way to this miſchiefe, Gods glory ſhall give way to

his owne, and rather then Gadarens will loſe Piggs and Swine, all the City will riſe and pray him to bee gone, and if he will not by intreaty, they will goe further; as the Jewes fearing loſſe by Chriſt, perſecute him to the death. And to this add covetouſneſſe and injuſtice, noted in the cauſes; when men for lucres ſake, and for no juſt cauſe elſe, & for a little mony, or expectation of reward, ſhew themſelves enemies to godly men, they are not to be truſted: If *Judas* will fill his bagg, let Chriſt looke to himſelfe. The dragon in theſe luſts rules them, and moves them, and carries them from evill to worſe, and on occaſion will ſhew it.

Vſe 4.

4. If the dragon be the perſecutor of the Church, then the way to overcome all perſecutors, is to overcome the dragō, and to prevaile againſt the devill. Enemies of the Church and people of God are as fierce and inexorable as the dragon; they muſt goe on as farre as the dragon is permitted to move them, and therefore to conquer them we muſt prevaile againſt the dragon; not by force, furie, impatience, reviling, or the like, but,

4. Meanes to conquer the dragon.

Firſt, by the Word, as Chriſt in his temptations.

Secondly, by prayer, that Chriſt would rebuke him; and add faſting, becauſe this devill goeth not out but by faſting and prayer.

Thirdly, by innocency, holineſſe, and the practice of godlineſſe; this indeed makes him more raging, but farre weaker, and hath GODS promiſe of defence.

Fourthly, by the contrite ſpirit of patience, meekneſſe, forgiveneſſe, love and peace: Thus wee overcome evill with goodneſſe.

Obſerv. Perſecution inevitable to the true Church.

II. The perſon perſecuted is *the woman*. The proper object of the devils malice, next unto Chriſt himſelfe, is the Church of Chriſt, and ſo inevitable a con-

a condition is perſecution, as nothing in the world can keepe it long off: For,

1. Here is a woman weake in her ſelfe, and impotent, whom none but a coward would contend withall; but the dragon is inured ſince the firſt skirmiſh in Paradiſe, to offer violence and wrong to ſuch as can leaſt repell it; fró whom the Prieſts and Jeſuites have learned the principles of their trade in ſeducing ſeely women, and ignorant ſots, who have no ſtrength nor weapons. *Reaſ.* 1.

2. This woman hath *Michael* ſtanding with her, and hath brought forth a potent man-childe to helpe her; yet hee weigheth not all the ſtrength and power gathered for her: Hee that dare aſſault *Michael* himſelfe in perſon, will for all him fiercely and furiouſly aſſault the woman. 2

3. Here is a woman cloathed with the Sunne, having the Moone under her feet, crowned with a crowne of twelve Starres, arrayed with righteouſneſſe and holineſſe, as the Spouſe of Chriſt, the groũd and pillar of truth. But this abates not the dragons wrath, but kindles it, that ſhee is the juſtified and innocent Spouſe of Chriſt: Beſides, here are many things worth winning from her. 3

4. This is the ſame woman that hee had immediately before perſecuted, and now againe renewes his perſecution; for loath hee is to afford this Dove of Chriſt any reſt for the ſoale of her foote. 4

The Church then cannot bee diſcerned by that durable and laſting peace and glory, which Papiſts make a mark of their Church; but rather by durable and laſting conflicts, and obſcurity: For trouble is the beſt tryall of religion, and Chriſt was beſt knowne by his Croſſe, and ſo alſo is his Spouſe. *Vſe* 1. The true Church not diſcernable by durable peace

Object. The dominion of Chriſt ſhall be everlaſting in glory, and Jeruſalem is a viſion of peace.

Answ. True: but his kingdome not being of this world, it is in respect of the spirituall and invisible Kingdome of Christ, the glory of which the world cannot see: and of that sweet and inward peace of conscience, and joy of sanctified soules, which the stranger enters not into.

Object. But what hath the poore Woman done?

Answ. The dragon persecutes not for evill, but for good: here the better worke, the worse wages: and no other reward can godly men expect at the hands of wicked ones: to whom they have beene instrumēts of greatest good. *David* mitigateth *Sauls* vexation by his harpe: but how vexeth he *David* for recompense?

Vse 2. Let us therefore make no account of rest and peace here, which is not the Churches resting place. Our Lord taught us to make other accounts, *Ioh.* 16. 33. *In the world yee shall have affliction.* Wee would have Canaan, before the Canaanites be subdued. But wisdome will expect freedome when the combate is ended, not before. It is enough we have our earnest in hand to begin withall: wee must looke for our wages in the end of our worke, and the crowne after the victory.

III. The time of this persecution seemes very expresse in the text: namely when the dragon had beene cast unto the earth, and after the woman had brought forth her man-child.

The dejection we have shewed to be the suppressing of the power of the heathenish tyrants and Emperours, who upheld pagan idolatry, oppressed the Christian Church, and withstood the power and passage of the Gospell.

The bringing forth of the man-child wee have shewed to be the raysing up of Christian Princes and Emperors,

Emperors, the protectors and maintainers of Christian faith, who succeeded after the heathen Emperours.

Wee must therefore seeke out this fierce persecution in the times of Emperors by profession Christian; even in those times when the woman might have expected rest and peace by this manchild, who now had the rod of iron in his hand.

And by looking into the story, and event of those times (which is doubtlesse the most true and proper interpretation of prophecies) wee finde among the Emperours Christian, after *Constantine*, a twofold persecution of the dragon: one civill, the other ecclesiasticall and more pernicious.

The former was by the cruelty of divers Christian Emperours after *Constantine*; as *Constantius*, *Iulian Apostata*, *Valence*, and others who had nothing but the pretext and name of Christian, but indeed differed nothing from most fierce and savage tyrants, wasting the Church, and the Orthodoxe pastors and professors.

The latter, namely ecclesiasticall, much more pernicious then the former was, when the dragon poysoned the Church, partly with damnable heresies, of *Arius*, *Eunomius*, *&c.* for the maintenance whereof the Emperors most violently persecuted the sound Bishops, Pastors, and Professors: (the dragon that could not now prevayle by slaughters and Butcheries as before, doth now by poysonfull lies:) partly with pride, pompe, ambition, and fierce contention of Orthodoxe Bishops for primacy and superiority over other Churches and Pastors. For now the manchild having furnisht the Church with peace, ease, wealth, lands, patrimony, large revenues and immunities, the maine studie is for the increasing and maintaining of their pompe: And as ease, wealth, and security

Stayres by which Antichrist rose to his height.

ſecurity increaſeth, ſo the care of ſoundneſſe of faith and ſincerity decaieth. Preſently from pride grows hot contention among themſelves: Councell is called againſt Councell, Synod againſt Synod: the greateſt ſtrife is for Patriarchicall ſeats, and quarrels for primacy, precedency, Churches immunities, Clergy-priviledges, *Peters* patrimony, and revenues of holy Church.

To theſe ends the principall employment of thoſe Biſhops was for ſetting up altars, images, croſſes, unctions, orders of Monkes and Nunnes, conſecrated garments, habits, ſhavings, and an hundreth toyes which tooke up their thoughts, time, and lives: while the primitive ſimplicity of Chriſt and his truth, with Chriſtian faith and religion, ſlipped from betweene their fingers.

Thus Antichriſt came to his hight and turret, and thruſt in on the blind world as an armed man. Now was the woman diſrobed, the Church ſpoiled of her chiefe ornaments and graces wherein ſhe ſhined, and was indeed crowned in her low and afflicted eſtate. Now were the Miniſters who made way unto Antichriſt, lifted up, and intended every thing but conſcionable Miniſtery. Now *Ierome* juſtly complaines that after the Chriſtian Church found Chriſtian Princes, ſhe became in wealth and power greater, but leſſe in vertue and piety.

Opibus et potentia, maior, virtutibus vero ac pietate minor. in vita Malchi.

And this I take to be the moſt violent aſſault, by moſt virulent poiſon caſt out of the mouth of the dragon, eſpecially aymed at in this text: yea the moſt bloody and fierce perſecution, which then began to aſſault the woman, who had brought out the man-child, from under which ſhe is not yet recovered, as we ſhall ſee if God permit.

Doct. Peace hath more baned the Church then perſecution.

The point is this.

Proſperity and peace much more baneth and woundeth

woundeth the Church, then tyranny and perſecution. *Deut.* 32.15. Iſrael when he ſhould have bene upright, waxed fat and ſpurned with his heele, forſooke the God that made him, and regarded not the ſtrong God of his ſalvation. The whole booke of Judges ſheweth, that when Iſrael was at reſt and had the world at will, they forgot the Lord and turned to idols: but when they were under oppreſſion of enemies, into whoſe hands the Lord delivered them for their ſinnes, then they returned and ſought after God diligently. *Hoſ.* 13. 6. as in their paſtures, ſo were they filled, and their heart was exalted, therefore they have forgotten me: whereas the ſame Church, having her way ſtopped with briars, and hedged in with thornie afflictions, reſolves to returne to her firſt husband, for it was then better with her then now, chap. 2.7.

From the teſtimonies come to the induction of moſt famous Churches, overthrowne by proſperity. The firſt Churches of the old Teſtament did thrive better in Ægypt, under that tyranny, then in the milke and hony of Canaan; which by pride, wantonneſſe, and fulneſſe of bread brought her into Babylons captivity. The primitive Churches of the new Teſtament, our text ſhews how they were blacked & tanned with the ſunſhine of peace, plenty, eaſe, wealth, and temporall proſperity: that, as the Moone never ſuffers ecclipſe but in the full, becauſe in the full ſhe is fartheſt diſtant from the Sunne, from whom ſhe receives her brightneſſe; ſo the Church in her fulneſſe is fartheſt from her Sunne, of whom ſhe receives her light, and then ſuffereth moſt ecclipſe.

What need wee goe farre for this proofe? The Church of England comming out of the fire and hot furnace of Q. *Maries* dayes, at the reſtoring of the Goſpell, in the beginning of Q. *Elizabeth* of happy memory,

memory, by whom the booke of the Law was restored, and true worship establiſhed, oh how precious and ſweet was that Manna! how zealous, how forward, how painefull were godly men to gather it, and get knowledge! with what joy of heart, courage, and encouragement did the Saints receive the truth! how reſolute and vehement were they againſt Popery! what a number of miles did they meaſure to a Sermon! how tooke they the kingdome of heaven with violence!

But now in the continuance of our peace, plenty, and proſperity, how do men loath this Manna, onely cloyed with preaching of Gods word! The former age that prized it, is gone, and carried their affections with them. Our peace hath bred up a ſurfetted and graceleſſe generation, that hate the directions of truth, and ſcorne the profeſſion of holineſſe as an hatefull hereſie. Inſtead of frequenting Sermons, and godly exerciſes of praying, reading, conference, and holy communion: now the tavernes, tobacco-ſhops, ale-houſes, play-houſes, whore-houſes are ſtuffed. Knots of drunkards, gameſters, ſwearers, and vile perſons haunt together, and feare no lawes of God nor man. For bibles and godly bookes wee have the divells: yea cards and dice, ſtore of pipes and ſmoake. Inſtead of holy exerciſes and conferences wee have blaſphemous ſwearing, and ſcorning of goodneſſe, riot and ribaldry, ſurfetting and drunkenneſſe, chambering and wantonneſſe, audacious boldneſſe in evill, and ſhaming at nothing but the very ſhow of goodneſſe. Thus as plenty begets ſurfet, ſo our peace hath made the land heart-ſicke, and the diſeaſe is not more generall then deſperate, likely to ſhame all the Phyſitians, all the Miniſters of the land, who know not how to turne their hands to recover and helpe her.

1 Worldly

1 Worldly prosperity is a good mother, but through our folly brings many bad daughters: so ease slayes the foole, *Prov.* 1.32. That Gods blessing should be our bane, is in us, not in it. For our naturall folly is, that having found hony wee eate too much. even to hurt our selves: and this folly raigneth in wicked men, and too much of it is bound up even in the hearts of Gods children, by which they are prone enough to pervert Gods good gifts. God feeds men to the full, and the wicked run to commit adultery, and assemble themselves by companies into harlots houses, *Ier.* 5.7. Thus do wicked men abuse these sweet refreshings, as the drunkard doth drinke to wash away his sense and reason, or as a mad man a sword, which might serve for his safety. Yea even Gods children are too like our children, who having got fruit hardly give it over without a surfet.

Reas. 1. A good mother bringeth bad daughters.

Quest. What are these lewd daughters, bred up by prosperity?

Answ. 1. Forgetfulnesse of God. Worldly prosperity and peace make both Churches and persons forgetfull of God. *Hos.* 13.6. *They were filled, and their hearts were exalted, and they forgat me* *Ier.* 22.21. *I spake unto thee in thy prosperity, but thou saydst thou wouldst not heare: this hath beene thy manner from thy youth.* The Prodigall never remembred his father, while he was in prosperity and riot. This danger the Lord well discerning in his owne people, straightly warneth them, that when they come into the land, and enjoy houses, vineyards, olives, and have eaten and are full, then to beware they forget not the Lord their God, *Deut.* 6.11.

1 Forgetfulnesse of God.

2 Pride against God, and forgetfulnesse of themselves. Let prosperity once winne the heart, it fortifies it against God. Hence hath pride and ambition beene

2 Forgetfulnesse of themselves.

beene the bane of the pureſt Churches: and ſo incident to good men in their peace, as the diſciples themſelves ſhall affect hierarchy and Kingdome, and their own preferment at the right and left hand of Chriſt, in his ſuppoſed temporall kingdome. Now another miſchiefe hangs hereupon; that the tops of theſe mountaines of pride are unfit for the herbes and flowers of grace, to root or grow upon: neither doe the raines of Gods grace ſtand upon theſe hills, but ſlide down into the vallies.

3 Effeminateneſſe.

3 Effeminateneſſe, ſoftneſſe, love of the world, delicacy, feare and flight of the croſſe of Chriſt. For it is exceeding hard to have proſperity and not to love it: it is hard in the increaſe of riches, not to ſet our hearts on them: & moſt eaſily is the heart wonne from the God of heaven to the god of the world. The reaſon is, becauſe we are naturally from earth, and carry a lumpe of earth in our hearts: and quickly fill up all our roumes and ſenſes with it, our eyes, hands, eares, mouths, and all our naturall motion is that way. Againe, minding of earthly things muſt needs make men enemies to the croſſe of CHRIST, as thoſe in *Phil.* 3. 19.

4 Contention.

4 Contention and ſtrife for the holding and enjoying of the preſent fulneſſe and ſecurity, and a ſpeciall reſiſtance of thoſe thac ſticke cloſeſt to the ſimplicity of Chriſt and his Goſpell, or any way touch upon that ſtring. Ambitious *Amazia* will not ſuffer *Amos* to preach. And *Diotrephes* loving his preheminence riſeth up againſt St. *Iohn* and the moſt faithfull Paſtors.

Weeds grow abundantly in rank ſoyle.

By all which wee ſee, that as weeds grow abundantly in ranke ſoyles, and without great care kill the herbes, even ſo many miſchievous plants and weeds riſe up in the fat grounds of proſperity, which ſeldome peepe out of the leane and barren grounds of perſecution and tyranny.

2 As Satan is more frequent and dangerous in these temptations of prosperity, so our selves are most easily foyled in these rather then in the other. 2.

For the first, Satan is more dangerous in these: for as an enemie when he cannot overcome in a pitcht field, gets him to the woods and bushes, and there layes his ambushments, in which he is more dangerous then in open hostility, so Satan when he cannot by violence and open force conquer, by secret and bewitching allurements he gets an easie victory.

For the secód: our selves are more securely drawn and allured by the sweetnesse of prosperity, which, as a bewitching *Delilah*, hath more prevayled by sugred words and craft against many *Sampsons*, then by all the power of the Philistians. If prosperity came out against us with a bloody ensigne, or a flag of defiance, or with a dreadfull sword shaking in open hostility, our feare would be more, and our danger lesse. But it comes as *Ioab*, or *Iudas*; when it kisseth, it killeth: it killeth with kindenesse, and with the sweet poison of a cunning inchanted cup.

Which serves for refutation of Papists, who glorie in outward prosperity, as a note of the true Church: but by this text and our owne experience we see, that their prosperity is like Jaels milke, which hath brought them on a dead sleepe, as Sisera, whence they shall never awake without a mortall wound: and like the dead sea, in which no life or living thing, no grace, no spirit, no spirituall worship is to bee found. *Vse 1.* Judg. 4, 12.

Likewise it reprooves the folly of carnall men, who wilbe acquainted with religion so farre as they may profit themselves and thrive by it. If godlinesse may be gainefull, and wisdome come with inheritance, they are forward and devoute: but if it will not stand with their state, ease, credit, and outward prosperity,

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prosperity, either they forsake it with *Demas*, or with *Demetrius* persecute it. Heaven it selfe hath no content, because golden gaine and hurtfull prosperity powres not from thence.

Vse 2.

2 Note hence how contrary our nature is to Gods: he by his infinite wisdome fetcheth good out of evill for us, but wee out of our folly sucke evill of good. God gives us good gifts as sweet as hony, but we like spiders draw infection and poison from them. Lamentable it is how wee pervert all Gods gracious ends and aymes for our good. There be three chiefe ends, which the Lord aymeth at in raining downe the showres of good blessings and prosperity upon us, but we pervert them.

3 Chiefe ends of prosperity perverted by our selves.

1 He expresseth his bountifulnesse to lead us to repentance, *Rom.* 2, 4. Every benefit should be a meanes, yea Sermon of repentance. But we by hardnesse of heart that cannot repent, abuse them to hinder our selves from repentance, or to multiply that whereof wee must repent. And no marvell if the wicked by their prosperity harden their own hearts, when the godly are in danger by others prosperity to harden themselves, as *David*, *Psal.* 73. 13, 14.

2 The Lord shineth upon us with the sunne of prosperity, that wee might rejoyce in the beames of his love, and serve him with more chearefulnesse and better hearts *Deut.* 28. 47. thou servedst not the Lord with joyfulnesse and a good heart for the abundance of all things. But wee use them as clouds to hide from us the light of the sunne, and hinder our sight from the beholding of his grace, being never lesse mindfull of him then when he is most mindfull of us.

3 The Lord affords outward prosperity to his servants, to bee by them occasioned and incouraged in goodnesse, to quicken them in the way, and to make

by

by them better ſpeed to heavenly habitations: *Luke* 16.9. *Make you friends of unrighteous Mammon, that they may receeive you into heavenly Manſions:* namely, not as cauſes, but witneſſes of our ſalvation: But we make it as a dead ſea, in which lives nothing, or as nailes to faſten our hearts to earth and earthly things; ſo as hardly and heavily are wee lifted up in heavenly meditation or converſation.

All this injoynes us,

3. Rules of direction herein

First, to bewayle the vile corruption of our nature, which is ſo ſtarted away from God, with whom we had once a ſimilitude and conformity.

Secondly, to watch it narrowly, being ſo ſlippery and prone to decline, even where it is moſt incouraged and fenced to the contrary.

Thirdly, to labour to correct it, and bring it backe the way it is gone from God: Keepe it ſtraightly to Gods aymes and ends: For ſhall the Lord even by afflictions, ill in their nature, worke out our good in converſion, ſanctification, and ſalvation, and ſhall wee be ſo contrary to him, as by his benefits ſet forward our owne damnation, as if the Lord intended to kill us with kindneſſe?

Vſe 3. All our watch is little enough in proſperity.

3. If proſperity more bane the Church than adverſity, then muſt wee be more watchfull in proſperity and peace, becauſe then danger is nearer: For compare theſe two a little, and ſee, and ſay whether is more dangerous: For,

Foure inſtances of the dangers of proſperity.

1. Proſperity uſually is a beame in the eye, and ſhuts the eye of underſtanding, and cloſeth the eare from hearing counſell; whereas the rod and perſecution openeth the ſhut eye, and the eare that was ſealed, *Iob* 33.16. For as the Sunne and duſt doe hinder the ſight, whereas a ruffling & ſtirring wind cleareth both the ayre and our eye; ſo the ſunſhine of proſperity fils the eyes of the minde with moates and duſt,

Vexatio dat intellectum.

which suffers us not to discerne spirituall things so clearly, till God by some tempest cleare our sight, according to that, *Vexation sharpeneth the sight:* See *Ier.*31.18,19.

2. Prosperity commonly makes men secure, naked, open to temptation; whereas persecution and tyranny makes them watchfull and armed, and fit to make resistance against sinne and assaults. *David* who could not be ouercome in his battels, but was humble, tender-hearted, chaste and conscionable, compiling holy Psalmes and prayers, full of gracious soliloquies, in his peace and rest was soone conquered, now must hee have *Bathsheba*, slay *Vriah*, in the pride of his heart send out *Ioab* to number his people, to see how hee could stand by his owne strength, and what great evill comes amisse? now hee is off his guard, and out of his strength, and as a City without wals.

Looke upon *Hezekiah* in his sickneſſe, and see him a picture of humility, a patterne of piety, full of confessions, prayers, praises, and divine meditations, *Esa.* 38. But look on him recovered, and you shal see him glorying in his wealth, priding himselfe in his treasures, and confederating with enemies: for as a faire & hot summers day makes a man cast off his cloathes, whereas a cold storme or winde makes him fasten them unto him; even so it is incident to good men in the gleame of peace and rest to walke more loose, and at large; whereas a threatning storme will make them buckle themselves, and get their graces fast unto them

3. Prosperity makes men and Churches wanton, and unruly; as Israel is an untamed heifer, knows not his master, and leapes over all hedges, but adversity is as a thorny hedge, *Hos.* 2. to contain men in bounds, and hold them from excesse; Israel in affliction will returne

returne to her first husband, considering it was then better with her then now. This made *Augustine* truely terme it the Churches unhappy happinesse, and to conclude it a point of great felicity not to be overcome by worldly felicity.

Infelix Ecclesiæ fœlicitas. Magnæ fœlicitatis est a fœlicitate non vinci.

4. How many of our owne experiences may awaken us, and hold us waking, suspicious of prosperity. Who ever saw the tree of grace grow in the fertile land of pleasure? *Sodom* was as *Eden*, the Garden of God; but what were the inhabitants? Who are they that receive the Gospell? not many wise, noble or rich, but poore ones, and weake ones, *1 Cor. 1. 26.* Christs Kingdome is not of this world, his subjects are called out of the world, and at defiance with the world; Nay, his Kingdome is contrary to the kingdoms of the world, they rise by worldly prosperity, wealth, wisedome, power, but Christs by humility, passion, patience.

Who are the poorest among us in good works of mercy, piety, and charity, but those that most abound in wealth & superfluity? *Dives* cannot spare crums: Poore men that receive the Gospell can spare some mites to uphold the Word among them; but many of our great rich men can spare onely disgrace, contempt, and, I doubt, would bee at some cost to get it away. I never knew man who would bee at no cost for the Word, but hee was willing to be at some cost against it. It is true of many great men, as we see true in the Mountaines, which the richer they are in metals and minerals within, the more barren and fruitlesse are they without; Even so men to whom God hath given the greatest meanes, are often most barren of good workes, because he hath not given them grace and will to use them aright.

How hardly shall a rich man be saved?

Who be they that leave Gods house most deso-

late and empty, but they who most curiously build and seale their owne houses? *Hag.* 1.4. Poore men in towne and countrey can come with much travell to this exercise; rich mē many who have time & means to come with ease and pleasure, come not; because who are chosen to the end, are chosen to the meanes. Who bee they that are carryed to Popery and Idolatry from the truth, but great persons for the most part? and why so, but because it is a religion according to the flesh, a naturall religion, a libertine religion, that suites with mens corruptions, set up by carnall policy and power, and therefore carries away such as abound in worldly prosperity? Who exceed most in riot and excesse, but such as abound most in wealth and riches? And wee may generally conclude, Worldly prosperity hath made many worse, few or none better: If adversity hath slaine his thousand, prosperity hath slaine ten thousand.

Vse 4. 4. This affords us some rules and directions for the ordering,

{ First, of our desires.
{ Secondly, of our conditions.

For the first: If God bid us (as he doth) aske what wee would have, and hee will give us our wish, as he did *Salomon*; let us aske (as hee did) wisdome before wealth or any outward prosperity; even that true wisdome with which God addes no sorrows: This is a gift which cannot bee turned to our bane, as all outward gifts may. In the prosperity of saving graces lie no snares, as there doe in all earthly prosperity, yea in all common graces: Christian wisdome teacheth to checke those excessive and covetous desires, which seeke and affect great things in this world, as knowing that pathes washed in butter are slippery; and to say, Give me neither riches nor poverty, but things convenient.

How to order our selves.

For

For the ſecond; the ordering of our eſtates.

1. Of proſperity: If God pleaſe to add wealth to wiſedome, as hee did to *Salomon*, wee muſt bee ſober and abſtinent, and learne to abound as well as to want, for this is an harder leſſon to take out; but not ſo hard as fruitfull. For as ſobriety and abſtinence in the middeſt of large proviſion preſerveth bodily health, and helpes to free us of ſuch diſeaſes as come of fulneſſe; ſo the ſparing uſe of worldly comforts preſerves the health of the ſoule, and keeps ſtrength in grace and vertue, and preſerves from corrupt humours of vice and ſinne, which come of fulneſſe and unwatchfulneſſe.

1. In proſperity be ſober.

Phil. 4. 11.

2. Of adverſity; If the Lord temper our proſperity with a ſound meaſure of affliction, wee muſt on this ground,

2. In adverſity bee thankfull.

1. Be thankfull; for all his workes are,

Gods workes are all,

First, *wiſe*; in wiſedome hee doth them all, unto which wee muſt ſubſcribe, though wee ſee not the reaſon of them: In wiſdome hee appointed the way to *Canaan*, through a dry and barren wildernes, though Iſrael murmured at it: Yea, Chriſt himſelfe, the wiſdome of his Father, came from heaven, and beſt knew the way thither; and to ſhew us the right way, made choiſe rather of an afflicted then proſperous eſtate.

1. Wiſe.

Secondly, *ſeaſonable*; for he doth all in his appointed time, in which every action is beautifull.

2. Seaſonable.

Thirdly, *profitable to his Church*; and therefore hee ſends in afflictions like a cold froſt, to nip in the rankneſſe of our ſoile, and ſo fit us to fruitfulnes; and as a good Phyſitian ſees it profitable to preſcribe a ſpare diet to his ſurfetted Patient, ſo doth the Lord to his ſurfetted Church or ſervants: Therefore let us not in all this ſinne with our mouthes, or charge God fooliſhly.

3. Profitable.

2. Make no more haſte out of afflictions than good ſpeed; Gold is not preſently pulld out of the fire, ſo ſoone as it is caſt in, but muſt ſtay a while till it be purged: It is a ſafer ſtate, though ſowrer; as the three Children were ſafer in the furnace than out of it: Gold hath more cauſe to feare the ruſt, than the fire; and to us proſperity is more dangerous than adverſity.

Verſe 14. *But to the woman were given two wings of a great Eagle, that ſhee might flee into the wilderneſſe into her place, where ſhee is nouriſhed for a time, and times, and halfe a time, from the face of the ſerpent.*

AS the former Verſe expreſſeth the furious *aſſault* of the dragon againſt the woman, ſo this declareth her happy *evaſion* and eſcape, with the *cauſe* of her conſervation, and that was *her flight*, and diſappearing from the ſight of men: For what ſhould the poore woman doe, being not able to withſtand ſo huge and fierce a beaſt and Monſter?

Wee have ſeene how this woman ſtoutly withſtood the bloody perſecutions of the Imperiall Dragons, and never thought of flying; ſhee feared not ſword, fire, Gibbet, nor the moſt exquiſite torments of the fierceſt tyrants, but the more ſhee was perſecuted, the more glorious ſhee was, and ſhined in ſurpaſſing brightneſſe of holy doctrine and life. We have heard what an happy victory and triumph ſhee hath carryed againſt all thoſe bloody and open enemies.

But now the dragon turning himſelfe into another ſhape, and unto another ſtratagem, under the profeſſion of Chriſt furiouſly oppoſing Chriſt; when by the clouding & vailing of the truth of the Goſpel, ſhe ſaw her

her ſelfe ſpoyled of the ſhining *clothing* of the Sun; when ſhee ſaw the Moone, that was under her feet, ſet *above her head*; when now her Paſtors and Biſhops, whom *perſecution* could not conquer, were addicted to *pompe*, wealth, contention, primacy, and greatneſſe; when now ſhe ſaw her ſelfe robbed of *her crowne of twelve ſtarres*, that was upon her head, and thoſe ſtarres were fallen from their Orbe and Firmament; when her Paſtors, forſaking Apoſtolike doctrine, and ſtriving for ſuperſtitions, and to ſtuffe the Church with humane deviſes and traditions, in ſtead of Chriſts moſt ſacred inſtitutiõs; when ſhe ſaw that not *now the bodies of men* were ſlain and wounded, as in former perſecutions, but *their ſoules* and conſciences were everlaſtingly wounded with hereſies, errours, and Apoſtaſie for the truth; now ſhee flies into the wildernes, now ſhe dares not ſhew her face in thoſe particular cõgregations, in wch formerly her beauty & glory was conſpicuous: her caſe now is as of a chaſte ſpouſe, who ſeeing a painted harlot and a bewitching whore taken into her place, and thoſe offices of love, and duties of marriage beſtowed on her, which is the wives right, ſhee is willing to give place, and take her ſelfe to a ſolitary and ſorrowfull life, to be ſo unkindly caſt off; ſo doth the true Church and Spouſe of Chriſt hide her ſelfe from thoſe adulterate doctrines, ſuperſtitions, and Idolatries, which thruſt out Chriſts owne pure Ordinances.

Here are two things:

1. What is this *flight*.
2. What are the *meanes*.

For the flight.

Feure concluſions to underſtand aright what is this *flight*.

1. This flight of the Church is not a ceaſing to bee, but to be ſeene; for Chriſt will have alwayes a true part of his Catholike Church upon earth, that ſhall hold and profeſſe conſtantly the true faith without

change. So as the Church ceaſeth not to bee, when ſhee ceaſeth to bee ſeene, but hath a true being when ſhe is leaſt viſible.

2. This ceaſing to bee ſeene is not in reſpect of particular Chriſtians, but of particular Congregations; the which although they may ceaſe, becauſe by perſecution or hereſie the externall government may faile for a time, the Paſtors may be interrupted, the ſheepe may bee ſcattered, the diſcipline hindered, and the externall exerciſe of religion ſuſpended, and ſincerity of religion exceedingly corrupted, yet there ſhall not ceaſe to bee many godly members diſperſed here and there, who ſhal hold the truth for ſubſtance; and ſo now, though there were no or few aſſemblies, in which God was purely worſhipped, while ſuperſtition, tyranny and Idolatry uſurped all places, yet many beleeving Chriſtians were reſerved to Chriſt in ſecret, although either not knowne, or of no reckoning in the world, but contemned and oppreſſed.

3. This ceaſing to be ſeen in particular Chriſtians is not in reſpect of their perſons, as men, which are as viſible as ever, but in reſpect of the viſible exerciſe of Gods Ordinances, of the Word, Sacraments, Prayer, and outward forme and government, which perſecution had now reſtrained.

4. This inviſibility in reſpect of viſible exerciſes, is not in regard of the Chriſtians themſelves, but of the blinde world; for the perſecuted Chriſtians may have a ſecret knowledge among themſelves, and a ſecret profeſſion and exerciſe of religion, and yet the blinde world take no notice of thē; & yet the Church not deſtroyed, nor ceaſeth to bee, no more than the Sunne ceaſeth to ſhine, though a blinde man cannot ſee it in the day, nor a ſeeing man in the night, and no more than a man ceaſeth to bee a man, becauſe he is hid.

Now

Now from the cauſe of this inviſibility and flight, learne that errour and hereſie is more hatefull to the Church than perſecution and tyranny: Corruption of doctrine, and changing the truth into a lie, more ſtraightneth and ſcattereth the Church than ſword and torments of tyrants: that drives the the Church to her winges, not this; that manifeſts the true Church and members, but this hideth and obſcureth her.

Obſerv. Hereſie is more hateſull to the Church than tyranny.

Let the example of the Church make us wiſe,

Vſe. *Nobis melius viſum eſt, locum mutare, quam fidei veritatem; ædificia ruinaque & manſionis amœnitatem amittere, &c.* Hier. Ripario

1. To feare the dragon more when hee fawneth than when he rageth, more in his Foxes skinne, than in his Lyons skinne; He is more dangerous when he would *teach* Chriſtians to deny the truth, than when he would *force* them: His wiles are more miſchievous than his violence, his Doctors more dangerous than his Captaines.

2. More to feare loſſe of truth, than loſſe of wealth; loſſe of the Goſpell than loſſe of goods or life. This is true godlineſſe which teacheth *Mary* to faſten upon the good part, whatſoever become of the worſe.

3. Hold him that would ſpoyle us of the truth, a greater robber than him that would ſteale our goods, an heretike worſe than a tyrant.

4. Be more carefull to hold the truth, and keepe our part in the Goſpell, than our portion of goods and wealth: The Church to hold the truth, chuſeth a poore, deſolate, ſolitary and ſorrowfull eſtate; and a wiſe Merchant will ſell all to buy the pearle.

But where is this care, or where bee the Children of this mother, who for the truth ſake would follow her into the wilderneſſe, who either care for the preſence of truth, or feare the loſſe and removall of it? Where be the buyers of the truth in this age, when ſo many value it not worth a ſhoo-ſtring? How few

feare

feare the prevailing of Popery for the truth sake, though perhaps for their peace sake, or wealth sake they had rather have things stand at a stay?

Now in the meanes of the womans deliverance are five things in this verse.

1. The meanes themselves, *two great wings of an Eagle.*

2. Whence shee did flie with them, *from the face of the serpent.*

3. Whither, into the *wildernesse*, called *her place.*

4. To what end, *to bee nourished and preserved there.*

5. How long, *for a time, times, and halfe a time.*

In the first are,

1. What these wings are.
2. The number.
3. Whence she had them, *they were given her.*
4. The similitude, *wings of a great Eagle.*

What these wings are.

By *Wings* are meant the speciall meanes of the Churches escape from danger; so called, because they resemble the wings of the birds in a two-fold use.

First, as a bird by his wings flyeth swiftly from the danger, and so saveth his life, even so the Lord by these meanes, foreseene and appointed by himselfe, worketh a swift escape and speedy safety in the present perils of his Church.

Secondly, as the bird hideth her young under her wing, *Mat.* 23. 37. so by and under these meanes the Lord hideth his Church, as under the wings of his Providence, where she lyeth most safe and secure till the danger be over, *Psalme* 91. 8. *Hee shall cover thee under his wings.*

For

For the number, they are two: enough to fly withall: no bird hath or needeth more for her flight. The Church is ſupplyed with as many meanes of her good, as the Lords wiſdome ſeeth her need to require at all times. This number of two hath ſet many wits on worke, to tel us what they be. But they agree not, nor can, ſeeing the meanes of the Churches ſafety are infinite. Some define them to be faith and patience, which lift her from earth to heaven. Some ſay they are the two Teſtaments, the Old and the New, in which the Churches defence lyeth. Some ſay they are the two Tables, containing love of God, and of our neighbour. Some, that the one is the wing of prayer, the other of charity. Some, that the one is the contempt of earth, and the other the aſpiring to heaven. But we need not be ſo acute: and, if wee ſhould ſettle upon any two things, wee ſhould perhaps miſſe the minde and ayme of the holy Spirit of God, as moſt of theſe muſt needs do. The likelyeſt (if we would reſtraine the number, and conceive it definite) were, the providence of God protecting, and his oracles directing the woman in this ſpeedie flight. But the number is definite for indefinite; and two in this place, for the propriety of the ſubject, and metaphore: For, for a bird to have more wings then two, or fewer then two, to fly withall, were harſh and improper. Not that wee are not to conceive more meanes of Gods providence, and the Churches ſafety, then two: for theſe two wings are the ſame with the ſeven pipes ſerving to the lamps, *Zech.* 4. 2. alluding to the pipes of the candleſticke, which were ſeven, of which he ſpeaketh in that place: and as the number of ſeaven aptly agreeth with that alluſion, ſo onely the number of two aptly agreeth with this.

The number of them.

But

Whence she had them.

But whence had the Woman these things? They were given her. The text implyeth two things.

First, That the Church had no wings of her owne: all her safety and defence is layd out of herselfe: as a weake woman can make small shift for herselfe against such an army of dragons.

Secondly, Though it be not sayd, who gave her the wings, yet it is implyed they were given of God: for he is the father of lights, from whom commeth every good gift: and, he that prepared her the place, *vers.* 6. prepared her wings to flye to it: &, with him onely is counsell and strength; he onely can afford meanes of escape and evasion; he stretcheth out his strong and oculate providence, as two wings, the feathers of which are the truth and faith of his promise, sealed and delivered by the hand of his Two Witnesses; and thus he saveth her.

Lastly, for the similitude: wings of a great Eagle. So many phrases in this booke, so many mysteries. Here is an allusion to *Exod.* 19. 4. you have seene how I have caryed you on Eagles wings, and brought you unto me. By those Eagles wings some understand *Moses* & *Aaron*, their leaders: but they themselves also were carryed upon these wings. By them is meant the powerful meanes of opening a way in the sea, rayning Manna from heaven, breaking a rocke for water, covering them with a cloud by day and night, &c.

Wings of a great Eagle note 4. things.

In this text these wings of a great eagle note to us 4. things:

1 As the eagle out of her love to her young ones fluttereth and steareth them out of the neast to a safer place, when she feares danger: so the Lord for the love of his Church, in danger urgeth her out of her neast and rest, and leads her into a safer place, in the

the wilderneſſe ; Chriſt out of *Iudea*, Iſrael out of Egypt.

2 As the eagle having gotten her young ones forth, when they begin to fly, ſupports them with her wings, leſt they ſhould fall, *Deut.*32.11. ſo the Lord ſupports his Church in her flight from falling, carefully ſeeing to her that ſhe take no hurt. Pſal.37.24.

3 As an eagle, eſpecially a great eagle, hath ſtrong wings, agill, and able to carry her in a ſtrong flight, to flye farre from danger : ſo the Lord in the needs of his Church provides ſome great and powerfull meanes , and by them as by ſtrong wings ſets his Church beyond al the reach of hurt and danger, Thus *Nebucad-nezzar* a great man is called a great eagle with great and long wings, and full of feathers, fit to accompliſh GODS word againſt *Zedekiah*, *Ezeck.*17.2.

4 As the eagle flyeth high aloft in the aire, and beyond all ſight of men, by the length and ſtrength of her wing : ſo the Lord drawes his Church neare unto him, from out of the ſight of men, and neare Heaven, and the nearer him the further from danger.

Obſerv. 1. God who could ſave the woman by his word, without wings, doth not ordinarily ſave her but by wings. For Gods providence excludes not, but includes meanes of ſafety. *Moſes* muſt be ſaved from the waters to be a Deliverer, but he muſt be put into a basket, pitcht and prepared for him. They in the ſhip (*Act.*27.) muſt be ſaved from drowning, but they muſt abide in the ſhip, and then ſome on plankes, ſome on boards and pieces of the ſhip came ſafe to land. *Exod.* 15. 25. God could have ſweetned the bitter waters with a word: but *Moſes* muſt caſt in a piece of wood to ſweeten them. He could have divided the ſea, and dryed the way by his

God ordinarily ſaveth his Church by wings and meanes.

his ſtrong word, but doth it by a ſtrong Eaſt winde.

Which teacheth us not to neglect the meanes appointed by God for our good: for God who tyeth not himſelfe to wings, tyeth the woman to uſe them when he pleaſeth to afford them. *Hezekiah* muſt be healed by a lumpe of dry figs. Nature teacheth, that he that would reape, muſt ſow; he muſt eate, that muſt live; and he muſt fight that would have victory. So grace teacheth, that he that would reape one harveſt in glory, muſt ſow the ſeed of grace in the ſeedtime: and he that would live eternally, muſt feed on Chriſt by hearing, reading, beleeving, and obeying his word: and he that would be crowned, muſt ſtrive lawfully.

The Church hath wings and meanes ſufficient to avoyd danger. 3. reaſ.

Obſerv. 2. The Woman having no wings of her owne, hath wings given her of God: which teacheth, that the Church and members of it ſhall have wings ſufficient to avoyd all hurtfull danger in due ſeaſon. For

1 Our text ſaith God will afford two, ſufficient for eſcape, and, wings of an eagle, to fly ſwiftly and make a ſpeedy eſcape, and, wings of a great eagle, to fly ſtrongly, and aloft, and far from danger.

2 Gods preſence is not an idle preſence with his people, but he is preſent to ſave; *Ier.* 30. 11. *I am with thee, to ſave thee.*

3 The Arke was a type of the Church, and that was all and alwaies covered with wings of Cherubins; ſignifying the divine protection alwaies watching and covering the Church, and ſpreading his wings over the faithfull, to repell any harme, further then he will turne any evill to his owne glory and his Churches good. For wee muſt know, that all promiſes run with exception of the croſſe: and God in his wiſdome doth not alwayes give to every member of the Church wings to fly from externall

tyranny

tyranny and perſecution, but dealeth as a good huſbandman with his corne, ſome he ſends to mill to grind, but ſome he reſerves for ſeed; ſo the Lord appoints ſome of his ſervants (as *Ignatius*) to the mill; I am, ſaith he, the Lords wheat, and now I muſt be ground with the teeth of Lions, to become good bread; but others are reſerved for ſucceſſion and growth. So as the Church and her members ſhall not want wings for ſafety, if God ſee it not better or fitter for them to be throughly tryed for his glory and their ſalvation: and then, if they be not ſaved from the danger, they are ſaved in it, and by it.

4 Grounds of cõfort hence.

Uſe. 1. It ſerves for the conſolation of Gods people in the midſt of ſo many dangerous difficulties.

1 The dragon may create the woman trouble, ſo as ſhe ſhall want no moleſtation for a time: but he cannot hinder her from wings, to make an eſcape: ſeeing God hath undertaken ſhe ſhall not want ſeaſonable deliverance.

2 If wee want wings of our owne, or our wings want ſtrength, the Lord lookes on our weakneſſe, and, as an eagle, puts under his wing to ſuſtaine us. Thinke on this in ſickeneſſe, weakeneſſe, wants, &c.

3 Theſe wings of God cannot be clipped, ſhortned, weakened, or broken off: which is a ſure ſtay in all the affronts againſt the Church by Antichriſtian forces, who, if they could get the Church from under theſe wings of God, would ſoone effect their exploits: but as ſoone muſt Chriſt fayle, as his Church: his death, and paſſion and all ſhould then be in vaine.

Gods deliverance implyed to be

4 Theſe wings greatly comfort the Church in danger, by implying the quality or properties of Gods deliverance: as,

1 Speedy.

1 It is ſpeedy, as having long and large wings: what

what speed was made in Israels deliverance out of Ægypt, when they came out all in one day, and all Ægypt in one day sunke and was drowned?

2 Unresistable.

2 It is unresistable: these eagles wings carry the Church through all hazards, and enemies, beyond all reach of danger or dart; as if the eagle had her young above the clouds and sight of men. Thus the Lord caryed Israel through the wilderneſſe beyond all hazards and enemies on all sides, as if no enemie had seene them. Thus the Lord caryed the Arke through a world of waters, waves, windes, rockes, mountaines, as if there had beene no danger at all.

3 Cõfortable.

3 It is most comfortable: for besides the safety that the wing of the hen affordeth from injurie of weather and the birds of prey, how doth the wing cherish and refresh and strengthen the birds under it, keeping them warme from cold and chillineſſe? the same comforts do the Lords wings of protection afford to his children.

Use. 2. This serves for instruction.

1 Acknowledge that all the wings which the Woman hath for her preservation are from the Lord, and a free gift of his mercy. *Psal.*3.*ult. Salvation is the Lords: and beſides him is no Saviour.* He is not only the Sonne in the peace of the Church, but the sheild in her trouble, *Psal.*84. If then we have meanes of good, ascribe them and the glory of them to God; not to our owne industry, policy, forecast, or endeavours. Neither have Saints, Angells, Prophets, Apostles, Virgins, Martyrs, any wings for us to hide us under. But this point we prosecuted at large in the beginning of the tenth verse.

In all dangers to fly under the shadow of these wings. 4. reas.

2 In all our dangers to fly under the shadow of these wings: as *David* prayed, *Psal.*17.8. *Hide me under the shadow of thy wings:* For

1. First, Here is a strong and sure hold for safety: the name

name of the Lord is a ſtrong tower, the righteous run to it & are ſaved: no power can ſcale it, no ſtratagem can win it, Prov. 18.10.

Secondly, other creatures being purſued fly to their dennes and neaſts in earth, but the Churches hiding place is in heaven. *Pſal.* 32.7. 2.

Thirdly, God therefore acquaints his children with dangers, to chaſe them under his wing: for as the henne ſometimes calls the chickes, but they come not, but if a kite or hawke be above them, then they run under her; even ſo never do the Saints more deſirouſly runne under theſe wings, then when they are moſt frighted by wicked men. *Iacob*, afraid of *Eſau*, runs under them. *David*, purſued by *Saul*, runnes apace under them, and compoſeth that Pſalme, *Ne perdas. Pſal.* 57.2. *In the ſhadow of thy wings will I truſt, till theſe ſtormes be overpaſt.* 3.

Fourthly, God therefore gives us experience of the comfort of theſe wings, that wee ſhould run under them, and do as the chicks, who finding the comfort and cheriſhing of the wings, ſtill run under them. *Pſal.* 36.8. *Oh how great is thy goodneſſe! therefore the ſonnes of men truſt in the ſhadow of thy wings:* and *Pſal.* 61.5. *Becauſe thou haſt beene my refuge, I will ſeeke protection under thy wings.* Have wee in the Church and Land had ſuch experienced ſafety under the wing of God, againſt the Spaniards in 88. in the gunpouder treaſon, in the ſafe and happy returne of our Prince, in all which wee were given as loſt? let us ſtill run under the ſame wings. 4.

3 Though wee ſee not wings preſently, to eſcape danger and trouble, yet let us depend upon the Lord who in due time will ſupply them. *Abraham* had them not till the third day, nor ſaw them till he was in the Mount, even in his deepeſt triall, and then the Lord gave him wings of deliverance. Iſrael ſaw

no wings till he was in the bottome of the Sea, and in the deeps, and then the Lord afforded these two wings of a great Eagle for their deliverance. Seest thou no meanes as yet? wayte still: perhaps thou art not yet deepe enough: but in the deepest sorrows wings shalbe supplyed. *Ionas* sees none in the deepe till the third day, nor our Lord himselfe the true *Ionas*.

Be sure that thy wings be given thee of God.

4 Be sure that all the wings and meanes of safety bee given thee of God, that they be lawfull, warrantable, and good: be sure they be allowed and ordained of God: for he gives no other. Be able to say as *Abraham* to his sonne, My sonne, God will provide a sacrifice. If we want wings, Satan would have us make stones bread. *Esau* wanting wings will make himselfe a paire, by selling the birthright for present maintenance. *Saul* wants wings of escape, and provides them from the witch of Endor, and from her takes advice and helpe. Nay *Peter* in the sight of Christ, if he want wings to fly out of danger, will make him two wings to save himselfe by, by denying and forswearing his Master. *Gehezi* will get wings by lying and deceiving: and so do many Tradesmen: But these wings are not given of God, but of the devill.

Against all such unjust and impious meanes wee must hold the resolution of those godly men; if the Lord should forsake us, wee will not do this; I will not seeke to the devill, nor to the witch; I will never owne the wings and meanes which come by lying, swearing, deceiving, Sabbath-breaking; I will use the wings of faith and confidence, of prayer and patience, the wings of piety and holinesse, and these weake wings of mine shall leane upon the strong wing of God, til his appointed time and deliverance come.

5 Learne,

5 Learne, when it is lawfull to fly in perſecution; namely, when God hath given wings to fly withall: but the woman muſt not fly before ſhe have wings. When thou haſt wings, thou mayeſt uſe them.

Then we may fly perſecutiō when we have wings from God.

Queſt. How ſhall wee get wings to fly from danger?

4 Rules to obtaine them.

Anſw. 1. Become Eagles, and you ſhall have Eagles wings: ſo Chriſt calleth the godly, *Luk.* 17.37 Eagles. 1.

Firſt, To fly aloft, and lift up our neaſts, even in the rocke: converſe and dwell in heaven, and there hide our ſelves. Job. 39. 30.

Secondly, To be of ſharpe and ſtrong ſight, to ſee our meat afarre off, to fetch the promiſes from farre and feed on them as preſent, to behold Gods face in Chriſt, cleared as the ſunne in his ſtrength, by the Eagle-eye of our Faith:

Thirdly, Not to be wearie of flying, or faint in wayting, but renew our ſtrength as the Eagle, *Pſal.* 103. and goe and grow from ſtrength to ſtrength:

Fourthly, Where the body is, thither to reſort, *Luk.* 17. 37. follow after Chriſt, and frequent the places and meanes where he is preached, fly after him by holy thoughts and deſires, aſcending to heaven where he is.

2 To get wings to fly danger, be ſure of a commandement and warrant, as *Ioſeph* for the ſafety of Chriſt, his wife, and himſelfe, *Mat.* 2. and as *Elias*, fly for thy life into the wilderneſſe, when thou art ſent. Firſt, heare that voice, Get out of her my people; and that, *Eſa.* 26. 20. Get thee into the chamber, my people, till the ſtorme be over. 2.

3 Fly to God by earneſt prayer. He that wanteth wings to fly to God, wanteth wings to fly danger. Firſt get the wings of a Dove to fly to GOD, 3.

and then ſhalt thou get the wings of an Eagle, *Pſal.*55.6.

4 Fly from ſin by the wings of repentance and godly ſorrow. Thus *Iohn Baptiſt* commanded the Jewes to fly from judgment to come, *Mat.*3.7,8. This is the way to fly preſent wrath: elſe thy flight will be to little purpoſe: flying frō a Lyon thou meeteſt with a Beare, and it is like the flight of *Amaziah*, 2 *King.*14,19. who fled, but death met him in his flight.

From the preſence of the dragon.]

This is the ſecond generall in the verſe.

Queſt. How can the woman fly from him, whoſe throne is in al places, being the god of the world, and himſelfe every where compaſſing the whole earth? And if ſhe fly any where among wicked men, it is but to fly from the divel to the devill, her ſtate is not bettered. Beſides, is ſhe ſo ſwift to fly, that the divell cannot overtake her?

The flight from the dragon is in reſpect of ſtate not of place.

Anſw. This flight from the dragon is not in reſpect of place and bodily motion, but in reſpect of ſtate and condition: ſo as here wee muſt not underſtand a change of place, but a change of condition and ornaments.

2 It is not an abſolute avoyding of the dragons preſence: for both he and his army ever compaſſe the Saints; but it is reſpective, namely, from his deadly power in perſecuting; as when the power of tyrants is ſo reſtained, that they cannot reach and overtake the Saints, to murther and deſtroy them, as formerly in the dayes of heathen Emperors.

3 The woman could never fly from Satans temptation or moleſtation, but by this flight might & did avoyd the ſerpents face, that is, open perſecution and tyranny, as *Paul* was ſaved from the mouth of the Lion *Nero*. 2 *Tim.*4.17.

The

The ſenſe then is, that the Church was now more ſafe from open perſecution and oppreſſion than before, called here the *face of the dragon*; as they that fled out of Jeruſalem, (*Act.*8. 1.) fled not from the temptation of the devill, but from the reach of the high Prieſts.

Object. But you ſay that the Text and this flight is to bee underſtood of the times of Antichriſt; and was there ever more horrible ſpoyle and tyrannie againſt the Saints and faithfull Chriſtians than all that time? was ever the dragons face more furious than in Antichriſtian religion, which never met with any godly man of any degree, whom they ſpared?

Anſw. Antichriſtianiſme being contrary to Chriſtianity, muſt bee moſt cruell and fierce, as that is moſt meeke and peaceable; ſo was it ever an Apollyon, and deſtroyer of Gods Saints; but,

First, not in open profeſſion of hoſtility againſt Chriſt, as the Imperiall dragons; the Antichriſtian dragon is as fierce, but he hides his face, and under a colourable pretext and profeſſion of Chriſt, deſtroies Chriſt and Chriſtian profeſſion; Antichriſt comes not like a Turk, with a flag of defiance againſt Chriſt, but like an Herodian, pretending his worſhip, intendeth his murther.

Secondly, for the time of the blackneſſe of Popery, though they perſecuted to death all the Profeſſors of the true religion, whom God had ſet out in the ſeverall ages to witneſſe his truth, and to confirme the reſt of the Saints, yet the Lord hid moſt of the Saints from their rage and fury; the intentions of Antichriſtian enemies were bloody and tyrannous, but the Lord by preſerving his Church, cauſed them to faile in execution, becauſe hee kept them from the face and knowledge of the dragon, and ſaved them from the mouth of the Lyon; experience hereof was

manifest in Queene *Maries* dayes, in the Massacre of 1572. and Gunpowder treason.

Into the wildernesse.

The third generall in this verse.

Hither doth the woman flie; and it is called *her place*, appointed her by God for her safety. Of this wildernesse wee have spoken at large, Verse 6. and will now onely note this lesson; that the woman, *The true Church is not alwayes glorious, but alwayes safe.*

Observ. Church not alwayes seen. *Ecclesia aliquando in uno Abelo, in uno Enocho, in uno Noacho, in uno Abrahamo. Aug.*

She is not alwayes glorious and externally conspicuous to the world: For sometime she is hid in the *wildernesse*, in an afflicted and sorrowfull condition; Was not the Church hid and obscure, when as cleare an eye as *Elias* could not see it, yet were 7000. reserved? was shee not hid and inglorious in Christs time, in a few obscure persons, *Ioseph*, *Mary*, *Simeon*, a few shepheards, fishers, women, Publicanes, and other meane & despised persons, persecuted, excómunicated by the Priests, Scribes, Pharises and Elders of the people? Was not the Church obscure under the heathen Emperours: when the Pastors were slaine, the Churches spoiled, the Scriptures of God burned, no Christian suffered to live? no sooner was any knowne, but accused; no sooner accused, but condemned and executed.

Delituit in cavernis, non eminuit in primarijs sedibus. Cont. Auxent.

In the ages next to them, the whole world wondred to see it selfe so suddenly become an Arrian, and that there were in the world scarce five Catholike Bishops, who durst shew themselves in that age; Where was now the glory of the Church? *Hilary* a Bishop in France, living in those times, about the yeare 370. tels us where then we might finde the Church: If any would finde the Church, (saith hee) it must not bee in houses, Temples, Cities, but in prisons,

ſons, Mountaines, Dennes, Deſarts and Caves of the earth.

But ſhee is alwayes ſafe: for,

But alwayes ſafe, foure Reaſons.

1 Firſt, if ſhee cannot be ſafe in the City, ſhee ſhall bee ſafe in the wilderneſſe: God provideth a ſafe place for her.

2 Secondly, the purpoſe of God for the ſafety of the Church cannot bee altered or abrogated by all the enterpriſes of the enemies; for his counſell muſt ſtand; and therefore let *Pharaoh* ſlay all the infants beſide, *Moſes* muſt bee preſerved alive by his owne daughter, in his owne boſome, to be a Deliverer, the onely thing hee would prevent: Let *Herod* ſlay all the infants under two yeares old, hee ſhall miſſe of him whom he ſeekes.

3 Thirdly, Gods high account of his Church makes her alwayes ſafe, as the ſignet on his hand, as the Apple of his eye: the Church is as the Lords wheat (ſaith *Auguſtine*) and ſhall be kept in the Lords Granary: If Ægypt bee not a ſafe place for *Moſes*, he appoints him Midian to flie into: If Iudea bee not ſafe for the childe, he ſhall bee ſafe by a flight into Ægypt (a wilderneſſe in compariſon) till the appointed time. *Athanaſius*, who dyed in the yeare 390. ſpeaking of thoſe that were hid from the perſecutions of thoſe times, ſaid, The childe was preſerved whom *Herod* ſought to deſtroy.

Servatus eſt puerulus ille, quem Herodes interficere volebat. Orat. 1. contra Arian.

4 Fourthly, Gods wiſdome makes it healthfull for the Church ſometime to bee hid, that ſhee may alwayes bee ſafe; for elſe the whole world would fall upon her all at once, and utterly deſtroy her.

Vſe.

Which ſerves to remove the brag of the Papiſts concerning their Church, and their brand and ſcandalous imputation againſt ours.

For their Church they prove it the true Church, becauſe they have had a perpetuall externall ſplen-

dor, and a continuall glorious visibility, and a true noted and famous succession of Pastors and Professors since Christs Ascension till this day. To which I answer two things.

The Popish Chuch hath no true succession of doctrine nor persons.

1. It is false, that the Romish Church hath held a true succession, either in doctrine or persons; for two Reasons,

First, because there is no part of Popery, wherein it dissenteth from the Reformed Churches, which is neare the age of Christ and his Apostles, but came in by patches and pieces many hundred yeares after, and some points very lately, till the whole Antichristian Chaos, and confused body was made up: I might instance in their Latine Service, Transubstantiation, Communion in one kinde, worshipping of Images, prohibition of Ministers marriage, and the patching together of the severall shredds of the Masse, with a number of other new devises, cõfessed by themselves to stand onely by the Churches constitution, and not by authority of the Scripture.

Secondly, as that argues their doctrine not successive from the Apostles, so they have no true personall succession from them: For there was not a Papist in the world for the space of sixe hundred yeares after Christ, nor any Father, Councell or learned man in all those ages, who held the same points of Popery as now these doe: This hath Bishop *Iewell* unanswerably discovered in 27. points, and Master *Perkins* in thirty nine, in his learned Probleme against *Iodocus Coccius*.

2. Another thing I answer to their bragg, is, that if it were true as they say of such perpetuall glory and visibility, then could they not more strongly conclude themselves a false Church, seeing the true Church of Christ must flie into the wildernesse many hundred yeares from the fury of Antichrist; unlesse

leſſe they can make it appeare, that a perpetuall glorious externall ſplendor, a perpetuall viſible head, and the moſt domineering Monarchy in all the world comporteth with the abject, deſolate and retyred eſtate of the wilderneſſe, a place full of annoyance, wants, obſcurity and ſolitarineſſe.

Neither can ſuch a viſible perpetuall ſucceſſiõ ſtand with ſo many ſchiſmes in the Papacy: 30. averred by *Onuphrius*, 26. confeſſed by *Bellarmine*.

For their brand and challenge of our Church, that wee cannot derive the pedigree of our religion beyond *Luther*, nor ſhew where it was, nor the names and perſons of any that profeſſed it: To this I anſwer, 1. with *Tertullian*, *Quod antiquiſſimum, veriſſimum*; That which is indeed ancienteſt, is of all other the trueſt; and wee hold our religion from the ancient Patriarkes, Prophets, and Apoſtles, therefore it is the true religion, and hath a true ſucceſſion in doctrine, and conſequently of perſons (ſuppoſe wee could not name them) becauſe it is the religion and faith of the woman in the wilderneſſe, which ſometimes Antichriſtian tyranny ſuffred her not openly to profeſſe: ſhe flyeth into the wilderneſſe, according to Gods Word, to hold and preſerve it to all ſucceeding ages.

Object. But if you have ſo true a ſucceſſion, why doe not you name them.

The late miſerable ſhift of Romaniſts.

Anſw. This miſerable ſhift of the Jeſuites apparently argues the deſperateneſſe of their cauſe, and is like a Crayfiſh, which hath more picking than meat; a very tricke and triviall inconſequence, to call us from the cauſe whereof they are weary, unto perſons; as if wee had no ſounder arguments for the truth of GOD, and verity of our religion, then from mens teſtimony and ſucceſſion: We know, that if we receive the teſtimony of men, the teſtimony of God is greater; and profeſſe as the Samaritans to the woman, We beleeve not our religion for any mans word, or any womans, or becauſe any hee-

hee-Pope or shee-Pope saith it is so, or contrary, but because wee have heard Christ himselfe speaking in the Scriptures. Wee take our religion as wee take gold, not onely or chiefly by the sound, but by the touchstone and ballance; and we have learned in our Creed, to beleeve the Catholike Church, though wee see it not.

And because contraries make one another more perspicuous, I would aske them, whether wee may not beleeve that the Towre of *Babel* was built, unlesse wee could name all the persons that brought Brick or Lime to it, all the Masons, all the labourers, and workmen that were upon it; or whether wee may not beleeve, that a tree is growne, unlesse wee know the person, the name, the particular time and houres of the planting, sprowting, and growing of it: Doubtlesse, if wee did not know when, and by what degrees, or by what persons and workmen their Romish Babel is built and reared, yet wee see and must beleeve that it is built. And suppose wee did not know (which in most essentiall differences wee doe) the persons, nor the very period of the time when every branch of the tree of Antichristian heresie did begin to sprout and bud out; yet our eyes see, and we must beleeve, that the tree is deepe rooted, large spred, and growne tall and thicke: And were it not most absurd, that matter of divine truth must not be beleeved, unlesse wee can name all men that ever spake or beleeved it?

But to hold them to short and manifest reason, I conclude in this forme; Whatsoever Church hath a true succession of doctrine from Christ and his Apostles, hath also a true and perpetuall succession of persons, whether that succession bee visible and nominable, or no: But wee have true succession of doctrine from Christ and his Apostles, as by the Scripture

ture wee are ready to cleare in all points; and therefore wee have true ſucceſſion of perſons, whether wee can name them or not: By which reaſon wee bring them backe to the matter and cauſe, whence they are willing to ſlide, by bringing us unto perſons.

2. I anſwer: If wee were not ſo able, as by Gods grace we are, to anſwer them calling for names, this were not to bee laid to the charge of our religion, but of theirs; ſeeing the craft and tyrannie of their Antichriſtian Synagogue hath made our ſearch more laborious: For they have chaſed the Church into the wilderneſſe, and forced her to hide her ſelfe out of ſight, and then aske us for all thoſe names that fled into the wilderneſſe, and lived, and dyed there many hundred yeares ſince: They burne the perſons and records, and then call us to account to ſhew them their murders: They oppreſſed their perſons as heretikes, and ſuppreſſed their workes as hereticall, and uſed all cruelty and craft to extinguiſh their names and memories for ever, and now ſhameleſly they call upon us to put life into all thoſe aſhes, whoſe blood their cruell hands have ſpilt upon the face of the whole earth: And whereas the names which they call for, are to bee had out of hiſtory, themſelves by falſification of all Antiquity and ſtory, and by ſhameleſſe purging of all bookes from all truth which might make againſt them, have made this taske more difficult, and themſelves not more inſolent than fraudulent.

3. I anſwer; that there was never any age ſince Chriſt, wherein our religion (in what it is ſubſtantially contrary to Popery) was not taught and profeſſed, & muſt needs bee more ancient than the now Roman faith, yea, the only true Catholike faith, from which theirs is a Catholike Apoſtaſie.

This

This assertion they have proved abundantly:

1. By Doctor *White* in his Way to the Church, *Digress.* 52. where hee hath cleared, that from the yeare 600. (before which there was no substantiall or fundamentall innovation received into the Church, though some corruptions were creeping in before) till the present age, there was no halfe age wherein hee nameth not sundry the Teachers and Professors of our religion, and resisters of the Papacie while it was in the shell. Mee thinkes the Jesuites should answer something to those names, before they call for more.

2. The same is further cleared by one of themselves; whose witnesse is the stronger, because it was the testimony of an enemy and Inquisitor, as is judiciously noted by that learned and worthy Bishop, Doctor *Vsher*, in his booke *de statu Ecclesiæ, cap. 6. pag.* 151.

There were (saith *Reinerius* the Inquisitor) many sects of heretikes in times past, but none ever were more pernicious to the Church of God, than that of the Waldenses, or poore men of *Lions*, for three causes.

1. Because of the continuance of it; for some say it was from *Sylvesters* time, and some say it was from the Apostles themselves.

2. Because it was more generall, for there is almost no land, wherein it doth not spread and creepe.

3. Because all other, by some foule blasphemy against God, make men abhorre them, but this hath a great shew of piety; for they live justly before men, and beleeve all well concerning God, and all the Articles which are contained in the Creed; onely they blaspheme and hate the Roman Church, and the multitude is easily drawne to beleeve them.

This

This is the teſtimony of a Popiſh Inquiſitor; Whence I inferre thus:

If theſe men held the whole body of religion now maintained in the Reformed Churches, and the ſame poſitions againſt the Roman religion, which wee doe,(as is undeniable by their Confeſſions, Catechiſmes, and Commentaries upon the grounds of religion; manifeſt,as elſewhere, ſo eſpecially in that late and worthy booke intituled, *Luthers fore-runners*, or *The hiſtory of Waldenſes*, ſtrangely reſerved by God for theſe times; the ſame alſo is apparent in the Articles objected againſt them by the Inquiſitors, ſet downe by Papiſts themſelves, and for which theſe godly Martyrs loſt their lives by hundreds and thouſands)

If they were ſo ancient as from the Apoſtles, or *Sylveſter.*(a circumſtance not to bee contemned;) If they were of ſuch juſt life and ſound beliefe, as the enemy reports them to bee; If they were ſo many in number, and ſo diſperſed into all Countries, and ſo aſſiſted, as none durſt ſtop them, for the multitude of their favorites: If *Reinerius* himſelfe ſay true, that himſelfe being often in the Inquiſition, and preſent at their examination, found forty Churches in his walke infected with that ſect; and in one Pariſh of *Cammach* were ten open ſchooles of them; If at one time were obſerved eight hundred thouſand perſons that made profeſſion of the faith of the Waldenſes. *Fox.211.* *Morell. memorials pag.54.* out of the ſtory of Waldenſ. pag.11.

I would now aske a Jeſuite, whether his fellow hath not named him perſons enough in all ages, of ſuch as ever ſince Chriſt held and maintained, and ſealed with their blood our faith and religion; And whether any credit is henceforth to bee given to his fellowes, who ſay that our religion was never heard of in the world till *Luther*, and was but ſixe yeares

yeares old when King *Edward* the sixt dyed; but every thing is nourished by that, whereof it is bred; and their religion being a compact of lies, must bee upheld by lying whereof it is framed.

4. I answer: There was never any age since Christ, in which the Popes Headship, the maine pillar of Popery, hath not beene resisted as hereticall, and contrary to Orthodoxe religion: The Jesuites have names enough in that learned booke of Doctor *Crakenthorpe*, entitled, Of the Popes temporall Monachy; who, as if hee had intended to prevent the Papists unreasonable demaund of names, hath cleared by many names in every Century since Christ, that the Popes temporall authority was resisted, and by whom, and that the sandy foundation of it, namely, the pretended donation of *Constantine*, is but a fiction, and a trick of a false finger, by which Popery hath beene, through outfacing, supported a long time. I need hold no Candle to this Torch, onely I wish the Jesuites to answer those names, before they call for more, or else they must goe shorter by the head.

5. There was never any age since Christ in which the Pope was not detected and proclaimed to bee Antichrist; before his appearing, *implicitè*, and after it, *explicitè* and expresly. This I have ready to prove by names in al ages since Christ, in way of cõfutation of a Jesuites booke sent to mee to review, who impudently affirmeth, that *Luther* was the first that called the Pope absolutely Antichrist.

Monarchomac. pag. 23.

Vse 2.

1. The Church is ever safe as the Arke on a world of waters, Christ is the Pilot.

2. None can take her out of his hands, *John* 10. he is stronger than all.

3. He knowes who are his, and where, and how to deliver them.

4. *Quod*

4 *Quod inimici in perniciem machinantur, deus convertit in adjutorium*: feare not the tumults of Princes nor Antichriſtian forces, ſo long as Chriſt is in the ſhip it ſhall not miscarry. *Aug. Epiſt. 105. ad Sixtum.*

To be nouriſhed.]

The fourth generall in this verſe, is, the end why the woman fled into the wilderneſſe: and that is, both to be preſerved ſafe and provided for there.

And this place is an alluſion to the ancient ſtory of the former Jewiſh Church, whom, when ſhe cannot be ſafe in Ægypt, God brings into the wilderneſſe, where not having any proviſiõ by ordinary meanes, he doth extraordinarily feed her by Manna from heaven for the ſpace of forty yeares. And thus he dealeth now with the Church of the Gentiles under the Antichriſtian tyranny, heavier then that of Ægypt: When the woman can finde no ſafety or peace amongſt men, in the publike profeſſion and exerciſe of Chriſtian Religion, the Lord retyres her into ſecret places which afford her private exerciſes of religion, and in this hidden deſert, and afflicted eſtate provides ſecret meanes of her feeding and ſafety.

Doct. The Church ſhalbe provided for in hardeſt times.

The Church of God and every member in the moſt hard times and deſert condition ſhalbe aſſuredly fed and provided for. Of all places the wilderneſſe was moſt unlikely to afford food and proviſion, where was neither ſowing nor reaping, planting nor watering: the earth affords them neither fruit nor corne for forty yeares: and now the Lord affords them for one yearely a dayly harveſt, not of corne but of bread, not from earth but from heaven: he ſpreads for them a large table in the wilderneſſe, and feeds them with dainty food and quailes at his pleaſure. So *Elias* flying from *Iezabel* was ſent by God into

into the wilderneſſe, where he might ſeeme more miſerable, as expoſed to famine, a more dreadfull death then the ſword: But he fled to be fed there, and the ravens ſhalbe his ſtewards and Caterers, before he ſhall ſterve in the wilderneſſe.

Reaſ. 1. 1 The truth of Gods promiſe cannot faile. *Pſal.* 37. 3. *Truſt in the Lord, and thou ſhalt be fed aſſuredly:* and verſ. 19. *the upright men in dayes of famine ſhall have enough. Pſal.* 84. 11. *He withholdeth no good thing from them that walke uprightly.* He ſhould deny his truth, his faith, himſelfe, if he ſhould not feed and provide for his: and therefore, if all fields ſhould faile: and the whole earth grow barren, G O D cannot fayle but feed thoſe that truſt in him.

2 2 Gods power confirmes it: who is not tyed to ordinary meanes, nor limited to places, nor hath bound up our life in the fruits of the earth; but man lives by every word of God; not only ordinary, but extraordinary: ſo as if men will not, or cannot feed *Elias*, ravens can and ſhall. And all that he can doe with meanes, he can without them.

3 3 His love is to his owne as unchangable, as his power is infinite. He may alter their place and ſtate, but not his love. He may change their condition, but not his owne affection. And if the love of the creature be ſo bountifull and communicative, how can there be any lacke in his love, which is a full ſea and fountaine, and all affection in the creature to his is ſcarce as the drop of a bucket?

4 4 His neare relation to his Church cauſeth it. Every man provides for his owne family; elſe he is worſe then an Infidell. 1 *Tim.* 5. 8. Wee belong to Gods houſhod and family: and if an evill father can and will give good things to his children, much more our heavenly father. He will bleſſe and feed

his

his inheritance, *Psal.* 28.9. And if there be no Master but will maintaine his servant in his own work, much more will our Lord and Master in heaven.

5 His infinite wise providence, who mingleth his chastisements with mercy, and crusheth not his Church out of measure, nor tramples her under his feet, when he suffers men to trample on her, It is enough to bring her into the wilderneſſe, and that not to starve her, but to provide for her. He leads her thither, but leaves her not there: but as a father, affords her meat and cloth, and at last provides her an inheritance. 5

Object. But Gods people are often in want, hunger, thirst: as, *Lazarus*, *Paul*, the Apostles, and Christ himselfe.

Answ. God who would not allow beggers from dore to dore (which is against all order, and rules of charity) hath ordeined there should be poore alwaies with us, to be examples of their patience, and objects of our charity. And many of these the deare servants of God may know great want and scarcity: so did the Church. *Heb.* 11.37. Because corporall benefits are not alwayes, nor to all the godly allowed in any great measure, but then only when Gods glory and their owne salvation call for them. But, what they are scanted in temporall things, they are supplyed in spirituall, which they alwaies certainly injoy. And when they are most scanted, they are not forsaken, but have enough to bring them home, and are denyed only of those things which might proove burdens.

Now this serves to comfort the Saints in want, and to cherish our faith. For *Use* 1. 4 Grounds of comfort.

First, what the Lord will do he can do, and wil do all for our good.

Secondly, his providence is waking when wee

sleepe. Manna shall fall in the night, when Israel sleepeth. God watcheth to feed his Church, when she sleepes. He watcheth for *Mordecai*, when he sleeps: for the babe and his Mother in the night when they sleepe.

Thirdly, his absolute soveraignty and power may make the wildernesse our portion for a time: he may pitch us here or there, in a faire place or in a foule, in a moyst or in a dry: and wee must be willingly disposed by him, whose wisdome over-reacheth ours.

Fourthly, when all meanes are turned against us, he is most able and willing to succour us. *Ioseph* and *Mary* shall have gold and precious things brought them a farre off, when they thinke not of it.

Let us therefore labour to see our want of faith, our greatest want: and if we know not what to do, let our eyes be toward him. And if our thoughts be inquisitive as *Isaac*, how shall I do for this or that? or where is the ram? say to thy soule as *Abraham*, My soule, God will provide. Now stirre up thy faith, which leaneth not on meanes, or things seene, but on the naked word. *Abraham* leaned only on Gods truth and power, when al was contrary, *Rom.*4.20.

Vse 2. 2 This may provoke and encourage every one in the study and practise of piety, which hath so sure a reward and patron. And though wee may not serve God for temporalls, as hypocrites can do, yet wee must honour him who hath undertaken the care, not of our inheritance only hereafter, but of our present maintenance: and love him unfainedly, who makes good unto us even the promises of this life, made unto godlinesse, aswell as of that to come. And though this may seeme a smaller mercy, because it is so common to the worst, yet it is not common to enjoy

1 Tim.4.8.

tempo-

temporalls in the promiſe, which makes them ſweeter then ordinary, even the love-tokens of a father, and not the wages of an hireling.

Vſe 3.

3 This may aſſure the Church and members, that in the hardeſt times of ſtraightneſſe and perſecution they ſhalbe ſpiritually fed (which is here chiefly aymed at.)

The Church in hardeſt times ſhall be fed.

For all the adverſary power of Antichriſt, or dragons, cannot hinder God from providing and preſerving to the Church faithfull Paſtors, ſecretly and conſcionably to feed the woman in the wilderneſſe, in ſeaſon and out of ſeaſon. And as none can ſend Paſtors but he, ſo none can hinder the Paſtors whom he ſendeth to diſpenſe his allowance: whom he furniſheth, raiſeth, and protecteth till his worke bee done, and the Churches need ſupplyed. The ſtarres are in his hand: who then can hinder them? But if they could intercept his meſſengers, they cannot hinder himſelfe, who can and will by himſelfe feed the woman, if all means elſe ſhould faile: as *Eze.* 34.14. *I will feed them myſelfe.* And if himſelfe feed not, all Miniſteriall labour is but loſt.

Rev. 1. 16.

Queſt. How doth the Lord himſelfe feed the Church?

God by himſelfe feedeth his Church three wayes,

Anſw. 1. By the word of his grace: He leadeth his ſheepe into the greene paſtures of his wholſome word. By writing his word in their hearts, and carrying his law into their ſecret parts. He onely who hath his chaire in heaven, can teach the heart. And who can hinder his ſtrong arme and mighty power, or the might and power of his word which is omnipotent as himſelfe? or who can ſtand in his way to hinder his acceſſe into a beleeving ſoule?

1

2 As he did with his ancient people, ſo ſtill he feeds the Church with bread from heaven, by the gracious gift of his Sonne, whoſe fleſh is meat indeed

2

and whose blood is drinke indeed: even that onely true Manna, and bread from heaven. He is the gift of God, *Ioh.*4. if thou knewest the gift of God. This is that shepheard mentioned, *Ezek.*34.23. *I will set up a shepheard, and he shal feed them, even my servant David.* And, if CHRIST will come in and feed in and with a beleeving soule, who shall hinder him?

Rev.3.20.

3. 3 He will feed her by his Spirit of grace, who is greater in her thē the spirit that ruleth in the world: His office is, to open the heart, to worke faith, to bring in holy light and illumination, and light of consolation, to bring things into remembrance, to uphold by his mighty power to perseverance and salvation, against all the adversarie powers of it. 1 *Pet.*1.5.

Use 4. The Woman must be fed in the wildernes. 3. reas. 4 See hence, what a bootlesse thing it is for enemies to strive and struggle against the word and truth of GOD. The woman must be fed even in the wilderneſſe.

1. First, Where God hath any called, or to call, his word shalbe taught, either openly or secretly.

2. Secondly, Christ compares the course of the Gospell to the course of the lightning, which flyes swiftly and suddenly from one side of heaven to another, and cannot be stopped: for the Gospell passeth, and is protected with divine power.

3 Thirdly, how impossible was it for all the tyranny and policy of the devill and flesh, to hinder the power of the Gospell in the most tyrannicall times of heathen Emperors? How miraculously and fully was the Church fed in that wilderneſſe? But in this wilderneſſe mentioned, a wonder it was, that so many ages of Antichrist, the enemies having as many eyes as *Argus*, and as vigilant to destroy and root out the memory and mention of sound Professors, and wanting

wanting no will nor humane power, yet could not prevaile but that the darkeſt and moſt violent ages of Popery yeild us witneſſes of the truth; in whom wee ſee, that the Woman in the wilderneſſe muſt be fed.

In our fathers dayes it was a wonder, that thoſe hot and fiery dayes of Queene *Mary* waſted not all that ſincerely ſtood with Chriſt againſt Antichriſt and his breadden god. And when they threw down all the meanes of knowledge and Inſtruction, how admirable was it, that ſo many poore ſoules did ſteale up ſo much knowledge and reſolution, as to be invincible in maintaining and ſuffering for the truth? Who ſees not, that the woman in the wilderneſſe muſt be fed and provided for?

This makes the enemies at their wits ends: they cannot worke wiſely enough to deſtroy her: but as camomile, the more it is preſſed, the more it ſpreadeth and riſeth up. This makes the Church impregnable. No hold in earth ſo ſtrong but may be wonne, if not by ſword, yet by famine: onely this fort cannot be famiſhed. All the inquiſitions in the world cannot intercept her food. Antichriſtian forces may beſiege her, but cannot take her, &c. This ſets them in a rage: they give her bread of affliction to eate, and teares to drinke, ſhe thrives with it: they give her aſhes, and mould up her bread with them, and give her blood to drinke, ſhe is in better plight with that then Kings children with dainties. Thus God confoundeth them, and convinceth them that they even fight againſt God, who makes the blood of Martyrs the ſeed of the Church, He makes poiſon feed her: for ſhe muſt be fed.

A time, times, and halfe a time.

In these words is the fift generall in this verse, namely, the time how long the Woman was fed.

The Lord, when for the sinnes of the Church he was urged to bring some severe rod and correction, that he might expresse his remembrance of mercy in judgment, and shew that in love and measure he meant to chasten, used to foretell the very time of deliverance, before the misery was inflicted. Thus the expiration of that great oppression of Israell in Ægypt was foretold about 350. yeares before it began, that they must be strangers 400. yeares. *Num.* 14. 34. Israel must walke and wander in the wildernesse forty years according to the forty dayes of searching the land. The Babylonish captivity was for continuance of seventy yeares long before signified, and then to determine and expire. The bondage of the Jews under Syrian tyrants was precisely foretold to last sixty and two weekes.

So in the New Testament, the sorest oppression that ever befell the Church, namely by Antichrist, is in these words before hand described for continuance and determination. For, that the persecution of Antichrist, and the time of it, is here noted, is the consent of Interpreters. For the text denyes it selfe to be meant of the Turkes treading the holy City Jerusalem underfoot: because the two Prophets must helpe her: Now what can two Prophets do against Turkish tyranny? It is not Prophecy can represse them, but sword and power, with which he comes armed openly against Christ, and not by under-hand seduction and lyes, which must be resisted and conquered by Prophecy.

But where and when the period for beginning and

and ending of this time is very obſcure, and perhaps as yet unknowne to man; the Spirit of God being more willing to lead us in the ſearch, then in the knowledge of the *ſeaſons put in his owne power. Act.* 1.7.

I have collected what my moſt diligent ſearch of this high myſterie can attaine, into theſe Propoſitions.

1 *Propoſ.* That this time, times, and halfe of time, is the ſame duration with the two and forty months, *chap.* 11. 2. in which the holy City, that is, the Church (reſembled by Jeruſalem) ſhalbe troden underfoot, namely, by Antichriſt, ſitting in the Temple of God, by ſubtilty and tyranny, boaſting himſelfe to be the head and univerſall Monarch of the Church. And, the ſame number with three yeares and an halfe of Antichriſts reigne, propheſied by *Daniell, chap.* 7.25. Which being yeares of yeares come to the ſame reckoning. And, the ſame number with the 1260 dayes, which wee have expounded, *verſ.* 6. which being to be meant of myſticall and Propheticall dayes, wee have juſt ſo many yeares of Antichriſts tyranny.

2. *Propoſ.* In this time the Spirit of God alludeth to the perſecution of *Antiochus*, a type of Antichriſt, whoſe tyrannie as it continued a time, times, and part of time, that is, three yeares and ten dayes, *Dan.* 7.25. (underſtanding civill and naturall yeares;) ſo ſhall the tyranny of Antichriſt laſt (of Propheticall yeares) a time, times, and halfe a time, that is, three yeares and about an halfe: For the Apoſtle *Iohn* not eaſily departed from the Septuagint, for the great honour it was then in: And 1260. want eighteen dayes of three yeares and an halfe; becauſe for the Elects ſake thoſe dayes muſt bee ſhortned. Beſides, ſome learned obſerve, theſe Propheticall yeares muſt not

bee meant of *Lunar* or *Iulian* yeares, but Ægyptian, in every month of which are onely thirty dayes; and so reckon, becauſe the Church was now in ſpirituall Ægypt.

Not to be literally meant of 3. yeares and an halfe, as Papiſts dreame, 3 reaſ.

3. *Propoſ.* This terme cannot bee meant of three naturall yeares and an halfe, as Papiſts in generall aſſigne the comming of Antichriſt but to three yeares and an halfe, and after his deſtruction Chriſt muſt come at the end of 45. dayes: For,

1. Antichriſt is come already many hundred yeares ſince; for, did the myſtery of iniquity in *Pauls* time prepare the way for the ſonne of perdition to enter, and is there after ſixteene hundred yeares no more preparation at all then before? Beſides, did only the Roman Empire with-hold in the Apoſtles time, which many hundred yeares ſince is diſſolved, and tranſlated to Germany, and is hee not already come, he that hindred being ſo long ſince taken out of the way?

2. If it were literally meant, all men in Antichriſts time might exactly know the day of Judgement; contrary to our Saviour, *Of that day and houre knowes no man, no not the Angels.* Beſide that, Chriſt foretold of the dayes before his ſecond comming, that it ſhould be a ſecure, merry time, and age of eating, drinking, making merry, and marriages, and not of ſuch troubles, battels and perſecutions as they agree to be in the dayes of Antichriſt.

3. The litterall time of three yeares and an halfe, is not halfe proportionall to the great workes which they ſay Antichriſt muſt doe: Hee muſt (ſay they) ſit in the Temple of Jeruſalem, perhaps hee muſt build it up in three dayes, which *Salomon*, having all things prepared and ready, was finiſhing ſeven yeares, and *Zerubbabel* was repairing 46. yeares: This onely worke will eate a great hole in his time

aſſigned;

assigned; if wee can conceive it might be finished in the whole. Hee must call and perswade all dispersed Jewes through the world, to gather themselves to him, as to their Messiah: this they may thinke may be done in a moment, but wee thinke three yeares and an halfe too little for it. He must build up Rome, burnt by the ten Kings, and sit there as Monarch, the Bishop of Rome, and all his being expulsed: What? will the Pope, and Cardinals, and Princes be so faint-hearted, as to leave the cause, the City and holy Seat so soone as he lifts up his finger? me thinkes it would call for three yeares and an halfe to doe this busines. He must slay three Kings of Ægypt, *Lybia* & *Æthiopia*; he must conquer seven Kings more; hee must destroy all Churches in the world; he must by force of armes expell the great Turke out of *Syria*, the great Persian out of the East, great *Cham* out of the North, great *Prester John* out of the South. This stripling of three yeares and a halfe must conquer all the world, which no man can post over in farre more time: And what a dead sleepe shall all the Monarchs, Kings, and Emperours of the earth be in the meane time, who could scarce in that time, if they were never so willing, resigne their States to him? Many mo great acts must Antichrist doe in this stinted time, perhaps in a moment; and undoe (if we beleeve the fable) what the whole power of earth hath beene setling many thousand yeares.

These and the like absurdities make the learned Papists give up this Legend. *Alcasar* in his vestigation, *pag.* 567. saith, To take these numbers of dayes, yeares, & months, as they sound, *nequaquam stilo aenigmatico quadrat*, agrees not with this mysticall writing of S. *Iohn*: *Ribera* another Jesuite rejects *Bellarmines* opinion of 45. dayes after Antichrist for the end of the world: *Hentonius* a Papist, against the dreame

dreame of three yeares and an halfe, in his Preface to his translation of *Aretus*, saith plainly, It is impossible that Antichrist, in so short a time of three common yeares and an halfe, should obtaine so many Kingdomes and Provinces.

Let us then looke to these deceivers, who would hold us off from beholding the Antichrist of Rome, and are willing wee should seeke his rise many yeares after his ruine.

4. *Propos.* It is easier to define, where it begins not, then where it doth begin: And this rejecteth many opinions and conjectures concerning the beginning of this terme: As,

First, that conjecture of Sabbaticall yeares, or yeares of Sabbaths, beginning at *Iohn* Baptists death, and was the whole time of the three hundreth yeares persecution, till *Constantine* the Great, which was just 294. yeares; Master *Fox* his conceit. And the conjecture of Sabbaticall yeares of a latter persecution, beginning in the yeare 1360. when the Turkes power was inlarged, and the holy City trodden under foot; which lasting 294. yeares (for so many the yeares of weekes amount to) they had beene ended about 73. yeares since, which they are not, and the Turkish power stands in the Easterne part stronger than ever, and the woman not eased of it.

Another conjecture of *Iunius* and the *Magdeburgenses*, is, that it began at Christs passion; against which, are expresse words, *Rev.* 1. 1. and 4. 1. *I will shew thee what shall bee hereafter.*

Againe, then had this time beene expired in *Boniface* 8. who began his raigne in the yeare of Christ 1294. from which number take thirty foure yeares of Christs life, and there remaine 1260. But this time is not expired; nor the treading of the holy City ended not in *Boniface*, but is still trodden downe, and

Antichrist

Antichriſt ſits ſtill in the Temple of God, neither is the woman yet got out of the wilderneſſe.

Neither doth this time begin preſently after the revelation of it: for there muſt come betweene, the womans dwelling in heaven, the cloathing of her with the Sunne, the Crowne of twelve Starres, the treading of the Moone under foot, the aſſault of the dragon, the birth of the manchilde, the foyling of the dragon, and after all theſe the flight, (as wee have heard) and all theſe are not done on a ſudden, but require many hundred yeares for their effecting.

5. *Propoſ.* If it cannot bee knowne certainly unto us *à priori*, who have not ſeene the accompliſhment and concluſion of this Prophecie; yet it ſhall bee knowne to the Church *à poſteriori*, as other parts of this divine Revelation are by the events and performance.

Some godly men have conjectured *à priori*, and ſet downe their opinions; which how farre they carry truth, time will diſcover. I will onely alleadge three late Writers, and leave their opinions to your conſideration.

1. Of *Pareus*, who on *Revel.* 11 2. ſaith, if it were lawful for him to conjecture, hee would ſay this terme might begin in the yeare 606. when *Boniface* 3. gate up into the chaire of peſtilence; and then it muſt end in *anno* 1866. but that of this terme (ſaith he) God will cut off ſome for the Elects ſake.

Tempus hoc divino quidem conſilio definitum eſt Eccleſiæ exilio; humano vero calculo quantum ad terminos impervestigabile.

2. Of *Moulin* a French Writer, in the booke intituled, The accompliſhment of the Prophecies, dedicated to his Majeſty, who begins the time in the yeare when the Pope laid the foundation of his temporall Empire, *anno* 755. to which number if ye add theſe 1260. yeares of this Hierarchicall Kingdome and Empire, it muſt laſt to the yeare 2015. of Chriſt, according to which reckoning it hath 391. yeares yet

yet to come; but that (saith hee) of this time some may be shortned for the Elects sake.

Dies vel annus certe statui non potest in quem erunt exequiæ, tamen ex alijs scripturis perspicuum esse arbitror non differendas ad longissimum ultra sexaginta annos. in cap. 19.4.

3. Of learned *Brightman*, who supposeth it to begin about the yeare of Christ 426. and to expire in the full account about the yeare 1686. & yet these daies, as neare as they be, for the Elects sake may be shortned: For on Chap. 19.4. he tels *Rome*, when shee kept a Jubilee 50 yeares ago, that within a Jubilee of 50 yeares from thence shee should keepe a Jubilee, not so much for her owne joy as the joy of all Gods people over her, who shall rejoyce in her utter destruction, and therefore shee had more need intend her funerals than Jubilees. How true this is he knows who inspires his speciall servants: Onely wee see greater likelihood of it every day than other: The Lord hath said it, wee must waite and pray him to hasten his owne worke for the joy and deliverance of the Church.

6. *Propos.* In all these difficulties and differences among the most learned, scarce one consenting with another in the period of entrance, I add the last conclusion, that the safest opinion of the most modest and learned is, that a number finite is put for an indefinite; and that this number is indefinite, not that it is not certaine and defined to God, but that it abides undefined as yet, and uncertaine to us for the terme of beginning and expiration. This is the judgement of the modest and learned Bishop Abbot in the 108. page of his demonstration against Antichrist. It is the judgement of Bishop *Cowper*: In this opinion rests that learned *Pareus*, because he saith hee findes not a better, nor safer. To these agreeth *Tossanus*, and other the soundest of our Writers: And in this the safest and soundest I also will rest.

Now to sundry Observations which wee have noted concerning the time, on Verse 6. wee will briefly add these following. 1. No

1. No ſorrowes or afflictions can ſteale upon the Church, but all are knowne, foreſeene and determined by God. Here the woman chaſed into the wilderneſſe, is knowne of her Lord; the place provided by him, and ſhee in it provided for all the time: Her ſtate is hidden to the world, retyred in her ſelfe, but not hidden unto God, but by him ſhe is hidden in the chambers of his Providence during all this tyrannie and raigne of Antichriſt. In all our ſorrowes and reſtraynts conſider, they are foreſeene of God, and we are not unſeene in them. Let us with *Hagar* in the wilderneſſe ſay, *Thou God ſeeſt mee: Have I alſo looked after him that ſeeth me?*

Vſe.

Gen. 16. 13.

2. God hath meaſured all the afflictions of the Church; that although tyrants may diſturbe and hinder pure religion by force and violence, yet is it but for an appointed time: *Antiochus* may interrupt Jewiſh religion, and bring in Swines fleſh into the Temple, but it is but for three yeares and ten dayes, a time, times, and piece of time. Antichriſt that great Apollyon may make havocke and tread under foot the holy city, but it is but for 42. moneths, a time, times, and halfe a time, even three Prophetically yeares and an halfe. *Iezabel* waſts the Church, and cauſeth the Prophets to hide themſelves in Caves, and flie for their lives, but it was but three yeares and an halfe in the letter. The Jews may bury Chriſt in the grave, & rol a ſtone upon him, and ſeale, & watch the ſepulcher, but they can keep him down only three dayes.

All afflictions of the Church meaſured by God.

Know that what affliction ſoever thy ſelfe, or any member, or the whole Church ſuſtaineth, it is not endleſſe: neither ſhall the whole nor parts ſuffer one houre more then Gods wiſdome hath aſſigned. The proudeſt waves cannot paſſe thoſe bounds and bankes, which Gods power hath ſet them.

3 All the ſorrowes of the Saints are by Gods divine power overruled, to their good and ſafety; to preſerve them from ſome preſent danger, ſpirituall or temporall, and to chaſe them under Gods hiding place, as *David*, *Pſalm.* 32.7. Truly may the woman ſay, *Periiſſem niſi periiſſem*, I had not beene ſafe if perill had not driven mee into the wilderneſſe: And did not the Lord ſee his Church ſafeſt in the wilderneſſe, he would not ſuffer her hid there the greateſt part of the time of the New Teſtament: He over-ruleth death it ſelf to be the greateſt of al deliverances.

4. In all the ſufferings and oppreſſions of the woman, this comfort abideth by the godly, that ſhee is not left of God, nor deſtitute of his preſence, nor of his Providence for ſupply, nor without a promiſe of deliverance, nor without faith of the accompliſhment, nor without a joyfull aſſurance that the time of this oppreſſion is not farre from expiration.

Verſe 15. *And the ſerpent caſt out of his mouth water as a flood, after the woman; that he might cauſe her to be carried away of the flood.*

THE woman chaſed out of ſight, being now in the wilderneſſe, in a cloſe and ſecret diſperſion in corners: But this contents not the dragon, that ſhee is out of ſight, becauſe ſhe yet is and hath a beeing; he is ſtill unquiet, becauſe ſhe is not brought to utter havock and confuſion; he would afford her no roome in the world, and therefore out of his implacable fury he turnes him to another device, utterly to extirpate and root all the letters and characters of her honourable name, and carry her quite away off the earth, as with a mighty flood and current.

Where are three things:

1. What are theſe floods of filthy waters, which this huge Monſter caſteth after the woman.

2. The

2. The ſpring whence they riſe and flow, *out of his mouth.*

3. The iſſue and ſcope of them, that ſhe might be carryed away of the flood.

For the firſt.

By floods of water are meant in Scripture extreme perils, and deepe dangers and trials, whether inflicted by God, or men, or Satan.

Sometimes they are inflicted by God, *Pſalm.*42.7. *All thy floods and waves are gone over me:* Sometimes by men, ſtirring up raging tumults againſt the Church; when mighty enemies, Princes and people, riſe in their power, fury, and unreſiſtableneſſe like a flood; *Eſa.*59.19. *The enemy ſhall come like a flood.* Sometimes by the dragon himſelfe, as here the ſerpent caſts out a flood after the woman.

Queſt. Why are theſe great tryals compared to floods of waters?

Why great tryals are compared to floods of waters: Five Reaſons. For their, 1. Danger. 2. Abundance.

Anſ. 1. For the *danger*, threatning deſtruction to the Church, as the floods of water doe drowning.

2. For *abundance*; As many waters gather together into one to make a ſwift ſtreame or flood, ſo many enemies of all peoples and Countries, even all the wicked of the world, gather their forces and combine their wrath together, againſt Chriſt and his Church, to make a great and violēt flood, and head to deſtroy her; *Rev.*17.1. Antichriſt is the great whore that ſits on many waters; and theſe waters are the multitudes, nations and tongues, all gathered under one head againſt Chriſt, Verſe 15.

3. For their *depth*; theſe floods ſeeme as impaſſable as the deepe ſea, ſo as the godly are ready to ſinke, and can finde no footing: *Pſal.*69.2. *I am come into the deepe waters.* The Iſrael of God is often even in the bottome of the ſea: *Ionas* was in the deepe waves and weedes: And the Church hath often

3. Depth.

waters

waters of affliction wrung out of a full cup, that is, a large portion of troubles, *Psal.*73.10.

4 Instance.

4. For the instance & inceſſant reſtleſneſſe of them; for as the waves ſucceed one another, and thruſt on one another, ſo doe grievous afflictions; one deepe cals another, *Psalme* 42.7. and the end of one tryall is but the beginning of another.

5 Swelling.

5. For the pride, fierceneſſe, ſwelling and ruſhing of many waters; for the fierceneſſe and pride of enemies is compared to the ſwelling of waters, *Psalm.* 124.5. then had the ſwelling waters gone over our ſoule.

For the ſecond.

The ſpring or fountaine whence theſe floods flow, is the *dragons mouth*: The waters muſt needs bee filthy, which iſſue from ſo foule a fountaine: And ſhewes us more diſtinctly, what the waters bee: For there is a twofold flood of perſecutions, caſt by the dragon after the woman.

The former was that bulke of perſecutions, with which the dragon had infinite wayes vexed the Church in her infancy & cradle, and even in her riper age, ſuch as warre, exile, fire, ſword, and divers torments: But all theſe darts and keene weapons hee threw out of his hands, by which hee forced her into the wilderneſſe: But now the woman is eſcaped his hands, and is out of his reach: Which ſome not well obſerving, expound this flood of actuall perſecution by ſword and torments; which ſtands not well with her hidden eſtate: But the phraſe more properly aimeth at a flood caſt out of the ſerpents mouth, and not out of his hands, which the woman in the wilderneſſe hardly eſcapes: Whereby I meane in generall, whatſoever poyſonfull thing is by Antichriſt and his Champions (who are the dragons mouth) vented and ſpread abroad, for the utter waſting

sting of the true Church and Christian profession, if it were possible: More specially I take it, the Spirit of God here aymeth at three things.

I. The flood of heresies and poysonfull errors, the bitter waters of false doctrines against the foundation, and all those troubled waters of Antichristian superstitions and traditions to drowne and oppresse the woman for ever: For as the pure doctrine of the Gospell, comming out of the mouth of Jesus Christ, is that *aqua Cœlestis*, or *aqua vitæ*, by which the woman is quickned and revived to eternall life; So that heretical and poysoned doctrine, comming out of the mouth of Antichrist, is a bitter and curled flood of water, to drowne the woman, if it were possible.

1. Floods of heresies.

For as wee doe not exclude those most deadly heresies (the vomit of the dragon) after *Constantine*, the Arrian heresie, the Pelagian, Nestorian, Eutychian, which vexed the Church almost three hundred yeares; so doe we especially meane here those Monsters of opinions, blasphemies, and damnable doctrines against the whole Gospell, vented and cast out of the mouth of Antichrist in all the ages of Antichrist till this day; so directly bent to carry away the woman, as none must buy and sell, no nor breathe and live, that will not receive and worship the Image and marke of the beast, *Rev.* 13.15,17.

For example.

Against the Scriptures Antichrist casteth out of his mouth, that they are a dead letter, a Nose of waxe, a breeder of heresies, of no more authority than *Esops* fables without the Churches authority; this was godly spoken by *Hermanus*, saith *Hosius*. A Popish Doctor reasoning with M. *Tindal*, boldly said, Wee might better want Gods law than the Popes: It was objected by Doctor *Benet*, Chancellor of the Bishop of *London*, that the heretikes did

Against the Scriptures.

De authorit. Scrip l. 3. cl. & Mon. p. g. 1076.

read certaine Chapters of the Evangelists in English, which containe in them divers erroneous and damnable opinions, and conclusions of heresie.

The like blasphemies he vomits out against Christ: as

Against Christ.

1 That he is not αὐτόθεος God of himselfe, *Rhemist.* on *Ioh.* 10.3. *Who, though he be the Son of the Father, yet is he God of himselfe, Ioh.* 5.26. as the Father hath life in himselfe, so also hath the Sonne. The word therfore is another person from the Father, but not another thing.

2 That Christ did penance by fasting, solitarinesse, and conversing with beasts, *Rhemist.* on *Mark* 1. *sect.* 6. An horrible blasphemie, making Christ a sinner: for, no sinner need no repentance.

3 That Christs death is neither the efficient cause, nor formall cause of our justification: *Bellarm.* in sundry places: but wee are formally made just by a justice inherent in our selves, *Conc. Trid sess.* 6. *can.* 10 *Rhem* on *Rom.* 2. *sect.* 4. A blasphemous heresie, contrary to *Phil.* 3.9. *not having mine owne righteousnesse.*

Accedente gratia dei vere possumus aliquo modo ex proprijs et ad æqualitatem, ac per hoc iustè et ex condigno satisfacere. Bellar.

4 That by grace we may truly make satisfaction in some sort *ex proprijs*, of our owne, *et ad æqualitatem*, to a full equality, *et per hoc justè et ex condigno satisfacere, Bellarm. de pœnit. l.* 4. *c.* 7. A most horrible blasphemie, that a man by his own proper workes can satisfie God fully, according to the exact rule of justice: contrary to *Iob.* 3.9. *None can answer God one for a thousand.* Neither can he blinde us as he doth himselfe, by saying, *accedente gratia Dei*, for Gods grace and satisfactory works are ἀσύστατα, can never stand together, *Rom.* 11.6. *if of grace, not of workes.*

5 That

5 That a Prieſt may properly forgive ſinnes : as *Tecellius* the Popes pardoner openly proclaymes, in Churches and elſewhere, that although a man had layne by our Lady , the Mother of Chriſt, and begotten her with child, yet he was able by the Popes power to pardon the fact. This horrible blaſphemy was the ground of *Luthers* revolt from Popery. *Sleidan. l. 13.*

6 That a man having true faith in Chriſt may be damned, *Bellarm. de baptiſ. l. 1. c. 14* Againſt the Apoſtle in *Eph. 2. 10. Wee are ſaved by faith,* and *Rom. 5. 1. by faith wee have peace with God,* and our Saviours promiſe that the gates of hel ſhall not prevaile againſt it.

To theſe ſixe I could adde ſixe hundred more , to make this flood of Antichriſtian hereſies ſwell: but I content my ſelf with a taſte.

I I. A flood of ſlaunders, and gulfe of reproaches and helliſh deviſes, imputing to the Woman and true profeſſion of religion moſt ſcandalous opinions, and hainous enterpriſes, and all to keepe the Woman under water, to get the ſecular ſword drawne againſt her, and to make the Princes jealous, fierce, and ſevere againſt her, as the greateſt enemie of their eſtates and royalties.

Inſtances of the former : Doth not Antichriſt out of his mouth ſend out moſt falſe and ſlaunderous lies? as, that our doctrine teacheth,

1 That the Church hath fayled from off the earth many hundered yeares, till *Luther*.

2 That wee condemne all Councells, Fathers, Antiquity , and will onely be tyed and tryed by Scripture ; whereas wee refuſe not to bee judged by men , judging according to Scripture, and allow the Churches approbation , and conſent of Antiquity : onely holding it abſurd,

surd, that the authority of Scripture should depend upon the approbation of the Church; which is the question. And this were to make the shine of the sunne dependant on the light of a candle.

3 That wee teach God the author of sin, even of that trecherous sinne of *Iudas*: *Rhem*: on *Act.* 2. sect. 9. Whereas wee only teach as Scripture doth, that Christ was delivered up according to the determinate counsell of God: and that God hardneth evill men, not as an author of evill, but as a righteous judge; and not by bare permission, but by actuall with-holding his grace, and giving them over to the divell to be hardned, as a just judgement.

4 That wee are enemies to all good workes, and hold only faith necessarie; nay that we condemne good workes, as sinfull, pharisaicall, hypocriticall, *Rhem.* on *Rom.* 2. *sect.* 3. whereas wee teach, that to justification before God faith is only necessarie, but such a faith as worketh by love; and that good workes are inseparable fruits of faith, signes of justification, and a way in which Christians must walke to salvation.

And many more imputations there are, not needfull to be all rehearsed.

For the latter. Have not the Papists in all ages prooved themselves to be the very mouth of the dragon, breathing out nothing but their owne poysonfull inventions, against our religiō, and sincere Preachers and Professors of the same? Have they not published to all the world (and do) that no sort of men are such enemies to Princes and governement, none such disturbers of a setled State and common peace, no sect so bad, none so unworthy of common favour, none such enemies to Laws, orders, Kingdomes? Have they not licked

up

up the ſpettle of the father of lies, and infinitely ſhamed themſelves with lyes and ſlaunders, as blacke as the waters of Styx, the river of hell? as that

Luther learned his Divinity of the devill, was borne of the devill, and dyed of drunkenneſſe. That *Calvin* was eaten up of wormes, and dyed blaſpheming, and invocating devills: whoſe life and death was ſo holy and happy, as the dragon muſt open a wide and impudent mouth to ſtaine the ſame. That *Beza* dyed reconciled to the Pope, and curſed the day he ever knew Proteſtant doctrine: which *Beza* himſelfe lived to confute. That Mr. *Bucer* denyed at his death, that Chriſt was come: the whole country, and D. *Redman* preaching at his funerall, knowing the contrary: and as true as that Mr. *Perkins* dyed in deſpaire, of whoſe happy life and death my ſelfe was an eye-witneſſe; as true as that thoſe whom they called Puritanes had blowne up the Parliament houſe.

III. Another part of this flood is the cruell and bloody Edicts, the cruell Conſtitutions, and inhumane Reſcripts which they furiouſly breath out, with ſuch violence and rage as a ſtrong current and flood which hath broken out of the bankes: Such as are their Trent-curſes for every ſlight difference in opinion from them: Such as are their Spaniſh barbarous Inquiſitions, which are as the ſharp teeth in the mouth of the dragon: Such as their Romiſh Bulls and curſed excommunications, their degradations, &c. Such as are their ſix Articles, their horrible execrations, and abrenunciations, and all of that kinde, to deſtroy, root out, and for ever to drowne the very name and memory of the woman, and ſound Chriſtian Religion.

3 A flood of cruell edicts.

For the third. The end of the dragon in ſending out this water, was, to drowne and carry away the woman.

Firſt, The end of all the dragons furie is the deſtruction of the Church: nothing will ſerve him but drowning: his malice ſtints not it ſelfe in any miſchiefe or hurt he can bring upon her.

Secondly, His wrath once caryed her out of Paradice: now he would carry her out of the way to heaven alſo: he envyes not onely her ſafety and quiet in earth, but her ſalvation in heaven.

Thirdly, It notes a difference betweene the waters ſent out by God, upon the Church, and theſe of the dragon. The floods of God do but water, or if any more, do but waſh the City of God. The floods out of the dragons mouth are to waſt and deſtroy the woman, and to cary her away from the earth.

The dragon had made ſundry aſſaults upon the woman before, and ſtill *Michael* had croſſed him, and againſt this laſt hid the woman ſafe: yet ſo great is his furie and rage, and ſo blind his malice, that not obſerving Gods providence towards his Church, he bolts on forward to new enterpriſes againſt her. Whence learne, that

Doct. No ill ſucceſſe can make the dragon ceaſe aſſaulting.

Satan and his inſtruments will never give over their malice againſt the godly, though they have never ſo ill ſucceſſe in the ſame. *Pſal.* 14.4. Do not workers of iniquity know, that they eat up my people as bread? *q.d.* though they do know them Gods people, and ſee by many arguments that God is their God, yet they oppreſſe them with deſire, and delight, even as deſtroutly and greedily as they eate bread when they are hungry. Did not *Pharaoh* ſee, that none of his devices ſucceeded againſt Iſrael, and that he could not worke wiſely enough to deſtroy them? did he not ſee, that the more violent he was, the

more

more God tooke their part, and followed him with moſt mighty and dreadfull plagues? and did not himſelfe confeſſe thoſe plagues from God, and moſt juſt on his owne particular ſinne? did not his ſervants aske him, if he would ſee all Ægypt deſtroyed before he would let them go? *Exod.* 10.7. Yet would he not deſiſt, but runne on in miſchiefe againſt them, till irrecoverable miſchiefe overtooke himſelfe.

The malice of the Jews againſt Chriſt was ſuch, as nothing could ſatisfie them but his blood: no meanes nor checkes could hinder them: his innocency did ſhine before them as the ſunne: never man ſpake ſo; by the confeſſion of his enemies: his miracles were divine and undeniable: Yet they conſent to compaſſe his death; they ſend mē to apprehend him; when they come, he ſtrikes them all to the ground with one word; yet they go on. When he came before the Judge, the Judge cleares him, and waſheth his hands from innocent blood: yet they goe on, and the more ſparkes and flames of innocency and grace ſhine in him, the more violent they grew, and call his blood on themſelves and their children for ever.

1 The devill and all wicked men make up but one dragon, and are all of the ſame diſpoſition. No child is ſo like the father, as a wicked man is like his father the devill. Both have this one property, that no ill ſucceſſe can make them give over their ill courſes. When the dragon ſet upon Chriſt himſelfe, and was foyled in one temptation, he left him not: when he was confounded in a ſecond, he left him not, but renewed a third: when he was unproſperous in all three, he left him not but for a ſeaſon. Such alſo is the malice of his members againſt the members of Chriſt. If they faile in one courſe of miſchiefe, they hope to prevaile in another, and no ſtone will they leave unturned to worke out their miſchiefe againſt the godly.

Reaſ. 1. In all evill a man is a ſimilitude with Satan.

2. And a restlesnesse in sin.

2 There is in both a restlesnesse in evill, to which both of them are carryed with full sayle: *Pro.* 1. their feet run to evill, and they make hast to mischiefe, they cannot sleepe till they have done it; See this restlesse disposition of wicked men in the Sodomites against *Lot*: they cannot sleepe till they have done their villany; they are all night about it: When *Lot* perswades them to desist, they are farther off, and more violent, now must *Lot* looke to himselfe. When the Lord from heavē smites them with blindnesse, both great & small, a man would have thought they should have thought it high time to sit downe: Yet they resist God resisting them, and will not give over, but still seeke the doore.

3. And a fulnesse of poyson.

3 In both head and members is such a fulnesse of poison, that they have an affection and endeavour to do mischiefe above their strength; their wills being infinitely evil, and though their power be restrained, and their armes shortned, yet their wills are not changed or abated: And therefore, whatsoever mischiefe they fall short of, by want of power, they still supply by readinesse and forwardnesse of will to attempt the same or some other project as mischievous.

4. And a resistance of meanes of their owne good.

4 It is by the just judgment of God that such creatures are left to themselves, and ruled by the will of the devill: whereby it comes to passe, that no meanes of counsell, perswasions, or restraint, never so powerfull in themselves, shall any whit prevayle with them, vnlesse to stirre up their corruption the more. Consider it in *Iudas*, a secret enemie of Christ: what gracious meanes had he in Christs presence and family? he saw Christs innocency, heard his powerfull doctrine, was an eye-witnesse of his miracles, was advanced into Apostleship, made a Preacher of the Gospell, by Christ betrusted as the steward of his

house,

houſe, ate bread at his table, dipped in the ſame diſh, was admoniſhed of his fact by Chriſts owne predictiõ; yet how unfruitful were all theſe unhappy meanes? how weake to reſtraine him, till he had betrayed his Lord, and dearely earned the price of blood, both his Lords and his owne?

Vſe 1.

See hence the pedigree and progenie of many men diſcovered, who ſhew themſelves the naturall iſſue of the dragon.

1 Such as are authors of lyes and ſlaunders. Theſe ſtreames of lyes and ſlaunderous reproaches flow forth of the mouth of the dragon. As when men turne themſelves out of their callings, and have little elſe to do, and know little other diſcourſe but to reproach and ſlaunder men, till they have filled the towne and country with lyes and ſlaunders: incited thereto either by envy at the proſperity of others, or from ſecret grudge, or for ſome fraudulent purpoſes, or from wilfulneſſe and ſet purpoſe: if they cannot prevaile with true things, they will with falſe if they may. All ſuch raiſers and deviſers of ſcandalls and falſe ſurmiſes, are the very mouth of the dragon, and of their father the devill.

2 Others that revile the innocent, and ſpeake evill of juſt and godly men, whom they ought to praiſe and honour: accounting it their honour to contend, and to overcome in contention; and glory to ſwell as a fierce ſtreame, to carry them quite away if they might.

3 Others who reproach and ſcoffe at goodneſſe it ſelfe, and at the way of God: deſirous to drowne the truth under termes of hereſie, ſingularity and folly. All theſe caſt out their foame, ſcum, and froth of a naughty and dragon-like diſpoſition.

Againe, men unappeaſable and reſtleſſe in their malice; as the waves of a violent ſea or flood: the breaking

breaking of one wave is but the matter of another, & one deepe here cals another. Papists see their treasons and wicked enterprises miraculously crossed, and themselves confounded by God, as the dragon here, but yet never give over devising the overthrow of true religion. Others carry their malice many yeares against innocent and just men: All men but themselves see them crossed and shamed in their attempts; yet not considering the Lords cover and protectiō over his servants, go on as if they had but new begun. Others guided by the same spirit wish they could raise a flood to drowne all good men at once: they cannot abide one good man neare them but hate all the generation of the just: Were they once rid of them, & had none neare them but such as themselves, they were at ease. Here is the dragon ready to carry away the woman.

Vse 2. Sonnes of the woman must expect these floods.

Members of Christ, sonnes of this woman, must looke for floods of tribulation, and trialls as dangerous, as deepe, as plentifull, as incessant and fierce as a mighty flood, or full sea, threatning to carry all away before it. For

1 So long as wicked men are restlesse in their wrongs, wee may not thinke this our resting place. But so restlesse are they, that they cannot but go on to extremity of mischiefe. Nothing serves the dragon, but drowning. Hence is it, that the law endictes every wicked man hating the godly, of murder, 1 *Ioh.* 3.15. not only because hatred is a degree of it, but because his will and desire carries him to the highest degree and execution of it.

2 Members must be conformed to the head in obedience both active and passive. What floods the dragon raised, and cast out of his mouth, to carry Christ away is manifest in the story: imputing to him sorcery, blasphemy, sedition, treason, and all that

was

was hainous and poysonfull: *If they called the Master of the house Belzebub, what will they not call his servants?*

3. The more innocent thou art, looke thy suffering to bee the more; for malice is most against grace and innocency: When good men are generally maligned, and floods of water cast after them, the generall conceit and speech of other is, some fault there is, were there not some fire there could not bee so much smoake, some indiscretion, some oversight, some fault: No, no, there is shining grace, wisdome, holinesse, watchfulnesse; the dragon will revile good men, be they never so discreet and innocent, yea for innocency, as Christ himselfe.

Use 3.

Againe, seeing it is inevitable that the godly should bee molested with these floods, and rising of waters, let them for their comfort and direction thinke of these Rules.

1. Against the multitude of Antichristian enemies who increase and combine as a flood to overflow all bankes, oppose the promise of God, *Esa.* 17. 12, 13. *They shall make a noise as the noise of many waters, but God shall rebuke them:* hee hath passed sentence against them, which is not farre from execution; and Chap 59. 19. *The enemy shall come like a flood, but the Spirit of the Lord will chase him away*; and *daily shall they be blasted by the breath of his mouth; all his forces cannot prosper, being gathered against the Lord, Deut.* 33. 27.

1. Directions against the flood of violēt enemies.

2 Against the floods of Antichristian heresies and false doctrines wee must stablish our selves,

2. Against the floods of Antichristian heresies.

First, with true humility; to containe our selves within bounds of truth: Pride and conceit makes heretikes.

Secondly, with sound love to the truth; this onely will make us hate all false inventions, *Psal.* 119. 113.

Thirdly,

Thirdly, with true obedience to the truth revealed; *Ioh.7.17. If any man will do my will, he shall know the doctrine whether it bee of God:* By these meanes wee shall sticke fast to the Rocke, and hold fast by truth, and not be carryed away with this flood.

Jer.2. Fourthly, when they trouble our waters with traditiõs & fables (for they are called troubled waters) oppose the sweet and cleare crystall fountaines of the Scriptures; the waters out of the Rocke; and out of the fountaines of *Iacob*, *Deut.*33.28. this shall bee sufficient against the full sea of Antichristian, brinish, salt and damnable doctrines.

3. Against the floods of virulent reproaches. 3. Against the drowning waters of scandals, reproaches, threatnings, wicked Edicts, false accusations, or violent executions, oppose those sweet refreshing waters of comfort, *Esa.* 55. 1. These promise,

First, Christs presence, who rebukes winde and sea, and makes a calme.

Secondly, strength and patience, because they are the rebukes of Christ.

Thirdly, a clearing of thine owne innocency, as the light.

Againe, oppose thine innocency, purity, sound conscience, honest conversation; and then assure thy selfe no reproach can take away thine innocency, no more than thy head.

Lastly, waite on God, as *David* in *Shimeis* rayling; hee may doe thee good for their evill; hee may blesse thee for their cursing, and honor thee the more for their dishonour, as *Mordecai*; And many of his servants have experience, that the more evill men seek to cast them downe, and carry them away with floods of injuries, the more God doth establish and uphold them, and carry them up above the waves and billowes which threaten to drowne them.

Vers.

Verſ. 16. *And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood which the dragon caſt out of his mouth.*

AGainſt new dangers the woman hath ſtill new remedies; for unwonted dangers, unwonted helpes. Againſt the former dangers ſhee had wings to flie from them; here the earth ſets in for her helpe; the dragon caſts the flood out of his mouth, and the earth takes it into her mouth.

By the *earth* is not meant the *earthly globe*, which Mathematicians call the center of the world, in which wee walke; neither may wee underſtand it properly of this vaſt Element, but improperly and metaphorically, as wee did the flood in the former words, drunke up by it. By earth therefore is meant;

1. In generall, all the meanes by which the former flood was drunke up; and the phraſe is an alluſion to an ancient ſtory, in *Numb.* 16. where the earth opened her mouth and ſwallowed up *Corah* and all his company, who had caſt floods of reproachfull waters againſt *Moſes* & *Aaron*; even ſo here, before the Lord will ſuffer his Church to be drowned and overwhelmed, he will command the earth to open it ſelfe, and ſwallow up all ſuch as enterpriſe againſt it, as formerly he had, to ſwallow alive *Corah*, *Dathan*, *Abiram*, and all their complices.

The earth is taken not properly, no more than the former floods.

2. More ſpecially by the earth wee meane thoſe ſpeciall providences, by which the former floods were dryed up; as;

1. The floods of hereſies, ſpewed out of the dragons mouth, were ſwallowed up of the earth; for,

Floods of hereſies drunke up by the earth. Two wayes.

Firſt, it was the earthly and wicked Synagogue that embraced all the dragõs plauſible hereſies, ſuch as whoſe names are writen in earth, but not any whoſe names

names were written in the Booke of life: the true Church drunke not a drop of that poyſon ſpewed out of the dragons mouth.

Secondly, becauſe that the Synods and Councils, gathered out of all the earth reſolved and ſwallowed up thoſe pernicious hereſies againſt the grounds of Chriſtian religion: For as of old the Councell of *Nice* ſwallowed up the poyſoned flood of *Arrius*, the Conſtantinopolitan ſupped up the hereticall flood of *Macedonius* and *Eunomius*, the Epheſine of *Neſtorius*, and the Chalcedon of *Eutiches*; ſo we might name a number of Canons out of Councels gathered under Antichriſt, reſiſting many main Romiſh errors, and hereticall doctrines; as the ſixt generall Councell about the yeare 700. decreed againſt the Church of Rome the marriage of Miniſters, and forbad to make the Holy Ghoſt in likeneſſe of a Dove. The Councell of *Portugall* at *Bracca* appointed the Cup in the Communion: Sundry other Councels, as of *Conſtantinople* under *Leo Iſauricus*, and after, under *Conſtantius Copronimus*, and of *Frankeford* under *Charles* the Great, all againſt Images; and many of their owne contradicting their fellowes in matters of greateſt difference, as might be cleared at large, but is done already by Doctor *Hall* in his booke intituled, The peace of *Rome*.

Floods of ſlanders dried by the earth, how.

2. The floods of ſlaunders and falſe ſuggeſtions have beene dryed up even by the earth, earthly men and enemies of the Church, who have acquitted and diſcharged the Chriſtians of thoſe horrible ſcandalls which were out of the dragons mouth, ſent after them to drowne them; as in the ancient Story the Chriſtians of the Primitive Church under perſecution, were by *Plinius Secundus* (an heathen Philoſopher) juſtified, and diſcharged of all the foule things deviſed againſt them, even to *Trajan* that perſecuting

perſecuting Emperor; as in theſe words of his letter: The whole ſumme of that ſect conſiſts in this, that they uſe at certaine times to convent before day, and ſing hymnes to Chriſt their God, and confederate among themſelves to abſteine from all theft, murder, and adultery, to keepe their faith, and defraud no man; which done, then to depart for that time, and after that to reſort againe, to take meat in companies both men and women, and yet without any act of evill: about the yeare of Chriſt, 100.

So did *Ariſtides* a Philoſopher in Athens juſtifie the ſame poore Chriſtians from thoſe horrible ſlaunders, in an oration before the Emperor *Hadrian* in the yeare 120. And many ſuch examples the ſtory affordeth.

But our text ſpeaking of after times, in the tyranny of Antichriſt, wee want not a number of inſtances amongſt themſelves, falſifying their owne wicked ſlaunders againſt the Profeſſors of true Religion. We have heard *Reynerius* a great Inquiſitor juſtifying the Waldenſes, that they lived juſtly before men, and beleeved all well concerning God, and all the articles which are conteined in the Creed. To the ſame effect anſwered the Viſitors of K. *Lewis* 12. of France, and of *Francis* 1. which made one of them ſweare, that they were a better people then he or his people.

See many inſtances of many adverſaries of the woman, giving honourable reports of her, enforced thereto by force of truth it ſelfe, in *hiſt. Waldenſ. lib. 1. cap. 5.*

3 The floods of cruell edicts and decrees, caſt out of the mouth of the dragon, were often ſwallowed and hindred by earthly occaſions, and incumbrances which riſe among the wicked, and inhabitants of the earth themſelves: and the Lord ordinarily

Floods of cruell edicts dranke by the earth, how.

ly ordereth the counsells and quarrells of his enemies among themselves, every one having his owne speciall ayme, so as shalbe good for the Churches
Act.23.6,7. escape: As *Paul* got free by casting a bone betweene the Pharises and Sadduces: So the Church escapeth often, while bones of quarrells and contention are cast betweene wicked Princes. In the yeare 1526. *Charles* 5. Emperour, and *Francis* 1. King of France, agreed to joyne all their power and forces, and raise a flood wholly to carry away the woman, and root out every where the mention of Lutheran Religion: but the earth holpe the woman: for the Pope himselfe, intending their destruction as fiercely as they, on other occasions brake the league, and made the Emperour so much businesse in Italie, that he professed by publique writing, that the Pope was in the fault, that he had not wholly suppressed the heresie of Lutherans.

Thus while the wicked plague the ungodly, the Church hath some rest and breathing from their wicked decrees: as in one other instance appeares, *anno* 1530. For what a cruell edict did the Emperor *Charles* 5. thunder against the Professors of the Gospell, that every one feared to be quite carryed away by that flood, which rose out of the dragons mouth at the Dyet of Ausperg? But see how God commanded the earth to open her mouth, and swallow this flood, that it should not hurt but helpe the woman. Instantly the Turke, as if he had beene carryed by the haire of his head, came into Austria, invading the Empire: and now it was no time to wish the Emperor to graunt peace to the Protestants, against the former edict; that he might obteine of them ayde against the Turke, the common enemie of Christendome.

Doctr. In the greatest dangers of the Church, she shall alwaies

waies have ſome helpe, and though ſhe be much preſſed, ſhe ſhall not be oppreſſed. Wee ſee many floods may riſe up and ſwell as a ſpring-tide to carry her away; but they cannot drowne her. The ſame was typified in that horrible perſecution of Antiochus, who when he was moſt raging, and made moſt havocke in the Church, yet was the woman holpen with a little help, *Dan.* 11.34. God ſtirred up *Mattathias* and his ſonnes, who were but an handfull to *Antiochus* his army, and ſo proſpered their ſmall helpe, that the cruelty and tyranny of that monſter was ſtayed for the time. Even ſo in the higheſt floods of Antichriſt (of whom *Antiochus* was a moſt eminent type) the poore woman hath ever had a little helpe.

In greateſt floods the Church hath alwaies a little helpe.

1 Becauſe of the preſence of God, who ſitteth on the floods; whoſe preſence with the Church makes her ſafe, *Eſa.* 43.2. *Feare not Iacob, thou art mine* (there is the ground of ſafety, in the covenant of God) *when thou paſſeſt through the waters, I will be with thee, and through the floods, that they do not overflow thee, &c.* If his promiſe faile not, he muſt be with his in the hoteſt fires of perſecution, and in the moſt unpaſſable floods of calumnies and hereſies.

Reaſ. 1. Gods preſẽce.

2 Gods wakefull providence and protection ever deviſeth and affordeth ſome helpe. *Moſes* was caſt on the waters, but God provides him a basket to helpe him out. *Ionas* was caſt into the ſea: God provides a Whale to carry him out. *Noah* was toſſed on a world of floods: but God became pylot, and he that ſhut him in, helped him out: And as the great flood could not drowne the Arke, but the earth at length ſwallowed and dryed it up, much leſſe can theſe leſſer floods drowne the Arke of the Church, on which Gods protection is no leſſe.

2. Gods providence.

3 Chriſts headſhip ever affords ſome helpe. A

3. Chriſts headſhip.

man cannot drowne so long as his head is aloft, let him be in never such deepes. Christ the head of the Church is ever aloft, and cannot sinke. If al the floods that ever were cast out of the mouth of the dragon, could have carryed him away, then had they more easily carried away his body, the Church: but they could not sinke or drowne him: therefore is she safe.

4 Prayer of faith.

4 The Church can pray in faith: and the prayer of faith is a strong cable, and sure meanes of her safety, and stayeth her till seasonable helpe come: *Psal.* 32. 6. *Therefore shall every godly man pray*: and then, *surely in the floods of great waters they shall not come neare him. Ionah* prayed in the floods of great waters, and was safe being cõpassed with waves, weeds, rockes, and mountaines, chap. 2. 1.

Use 1.

Therefore is the Church unmooveable, and shall so continue to the end of the world, seeing no flood shall carry her away, and God whose she is, is never wanting, never wearie in helping her. He had saved her from the dragon by raysing up a man-child: he saved her the second time by hiding her: and now the third time he drawes her out of the floods, which intended to drowne her; so as earth and hell wearie themselves in vaine in devising to overthrow her.

The more impudent the Papists, who say we teach that the Church fayled from off the earth all the time of Antichrist, for the space of a thousand yeares. No: Antichrists rage and floods might cause her to hide her head for that time, but could not drowne her.

Use 2.

Againe, here is a direction for Beleevers in extreme dangers.

1 Get to the rocke.

1 Get to the rocke: beleeve in Jesus Christ: by faith become a member of his body. Against this

rocke

rocke the gates of hell cannot prevaile: and therefore a Christian built on this rocke, cannot miscarry. Men on a rocke are safe in high floods, when houses are driven downe, and men and cattell drowned. Get thee to this rocke, and then, though the floods of wickednesse may make thee afraid, yet shal they not hurt thee, *Psal.* 18.4. and 46.1.3.

2 Leane upon the power of God, who can make waters stand as dry land, and not flow till his people be passed over. Art thou ready to faint, to sinke, to despaire of ever swimming out of the floods? behold this power, it can make iron swim, 2 *King.* 6.6. and if thou beest in thy selfe as heavie in the floods as iron, say as in *Psal.* 93.4. *The waves of the sea are marvellous, but the Lord is more mighty.*

Exod 14.22. Iosh. 3.17. Leane upon Gods power.

3 Cleave to the word of God, which applyeth this power and makes it thine owne. God hath set his powerfull word on the sea and floods, and set barres and dores unto them, and sayd, Hitherto shall ye come, and ye shall lift up your proud waves no further. Againe, he hath set over and passed his word unto thee for thy security. Christs word makes *Peter* walke safely on the waters. Waite on his word, which only can make a great calme. If thou losest this security, thou canst not but sinke in thy troubles. as *David*, had it not beene for thy Law I had perished in my trouble. And further, if this word were weake, he hath sworne to thee, *Esa.* 54.9. that as the waters of *Noah* shall never go more over the earth, to drowne it, so he will nevet be so angry as to cast thee into the floods to drowne thee,

Cleave to the word.

4 Keepe Christ in the ship: awaken him with thy prayers, cry to him as the Disciples, O Master save us, wee perish. He walkes on the waters, and will make thee so to do also. Hee may seeme to sleepe till thou beest dashed, threatned, and ready to sinke, but he

Keep Christ in the ship.

will awaken in time, and rebuke the windes and seas, and make a present, or seasonable calme.

Doctr. 2. Next, in that the earth holpe the woman, learne that the Church hath often helpe where she least expects it. The earth is the dragons owne bounds: for he was cast into the earth: yet this earth affords helpe and safety to the woman against the dragon. Israel at the sea environed with monntaines, enemies, and floods, was by the sea saved from the sea, whence they expected to be swallowed up. The same sea that threatneth to swallow Israel, saves Israel. Could *Daniel* expect safety by the Lions from the Lions? Could *Ionah* expect helpe from the devouring sea by the devouring Whale? Could the three children expect safety from the fire by the fire?

The Church often hath most helpe where she least expects it.

Reason 1. 1 The Lord being the Lord of hosts hath all creatures in heaven and earth to command for the helpe and safety of his Church, and hath made a league betweene them and his people for peace, and ayde, for warre defensive and offensive against their enemies.

2. 2 Things which are impossible to men, are possible to God: and therefore he worketh above al the power of nature, and beyond the reach of reason, and nothing can hinder his counsell or hand. *Zech.* 8. 6. It seemed as impossible for Israel to be brought backe to a glorious estate in Jerusalem from captivity, as dead men to be brought out of their graves: but though this be impossible in the eyes of the remnant of the people of those dayes, should it be therefore impossible in my sight, saith the Lord of hosts?

3. 3 The Lord most magnifieth his wisdome, when he helpeth by most unknowne and unlikely meanes: for now he sheweth he hath a reach beyond the creature;

creature; and what we cannot ſee, or overſee, he foreſeeth for us. It was an unknowne meanes, proper to Omnipotency, to dry up the ſea for Iſraels paſſage. It was an unknowne meanes, beyond the creatures reach, to ſuſpend the fire from burning perſons and things combuſtible applyed to it. It was an unknown and unexpected meanes, to feed Iſrael in the wilderneſſe with a dayly harveſt, not from earth, but from heaven. The dragon and Antichriſt have not ſo many deviſes and reaches to offend the Woman, as the Lord hath wayes to overreach them and defend his Church.

4 The Lord magnifies his mighty power, when he ſends helpe by contrary meanes, which of al other are moſt unlikely; as here by the earth: for here he brings moſt helpe, whence is indeed moſt danger. As when earthly and carnall-minded men, intending the cleane contrary, procure helpe and peace to the Church. Thus the Lord helped *David* out of *Sauls* hands by the Philiſtimes, as deadly enemies to *David* as *Saul* was. Thus he helped *Moſes* out of the water by *Pharaohs* daughter, no leſſe enemie to Iſrael then *Pharaoh* himſelfe. Thus when *Zedekiah* was taken, his eyes put out, and himſelfe bound priſoner into Babell, *Ieremy* being in priſon muſt be helped out, and by whom but by *Nebuchadnezzar* King of Babel, and *Nebuzaradan* his chiefe ſteward, in al appearance as great enemies to *Ieremy* as to King *Zedekiah*: *Ier.* 40, 1. 2.

4.

1 Sam. 23. 26.

And rather then *Paul* ſhalbe killed, and have no helpe, God will ſave him by one in likelyhood fitter to kill him then they, even the chiefe Captaine, *Act.* 21. 32. And how often was he helped by *Felix*, *Feſtus*, *Agrippa*, men open enemies to Chriſt? And how often did the Lord ſtirre up earthly inſtruments ſuch as *Cyrus*, *Ebed-melech*, *Gamaliel*, whoſe power

and policy he used for the drying up of the floods risen and swelling against the Church? A notable instance we have in *Dan.* 1. 10. What great favour and tender love God gave *Daniel* and his fellows from *Ashpenaz*, an heathen and enemie, and how God overruled his speach to *Daniel*, that while he thought no such thing, he secretly implyed the true way whereby *Daniel* and his fellowes should attaine their desire: If you looke worse, I shall lose my head: then said *Daniel*, put this to the triall ten dayes, and so obtained their wish.

Use 1. The earth must drinke up her owne floods.

Note hence the justice of God upon the earth and earthly enemies of the Church. They minde by raysing floods to drowne the Church, but themselves must drinke up those floods to the drowning of themselves. The woman flyes out of Ægypt into the wilderneſſe: *Pharaoh* meanes to drowne her in the red sea: but the earth must helpe her: for earthly *Pharaoh* himselfe and all his earthly company drinke up the flood for her, and she escapes it. Thus comes *Hamans* devise upon his owne head, his gallowes catch himselfe. Thus the gunpowder blew up the plotters and layers, but not one for whom it was layd. Thus the enemies drink as they brew, and digest the bread of affliction they prepared for others.

Use 2. Late experience of this truth.

2 Let us acknowledge with much thankfulneſſe the truth of this propheſie, Wee have seene the earth drinke up many floods, cast out of the dragons mouth by Antichristian tyranny, sufficiently strong and deepe to have carried her quite away. Among many instances I will record two in fresh memory, and not farre off. In the yeare 1521. when *Luther* had appeared before *Cæsar* at Wormes, to give account of his doctrine and doings, what a mighty flood issued out of the mouth of the dragon, which in the Imperiall edicts threatned nothing but death and bloodshed

shed against the Professors of the Gospell? and this flood like *Danubius* ranne through all *Germany*. But now see how the earth drunke up the flood; Shortly after arose an exceeding great trouble in *Spaine*, to the pacifying of which the Emperour went in person, and so the Professors of the Gospell had a little breathing; till the States of the Empire assembled at *Norinburge*, got those cruell Edicts mitigated and qualified, to the great prosperity of the Gospell.

The other in our owne Kingdome, in the dayes and memory of our Fathers: When in the raigne of Queene *Mary* many were carryed away with that raging and high-swelling flood of the sixe Articles, and the enemies were devising not to strike off the branches onely, but (as one perswaded) to strike at the root, in cutting off the then Lady *Elizabeth*, being then in prison and very unlike ever to get out of their bloody hands; now see how the Lord caused the earth to helpe his Church, for who was the meanes to keepe them off her, and her head on her shoulders, but King *Philip* of Spaine, an earthly Idolater, who had no reason but to bee a greater enemy to her than her sister or that state? Now the earth dranke up the flood, and a few moneths set that happy Lady, and the Church and Kingdome by her, in such glory and prosperity, as ancient ages had never seene, and future ages perhaps both wish and admire.

3. In the present tryals and persecutions of the Church, when wee see the floods swell even almost over her head, and Antichristian Armies every where gathered, and carry afore them whole Provinces and Churches, be not dismayed, but stand still and see the Lords salvation; he will appoint one meanes or other to swallow up all these floods, as here hee commanded the earth to reach her helping hand, both to take

Vse 3.

in and harbour the Lords exiles in the secret chambers of her desert Mountaines and Caves, as also to drinke in the dangers for them: Nay more, the Lord who causeth the earth to helpe the woman, will in and by these persecutions helpe up his Church and truth; *Act.* 8. 1. The wicked men of earth raise great persecution against the Disciples at Jerusalem, and scatter them; but they being scattered and dispersed, spread the Gospell through all the Regions of *Judea* and *Samaria*.

The scattering of the Saints is the dispersing of the Gospell.

In the story of the *Waldenses* is reported, that the banishing of *Waldo* & his followers out of *Lyõs*, was a means wch God used to spread the doctrine of the Gospel, in the darkest times of Antichrist, almost over all *Europe*. Thus the Lord bringeth light out of darkenesse to his Church; the earth shall not bury the truth, but spread it; neither shall these Antichristian floods drowne the woman, but shall onely water her furrows. And let the Church be instant with the Lord, & he wil in the end of these businesses shew he hath a reach beyond all Actors and lookers on: the wrath of men shal turn to his praise: themselves shal drink the rivers of blood which they intend against the woman; and shall root themselves out, that the Gospell which they fight against, may finde footing in the most desolate Popish Countries, and the time and their pride hasteneth it.

Let us alwayes set these props under our faith, to support us through our tryals, whether wee see meanes or no: It is enough to see the power and faithfulnesse of God, who can, and (rather than faile) will worke the Saints delivery by unknowne, and even by contrary meanes: Waite upon the Word. If hee seeme not to regard thee in danger, awake him by thy prayers: hee may delay helpe a while, but he cannot deny thee helpe but hee must deny himselfe;

himselfe; but either hee will lead thee out by preventing the danger, or helpe thee through it, and make thee more then a Conquerour in it, by a conquered death.

4. As the Church abroad is tryed, and in resistance of the floods of violence, and lies under the fire and sword of the enemy; so the dragon ceaseth not amongst us in our peace to cast out such floods as hee can, of scandalls, slanders, and reproaches of Gods people, against which wee must fortifie our selves with assurance, that all these floods shall be drunke up, and dryed up also for us: For, *Vse 4.*

1. Our Head is the truth, and as strength of truth prevailed in his owne person, and rose againe from underground, so it shall in all his members by his mighty power. Psal. 37.

2. Gods promise is, to bring forth our righteousnesse as the light, even as a bright morning comes after a sad night of black darkenesse.

3. Gods providence watcheth as well the names and reputation of the Saints, as their persons; because, as their persons are nearely joyned to Christ, so are their names nearely linked to his, and their honour is his, as their reproach is his, *Heb.* 13. 13.

4. Looke upon the unknowne meanes used by God to drinke in these floods:

Sometime from heaven: The Angell turnes away the flood of scandall, which had like to have drowned the Virgin, while *Ioseph* was thinking to put her away, *Mat.* 1. 20. *Feare not to take her.*

Sometime the earth (as here) rather than faile, shall drinke it up: The Judge shall pronounce Christ innocent; *Saul* shall proclaime *Davids* innocency, 1 *Sam.* 24. 18. *Thou art more righteous than I.*

Lastly, though truth and innocency may bee clouded a long time, yet it shall bee disclosed, and time

Veritas temporis filia.

time (the mother of truth) shall dry up and drinke in all wicked accusation; when all secrets shall bee disclosed, as well for the opening of innocency, as the shutting of the mouth of guiltinesse.

Vers. 17. *Then the dragon was wroth with the woman, and went to make warre with the remnant of her seed, which keepe the Commandements of God, and have the testimony of Iesus Christ.*

THE dragon being againe defeated of his purpose in drowning the woman, seeth that hee cannot hurt her, yet he cannot but hate her the more: Hee cannot meet with her to doe the mischiefe that he would, for she is out of sight; neither can the floods, cast out of his mouth, reach her, for shee is safe and hid, and the earth shall drinke it for her; yet hee abates not of his wrath against her, and for the wrath hee beares to her, hee goes and makes warre with her issue, described here,

1. By their paucity, *The remnant of her seed.*

2. By their property, twofold, { 1. *They keepe the Commandements of God.* 2. *They have the testimony of Iesus Christ.*

First of the dragons wrath and warre, then of the persons against whom.

In the former, { 1. What kinde of warre this is. 2. With whom.

The kinde of warre will { the Captaine, and appeare, if wee consider { the weapons.

The Captaine of this warre under the dragon.

The Captaine of this warre under the dragon, who is Generall of the field, is described in Chap. 13. 1. and 7. *The Beast*; whom the Euangelist so calleth, rather than the Bishop of Rome, or rather a succession of them, because hee is a *Prophet* here, not a *Doctor*; these

these spake plainly, they enigmatically, especially in arguments dangerous and envious: Besides, if hee had plainly named him, hee had not left it a mysterie so deepe.

This beast *riseth out of the sea*; that is, out of those very floods, which the dragon cast out of his mouth after the woman; namely, of heresies, superstitions, traditions, abominations, and wicked constitutions and decrees against the truth and professors, which enthroned Antichrist, and set him in his Chaire.

He hath seven heads, a monstrous *Hydra*, sits on seven hils, and hath gotten seven kindes of government into his hand, and ten hornes, hee hath the power of ten Kings to uphold him.

Hee hath on his heads the name of blasphemy; not in open profession, for hee will disclaime it in word, but in deed and truth brings into the Church and maintaines, under glorious titles of Headship, blasphemous doctrines, religion, and idolatrous worship; so it is expressed Verse 6. *He opened his mouth to blaspheme God, and his Tabernacle, and those that dwell in heaven.*

1. He opposeth himselfe against all that is called God, challengeth all that God can doe; hee can create, and that, his Creator; he cannot erre; he can make something of nothing; hee can make Gods Word of authority, or no authority; hee can make Kings and transferre kingdomes: he shewes himselfe as if hee were God, and suffers his flattering Canonists to stile him *God*: Oh high blasphemy!

2. Hee blasphemeth the Tabernacle of God, that is, the Church of God, resembled by the Tabernacle; challenging to bee the head, the husband, the Lord of it; oppressing it with tyranny, infecting it with heresie, blaspheming and condemning for archheretikes all that yeeld not to his blasphemies.

And

And if by the Tabernacle of God wee meane the body of Christ, as some doe, what more horrible blasphemy against it then to undertake to create many thousands every day out of a few pieces of bread, to sacrifice, to eate and destroy it at their pleasure?

3 He blasphemeth all that are in heaven, that is, the Saints in the heaven upon earth; stiling them heretickes, schismatickes, rebells, the most wicked of al men, unworthy of common light, aire, or any society or sufferance in the earth.

In the 7. verse it is given to this beast (the dragon seales his Commission) to make warre with the Saints: alluding to his type, that little horne *Antiochus, Dan. 7. 21.* an eminent figure of the Roman Antiochus, that is said to make war with the Saints, and prevaile against them. So as this prophecy is meant of the warres of Antichrist against the Saints; and is manifest by the time of 42. months, the time that the woman was hid in the wilderneſſe.

This of the Captaine.

The weapons of this captain twofold.

The weapons also are answerable to the warre: which is twofold, *Ecclesiasticall*, and *Civill*, *in ordine ad spiritualia.* So the beast hath two swords:

One is *spirituall*, by which he wounds the soules and consciences of men, and that for their consciences. This sword is his Canons, Constitutions, Councells deceitfully called, Decretalls, doctrines of devills, heresies, the Popes head-ship, Jesuitisme the sharpest point of it, sophisticate distinctions, sleights of equivocations, cursings, anathemaes, excommunications, damnatory proscriptions, damnable Bulls and Breves, degradations, condemnations, Popish absolutions for murders of Parents, and Princes, canoni-

zation

zation of Traitors, and the like enamilings of his ſpirituall ſword.

The other is the *ſecular* ſword, with which he layes about him to force the obedience and ſubjection to the former. This is his tyrannicall inquiſition, Guiſian maſſacres, Engliſh powder-plots, piſtolls, poniards, poiſons, fire, ſword, inſurrections, rebellions, invaſions, Armadoes, treaſons, ſlaughters, butcheries of Princes and people, Kings and kingdomes that yeild not themſelves as ſlaves to his beaſtly authority.

And this of the kind of warre.

The perſons with whom it is waged, will further open it: that is, the remnant of her ſeed: namely ſuch of the faithfull, who, when al the publique aſſemblies were openly corrupted by Antichriſtian Idolatry, yet retained the ancient faith, and ſtept out ſometimes to make profeſſion of the ſame The beaſt could no ſooner meet with them, or finde them out, but preſently he brandiſhed his ſword againſt them; whether they were,

1 Kings, that ruled not according to the Popes rules, who were warred againſt as tyrants. or

2 Paſtors and Biſhops who taught not according to the Popes decrees, with whom the Pope warred as againſt heretickes. or

3 Private perſons, called lay-men, who lived not according to the Popes lawes; theſe he warred againſt as out-laws and excommunicate perſons.

In a word, ſeeing the dragon could not now make warre againſt whole congregations, as formerly he had done, (for now in the darke times of Antichriſt they appeared no where) he watched if he could find any of the remnant of the ſeed, any ſcattered and diſperſed Saints, who privately (as they could) exerciſed the pure worſhip of God: who kept themſelves

themselves to the comaundement of God, in freeing themselves from the abominations, idolatries, and superstitions of Popery: and who had the testimony of Jesus, squaring their consciences to the written word, and would not receive the Popes Laws, traditions, and decretalls for Articles of Faith. These were made meat for the sword of the Beast, excited by the dragon to make warre with the remnant of the womans seed.

Of the wrath of the dragon wee have spoken before, which admits no truce; as also of the renewing of his assaults, though he be never so foyled in them. Only now in this wrath of the dragon, which is continued against the woman hid in the wildernesse, note, that

Doct. Wicked men hate the Saints whom they never saw.

Wicked men hate and malice the godly, whom they never knew nor saw; as the dragon the woman now out of sight. *Hest*, 3.6. *Haman* thought it a small thing to lay hands on *Mordecai* only, but sought to destroy all the Jews: yet he knew but few of them, and only one of them (*Mordecai*) had offended him. *Pharaoh* pursues al the Israelites, though he knew but few: and drownes all the males: and *Herod* kills all the infants, which he never saw: and *Balak* calls *Balaam* to curse all the people of God.

Reas. 1. 1 Because of the generall enmity put by God betweene the two seeds, of the Woman and the serpent: And hatred is of kinds, not individualls only. The wolfe hateth all lambes. A man naturally hateth all serpents, even those he never saw: so the serpentine seed hateth all the womans seed, which it never saw. And as hunters know not, nor never saw the particular game they take, but lay nets and deadly engines for any of the kinde, so these Nimrods and hunters spare none.

2. 2 The wrath of every wicked man is a sparke from

from hell and an ember of the dragons wrath, who here hateth the Woman hid aſwell as appearing. And looke as the dragon hated Chriſt the head deadly while he was in the world, and now hateth him with no leſſe deadly hatred when he hath left the world (he hateth him abſent, as much as preſent) even ſo his brood hateth his members that were in the world, aſwell as thoſe that are in it, even thoſe that they never knew nor ſaw; and perſecute their dead aſhes, and are as ſpiteſull to their names and memory, and to their poſterity, as their predeceſſors were to their perſons while they lived.

3 Darkeneſſe hateth all light, neare or farre off. They that hate God the chiefe good, muſt needs hate all the godly that follow the thing that is good. They that hate God himſelfe, muſt needs hate his image every where: for he that hates the father, hates all the children, whether he know them or no. They hate the glory of God, and the true worſhip and ſervice of God, and that they may aboliſh it, they cannot but ſeek to root out all the people and perſons that uphold it, 3.

4 Such a venome and poyſon is ſeated in a wicked mans heart, as knows no bounds of reaſon or moderation, but overflowes all bancks and limits: For there is no ſpirit to checke or reſtraine them: ſo as neither ſea nor Alpes bound a wicked mans wrath againſt godlineſſe. 4.

5 They hate them whom they know not, becauſe they know them not: for ſo it was with Chriſt himſelfe; they ſaw him, but they knew him not: for, had they knowne him, they would not have crucified the Lord of glory *Ioh.8.19. When the Sonne of man ſhalbe lifted up, then ye ſhall know that I am he.* So with his members, they know them not, nor their innocency, let their lives be never ſo unblamable and just. 5.

iust. If they cannot picke quarrells against *Daniel* in the matter of the Kingdome, they will see what they can do in the matter of his God. If God himselfe shew favour to them, and his power for them; they will not know who the Lord is, as *Pharaoh*, but lay on burdens the heavier: and therefore, as *Balak* and *Moab*, they seeke their confusion, *Num.* 22. 2, 3.

Vse 1. A reproofe of numbers of men, who in these dayes expresse with what spirit they are guided. The Papists raile upon, and revile al the godly restorers of our religion, whom they never saw nor knew. It is a third part of the Pamphlets they send dayly in amongst their Proselytes. A man would thinke they had their hands full of adversaries alive: and that they need not breake up the graves of the dead, and persecute dead ashes: What spirit besides the dragons, ruled the Councell of Constance, who sentenced the dead bones of *Wickliffe* to be digd up and burnt 41. yeares after his death? did any of them ever know or see him? or was not the wrath of their predecessors enough against his person?

Who seeth not the wrath of the dragon in a number of prophane beasts, who incessantly make it their table talke to revile and use opprobriously men who never made nor medled with them, men hid in their innocency, and retyred in their privacy? whose life in respect of them, is as if they were out of the world.

And others that exclame against all that make shew of religion, as men not worthy to live, the worst of all men, all dissemblers, lyers, factious, all alike, as if they knew them all. Whence riseth this wrath? certainely not from particular causes, but from the generall: not from the persons they revile, but fro their own vile dragon-like disposition. They

may

may pretend ſome perſonal quarrells now and then: but the cauſe and care lyeth deeper: they will hate the ſame goodneſſe in any other perſon, where ſoever they may diſcover it. Here now is the dragons wrath againſt the Woman, hid out of ſight.

2 This is a word of inſtruction: not to marvell in obſerving the hatred of wicked men againſt the godly whom they know and ſee: for they doe the ſame againſt thoſe they never knew. See wee *Ahab* hating *Eliah*, *Micaiah*, and all the true Prophets he knew? no marvell: he hath a fountaine of poiſon ready to flow on all that he knows not, if he could reach them. And ſo doth every wicked man: if he hate any one good Miniſter becauſe he is ſo, he hates every one. See wee all wicked men, be they never ſo fallen in pieces among themſelves, yet all joyne in hatred of all the godly? then ſee in them the work of the dragon, who plots an unity and agreement againſt the Church: hatred of goodneſſe is the bond, that joynes wicked ones together. And yet Gods hand is in all this: the godly muſt be throughly tryed, and the wicked muſt go on to the filling up of their meaſure. *Vſe 2.*

Are wee caſt among men, who, when they cannot hurt godly men, yet will not helpe them, but as *Balak* ſaid to *Balaam*, neither bleſſe nor curſe them? Praiſe God that hath limited the power of wicked wills and violent affections. They that would hurt one godly man, would miſchiefe all if they could: and thoſe that will not help them, would hurt them if they were able.

See wee evill men deſirous and contriving to caſt downe the worſhip of God, and a faithfull Miniſtery in the place where they live? their wrath reacheth beyond that place: if it it were in their power, they

would abolish the true worship of God out of the world, and leave no faithfull Ministery standing in the earth. Hatred is of kindes: and the dragon hates faithfulnesse every where, fearing the decay of his Kingdome, and his owne fall by their standing.

Use 3. 3 This teacheth us 1 to unite and combine our selves to all the Saints, even those whom wee never saw nor knew; they being of the same Father, Mother, blood, spirit, family, and inheritance with us.

2 Againe, as we love the head, so also the members: but the head though wee have not seene, yet we love and beleeve, 1 *Pet.* 1.8 so the members whom we beleeve every where to be dispersed, wee must love though wee see not: for the love of the members must bee a sparkle from the flame toward the head.

3 Further, wee must not ground the love of Saints in our senses, but in our faith, which cannot but worke by love; if to him that begat, so also to all that are begotten.

4 If faith may not be measured by sight, being of things invisible, no more may love the daughter of faith. But if wee beleeve in him whom wee see not, wee must also love them whom wee see not.

5 The soule hath as well his eye of faith, as the body the eye of sense: and by that we see not the head only, but the members, and beleeve and live in the Communion of Saints.

And went to warre.]

Doctrine. The wrath of the dragon produceth the warre of the beast; and Antichrists wars are the dragons wars: the dragon by and in Antichrist makes warre upon the Church. For

1 The

1 The wrath of the dragon is in them, as the chiefe moover, inspirer, and General, who seales commission to his universal Vicar and Lieutenant, who receives power from him, *Revel.* 13.2. *Reason* 1.

2 The cruelty of the dragon is in them: who, as he is an homicide and manslayer from the beginning, so is this an Apollyon, a destroyer, a scarlet beast of a bloody coulor, dyed in the blood of Saints; a woman drunke with blood. 2

3 The scope of the dragon is in them; universall and unmercifull destruction of bodies, and soules: *Rev.* 13.15. Whosoever will not worship the beast, he commaunds them to be slaine. But this is a small thing to his spirituall warre, in which he comes with effectuall delusions among them that perish, that all they might be damned, &c. 2 *Thes.* 2.10, 11. 3

4 The meanes of the dragon is in them. As the dragon seekes to draw the worship of God upon himselfe from God, *Mat.* 4. so doth Antichrist sit as God, and all the earth must worship the beast. As the dragon to attaine his ends will falsifie and vilifie the word of God, so the beast slayes the two Prophets, *Rev.* 11.9. that is, as some interpret, the two Testaments. He must needs destroy soules, if first he can destroy the Scriptures. And, never were the two witnesses so warred against, as by Antichrist, 4

5 The subtilty of the dragon is in them, even all his seaven heads. He fights not only like a *Balak*, with open fiercenesse, but like a *Balaam*, a false prophet, by his wiles and delusions. He comes not so much with displayed banners, as with hostility wrapped up with all guile and deceitfull pretenses. He will not be seene to warre as an enemie and persecuter of the Church, but under specious termes of the Patron and just defender of the Catholike Church. 5.

Vse 1. Now if the warres of Antichrist be the dragons warres, of all other wee must hold them the most pernicious to mankinde, and of all other deprecate these, and wish rather to fall into the hands of any Turke or tyrant then into the hands of Antichrist. For

First, other tyrants are rayſed by the generall wrath of the dragon against mankinde: but this from the greatest wrath against the Church the seed of the Woman.

Secondly, those are satisfied with our goods, lands, liberty, or life, and intend no further: but this not so content must have our religion, consciences, and salvation, our heaven and God from us.

Thirdly, their weapons are corporall, and onely wound and slay the body: Let *Nero, Domitian, Decius, Diocleſian*, or the Turke or Scythian come, they can bring sword, fire, wilde beasts, melted ledd, gibbets, and other exquisite bodily torments: But the cruelty of Antichrist, beside all these, brings strong delusions, idolatry, apostacy, heresie: And this spirituall persecution is so much more cruell; as the soule is more excellent then the body; and so much more dreadfull, as the destruction of both together is more desperate then of one alone. Wee must not measure the cruelty of Antichristian warre, as theirs, by the privation of mortall life, but by the invaluable losse of life eternall.

Vse 2. 2 Note the miserable estate of such as fall unto the part of Antichrist: they are interessed in the dragons warres, and directly fight against Christ, against their owne salvation, and others. Wee must esteeme them greater enemies then any tyrants or robbers that would only bereave us of our goods or lives. These slaves of Antichrist are become bondslaves to the dragon: for none worship the beast, but

but they first worship the dragon, *Rev.* 13.4.

3 Let it moove us to stand so much the more resolutely against Popery, and the impostures of Antichrist: seeing wee stand against the wrath of the dragon; for the right and honour of Jesus Christ, against his sworne enemie, and for our owne salvation. This willbe the honour of the Saints, that they perish not only as sheepe woryed by the wolfe, but as the valiant souldiers of Jesus Christ, who even in martyrdome are more then conquerors. *Vse 3.*

With the remnant of her seed.

The number of faithfull Christians that sticke close to Christ against the corruptions of Antichrist, is but a small number, and as small in worldly reputation. Christs company was alwaies a little flocke, *Luk.* 12.32. And Israel is as the sand of the sea, yet a remnant onely shall be saved, *Rom* 9.29. This phrase is a metaphore taken from tradesmen, who having cut out a whole piece of cloth, leave some small remnant or remainder: even so the true professors of the Gospell are but as a small remainder of the whole piece and people of the world. Beside, it is but the remnant of her seed: As a little seed-corne is reserved out of a great heape for store, which is nothing to the whole croppe; so is the small number of true Beleevers, reserved by grace, to the whole field and croppe of the world: as it was in the state of the ancient Church in captivity, *Zech.* 3. 1. Is not this a brand pulled out of the fire? the state of the people being as a great tree cut downe and cast into the fire, of which one little brand was snatched out of the flame, and returned from captivity: and the dragon would have had that brand burnt to ashes too: so here he warreth on the remnant of the seed *Doct.*

of the woman in the wildernesse. So also is the number of Gods company sayd to be one of a City, and two of a tribe: as if in a great inundation of water, which carrieth away a whole towne or country, some one or two houses or persons should escape; or as if in a blazing and universall fire, devouring a whole City, one or two houses should bee left standing.

Ier. 3.14.

Reason 1. 1 *Few are chosen*, *Mat.* 20.17. God hath decreed that few shalbe saved. The earth affords much clay for potters, but little oare for gold. Common stones are many, pearles but a few. In the universall Church signified by the Arke, were but few even eight soules saved, all the rest drowned, 1 *Pet.* 3. In particular visible Churches there are but a few names that defile not their garments, *Rev.* 3.4. All are not Israel that go for Israel: and all that go for Virgins, are not admitted to the bridegroomes chamber.

2 2 The gate to heaven is straight, and few finde it, *Mat.* 7.14. None know it of themselves, and of them that know it, few will endure the persecution, the sharpenesse, the selfe-deniall, the mortification, the losses, the crosses, with which that straight way is strawed: the most will walke in the easie and broad way where is elbow-roome, profits, pleasures, applause of the world, and pleasing of a mans selfe.

3 3 The worth of grace and salvatiou, and the excellency of eternall life allows it not to be common to every idle hand. It is as a precious commodity, in the hands of a few: as pearles and jewells are so much more advanced in price, as they be harder to come by.

4 4 The true Church is the parke of God, empaled from the rest of the world, or a garden enclosed, *Cant.* 4.12. a paradice of God, not the waste of the world: a fold, not the field.

If

If it be objected, that the multitude of *Abrahams* ſeed are as the ſands of the ſea, innumerable, *Gen.* 15. 5. and, who can number the duſt of Jacob, or the fourth part of Iſrael, as *Num.* 24 10. and that Sion ſhall abound with children, and many ſhall come from the Eaſt and Weſt and ſit downe in the kingdome of God, *Mat.* 8. 11. and that *Iohn* ſaw a multitude which none could number, of all nations, kindreds, tribes and tongues, that ſtood before the Lambe in white robes, *Rev.* 7.9. To all theſe and like places, *Obiect.*

I anſwer, That wee muſt conſider the Beleevers, *Anſw.*

1 Simply, in reſpect of themſelves, and the Church in reſpect of the ſeverall parts: and thus they are an innumerable multitude.

2 Comparatively, in reſpect of unbeleevers, infidells, hypocrites, and reprobates: ſo they are few, and as an handfull to a whole floore, a remnant to a whole piece, a ſparke to a great flame, a drop to a whole ſtreame.

Therefore multitudes are no marke of the true Church, as Papiſts teach, but of Satans Synagogue: neither the rule of our way, which is ſtraighter then that the multitude walke in. *Vſe* 1.

2 Be not offended with the fewneſſe of the godly; compared with heapes of wicked men. The true Church is as a little wheat in an huge heape of chaffe: as a little gold in a mountaine of clay or droſſe: a gleaning after the harveſt: a few berries after the vintage: And thus as it hath beene, it wilbe, till the GOD of heaven have caſt the god of the world into his owne place. *Vſe* 2.

Neither bee offended that wee teach them to be few: but rather quarrell with Chriſt and the Scripture from whom wee ſo ſpeake. For wee ſtint not this number to a definite company, as ſome fondly

say we do; this is their Arithmeticke, neither ours nor the Scriptures. But a few there are, and as our text saith, But a remnant. Why wrangle they not with the Scripture that speakes but of one of a City, and two of a tribe? as it was then, it may be againe. But let such stretch the way of heaven as wide as they can, yet will it bee too strait for carnall men, and careless men, be they never so just and civill.

Vse 3. 3. Let us strive earnestly to be of this little flocke and remnant, and joyne rather with a few godly, then a multitude of sinners. Walk in the way of good mē, and though thy company be small, it shall be good: and suppose this sect be every where blasphemed, in court, in country, in markets and meetings, in pulpits and tavernes, yet one day thou shalt wish thy selfe of this small number, and be most unhappie that thou hast sorted with thy company which thou hast chosen, and now canst have no better.

Vse 4. 4. If the true members of the Church bee so few, never bee daunted at the great shoales and number of Atheists, Epicures, Libertines, hypocrites, scorners, blasphemers, worldlings; not at the overspreading of Popery and Idolatry. Wee must not measure the Church by our senses; though few appeare, yet there is a remnant; God will have seven thousand reserved whom *Elias* cannot see; *Rom.* 11.5. A few there be, who in heart and soule cleave to us, the benefit of whose prayers we enjoy.

Vse 5. 5. If so few shall bee saved, praise God that any beleeve, and that ever it was thy lott to bee brought to the faith; seeing the Apostasie to Antichrist is so generall; this is as great a mercy to thee, as in the great deluge one *Noah* to bee saved, or in a raging fire in a City one house or one person to bee saved.

Which keepe the Commandements of God.]

Here is the first of the properties, by which the small remnant is described; where,

1. What it is to keepe the Commandements.
2. How the godly keepe them.

The keeping is either Legall, or Euangelicall.

Legall is the perfect and personall observation of the whole Law, in the whole man, in all things, at all times: *Matth.* 19. 17. *If thou wilt enter into life keepe the Commandements*: Thus onely Christ since the fall kept the Commandements, and wee shall in heaven. This is not here meant.

Euangelicall is that acceptable obedience to the Law, which the Gospell injoyneth upon Beleevers. To understand this, know,

1. That the Gospell being not to abolish, but to establish the Law, is not satisfied unlesse the Beleever bring such a perfect and absolute obedience as the Law requireth: Onely this being impossible to the infirmity of flesh, it is satisfied that wee bring it not in our owne person as the Law requires, but in the person of our surety, made by God our righteousnesse.

2. And because the grace of the Gospell allowes us not to be careless, or idle in the work of the Lord, it enjoynes on every Beleever a conscionable and constant indeavor of keeping all the Cõmandements of God, even in our owne persons, in way of gratitude and thankfulnesse.

3. And lest the godly should bee discouraged by the sense of their owne imperfections and failings in performance, seeing themselves at best but unprofitable servants, for their incouragement & quickning, the Gospel calleth that indeavour and strife in obedience

Phil.3.11.

ence (being chearfull and sincere) *A keeping of the Commandements;* becauſe it is accepted of God as perfect; the perſon being in Chriſt, in whom all defect and imperfection is covered.

But how doe the godly keepe the Commandements?

In juſt conditions, and in ſure and ſafe coffers. The conditions are foure. They keepe them,

1. *Vndiminiſhed;* God hath betruſted them with his whole law, and they ſet all the law of God before them, and have reſpect to all the Commandements; they be no Papiſts to ſtrike out the ſecond Commandement, or any other: They know the Commandements are linked and chained together, as a band of ten clauſes, breake one and the whole band is forfeited.

2. *Vnmingled;* not blending the Lords ſweet wine with puddle water of humane fancies: This remnant care not for the additions, traditions and commandements of men, but hold them cloſe to the Commandements of God. They pollute not themſelves with the abominations of Popery, ſuperſtition and Idolatry, but ſhut their eares againſt the determinations of Churches, Councels, Fathers, Popes, contrary to Gods commandements; yea, if an Angell ſhould bring any other doctrine, they would pronounce him accurſed.

3. *Vnviolate;* defending, propagating, maintaining the commandements of God, without wavering or halting betweene two opinions: They hold them not as luke-warme Laodiceans, but ſtedfaſtly & unmoveably; they hold faſt the faithfull word as their life, *Pro.*4.13. As *Naboth*, they will not loſe a foot of their birthright.

4. *Vnſpotted;* adorning and beautifing the truth in all things, by conforming their lives to the Commandements of God. Theſe

These are the conditions.

In sure Coffers also doe the remnant keepe the Commandements.

1. Of a firme memory; *Luke* 2.51. *Mary kept all these things and pondered the things in her heart: Psal.*119.16. *I will not forget thy word*: And this sanctification of memory sanctifies the whole man.

2. Of a faithfull and beleeving heart; for faith mingled with the Word giveth rooting, and so continuace: This was *Abrahams* Coffer, in which hee laid the promises, and neither delay, nor deadnesse of *Sarahs* wombe, nor conflict of contrariety, or impossibility could rob him of them.

3. Of a sound and loving affection of the soule; love is a safe and faithfull keeper; things that we love wee will hold fast: Oh love I thy law, saith *David*! such love is stronger than death, no water can quench it.

4. Of holy practice in the whole life; bewrayed in three things,

1 In professing a good profession, as Christ before *Pilate*, holding forth the word of life.

2 In promoting and defending to our power all good things and persons in their conformity to the law: a good man preserves the law, as well as observes it.

3 In suffering for good things, and sealing (if we be called) the truth with our blood.

Next let us inquire, how we may shew our selves of this remnant, and know our selves to bee keepers of the Commandements. The Markes are these.

1 If we doe all from within: for all obedience to the law must flow from a pure heart, the end of the Commandement is love out of a pure heart, *Psal.* 119.2. Keepers of his testimonies seeke him with their 1 Tim.1.5.

their whole heart. If we heare, we heare with an honeſt heart, *Luk.*8.15. If we pray, wee poure not out words,but our ſoules, as *Hanna*. If wee praiſe,wee call all that is within us to praiſe him, *Pſal.*103.1,2. If wee preach, wee are fervent in ſpirit, as *Apollos*. If we receive the Sacrament, it is with examination of our hearts. As the clocke mooves from the ſpring within it ſelfe, ſo is the motion of a good man to the law from within,not from without.

2 If wee do all by our rule: holding the truth for the truths ſake. The word is called a lanterne, and the commandement a light, and obedience to the commandement a comming to the light, that our workes may be manifeſt,firſt to our ſelves,and then to others, that they are according to God, *Ioh.*3.21. This argues a ſecret diſciple, ſilently denying his owne and acknowledging Gods wiſdome,holineſſe, and ſoveraignty. An artificer that would have his worke approoved,muſt not coble it up any way, but do all by rule and line, and ſquare: ſo here, in all things make truth thy guide.

3 If wee eaſily depart not from the commaundement, but ſticke to it,

Firſt,in all things,even the leaſt as the greateſt: In commandements againſt thy profits, the Saints endured the ſpoiling of their goods, *Heb.* 10. and *Abraham* to fly out of his country. In commandements dangerous,as *Daniel* and his fellowes,and the Martyrs. In commandements moſt irkeſome, as *Abraham* in killing his ſonne.

Secondly, in all times; not as the Galathians who ran well,but deſiſted: but with conſtancy, as one that hath begun ſoundly and wiſely.

Thirdly, in all places, at home and abroad, in the houſe,and walking by the way, *Deut.*6.7. in Gods houſe, in thine owne houſe, in other mens houſes, never

never laying aside the Commandement.

Fourthly, among all persons and companies, high aswell as low, and before the meanest Christian as the greatest. Hold the commandement among the wicked as among the godly, so did *Lot*.

This is the third note.

4 If we willingly endure to be examined and tryed. A good man can endure the conviction and triall of Gods Ministers, as *Peter* did *Pauls*, *Gal.*2.14. *David Nathans*, 2 *Sam.* 12. *Eli Samuels*, 1 *Sam.*3. But *Saul*, *Ahab*, *Amaziah*, *Felix*, will abide no triall. A signe they have not kept the commandement. Yea a good man will try himselfe, and examine himselfe whether he be in the faith, 2 *Cor.*13.5, and will come to the light, to judge himselfe: Nay more, he will desire God himselfe the Judge to try him, *Psal.*26.1,2. and is glad that it is the Lord that will and must examine and judge him, 1 *Cor.*4.4.

5 He earnestly loves others that keepe the commandements of God. His soule cleaveth to the Saints he doth them all the good he can: he speakes to God for them: as *Elisha* prayed for the mother and the child, and *Paul* for the Ephesians: he speakes to man for them, in their defence, as *Hester* for the Jews, *David* for *Ionathan*, *Nicodemus* for Christ. He speakes to themselves and to their hearts, for their comfort, strength, instruction, and encouragement. He never scornes nor reviles them, but honors them that feare the Lord. 2 King 4.33. Eph.3.14.

6 He seeth in all he doth, his faylings, and humbleth himselfe dayly, and abhorres himselfe in dust and ashes, as *Iob.chap.*42.6. *David* that so resolutely kept the commandements, saw what a beast he was by his faylings, *Psal.*73.22. *Agur* seeth himselfe more foolisher then any man, *Prov.*30.2. *Paul* after many a yeare striving and combate for the law in the inner

inner man, complaines what a miserable man he is, *Rom.*7.14.24. how carnall he was, and sold under sinne. Now this hastens us to Christ, and makes us watchfull against corruptions, and still strive hard to the marke.

That wee may be provoked to shew our selves of this remnant, by keeping the commandements of God, and abiding in the duty which the word commandeth, let us take these motives.

1 Keepe the word, and it will keep thee: keep the name of Christ, and thou shalt be kept in his name, *Pro.*2.11.*Ioh.*17.6.11.

2 All the commandements of God are pure: the law is holy, just, and good, of the same nature, power, and justice as God himselfe, *Psal.*119.128. I esteeme all thy statutes right, and hate all false wayes. Yea all of them tend to perfection of holinesse, as our Father is perfect.

3 In keeping them is great reward, *Psal.*19.11. The righteous are in some manner recompenced on earth: they enjoy a sweet peace with God, and in their consciences assured hope and precious promises; But their full and finall reward is in heaven: *Rev.*22.14. Blessed are they that do his commandements, that their right may be in the tree of life: and may enter through the gates into the City: If *Salomon* shall endeavour to keepe the Commandements, God promiseth to establish him in a Kingdome: 1 *Chron.*28.7. On the same condition will he establish us in an eternall Kingdome of glory.

4 Obedience is the onely true testimony of love to God: as the second commandement implyes, In them that love me and keepe my commandements. Measure thy love to God by the love of his commandements. *Peter, lovest thou me? feed my lambes.*

lambes. He that keepeth my word, is he that loveth me, *Ioh.* 14. 15. This makes the godly invincible in labour and sufferings, under rebukes, and evill report, and for all this they turne not aside, nor deale unfaithfully in the covenant. And there is no love lost: for their love upholding them in obedience, that obedience upholds them in Gods love, as our Saviour saith, *Ioh.* 15. 10. *If yee keepe my commandements, yee shall abide in my love, as I have kept my Fathers commandements and abide in his love.*

And have the testimony of Iesus Christ.

This is the second property of this remnant:

Where consider { 1 What is this testimony of Jesus. / 2 What it is to have it.

The testimony of Jesus is the word and Gospell of Jesus Christ: *Rev.* 1. 9. *Iohn* was banished into Patmos for the word of God, and the testimony of Jesus Christ: where one is expressed by the other. Now the Gospell is called the testimony of Jesus.

First, Because it is revealed by Jesus Christ: by him brought from the bosome of his Father, an hidden mysterie to men and Angells: none was worthy to open this booke, but he: in which regard he is called the true and faithfull witnesse, *Rev.* 1. 5.

Secondly, Because the subject of it is Christ, revealing Christ: the Gospell is the true faith and doctrine concerning salvation wrought by Jesus Christ and him alone: *Rom.* 1. 2. concerning his Sonne, &c.

3 Because it was testified unto by Christ: not only by revealing it by his divine doctrine, but by his holy life, his mighty miracles, his faithfull profession before the Jewes, Pharises, *Pontius Pilate*, the whole Councell,

Councell, and by his moſt innocent death; by which he ſet his ſeale to his teſtimony.

4 Becauſe the end of it is Chriſt: it aymes only at his glory, *Act.* 2. 36.

But what is it to have this teſtimony?

Anſw. The phraſe is taken two wayes:

1 To have the Goſpell, is to preach the Goſpell: ſo *Iohn* bare record of the teſtimony of Jeſus, *Rev.* 1. 2. and moſt plainly, *chap.* 14. 10. I am thy fellowſervant, and of thoſe that have the teſtimony of Jeſus. The teſtimony of Jeſus is the ſpirit of prophecy.

2 To have the Goſpell, is to profeſſe the Goſpell, to uphold and maintaine it, to give witneſſe unto it, and to hold it in life and death: as *Rev.* 20. 4. the ſoules of Martyrs beheaded for the teſtimony of Jeſus. And ſo it is taken in this place. This remnant, as they abide in the dutie which the word commandeth (for they keepe the commandements) ſo they ſticke to the faith and doctrine which it teacheth, they hold it faſt againſt all the ſlights and intruſions of the beaſt, or Antichriſt, and teſtifie unto it both by life and by death. The truth of the Goſpell is an hold which Antichriſt cannot winne from the Saints.

Obſerv. 1. Note hence, that the keeping of the commandements of God and having the teſtimony of Jeſus muſt go together. 1 *Tim.* 1. 19. *having faith and good conſcience:* and *chap.* 3. 9. *holding the myſtery of faith in pure conſcience.* For

Reaſon 1. 1 The law and goſpell, Chriſt and *Moſes*, though in matter of juſtification before God they can never be reconciled, no more then moſt abhorring contraries, fire and water, light and darkneſſe, yet in Chriſtian converſation, profeſſion, and practiſe they may never be divorced, there muſt be light within, and ſhining without.

2 In

2 In all Christian conversation wee must joyne faith and love, 2 *Tim.* 1. 13. Because neither of these can stand alone: faith without love is dead, and love without faith is at best but Civility. Beside, all duties of love without faith are sinne, and whatsoever we doe without love, suppose suffering of martyrdome, is all nothing. 2

Papists then slaunder our doctrine, who say wee teach only to beleeve, and destroy good workes; we say contrarily with our Saviour, what God hath joyned together, let none put asunder. But they sunder what God hath joyned, in that they pretend to magnifie good workes, and set up the law, but cast out the doctrine of faith, and preaching of Christ; insomuch as the word may not be had or read in a knowne tongue, neither in publicke nor private. *Vse* 1.

This also shews, that protestants disgrace the doctrine of grace, while they content themselves with a profession of faith, but are barren and fruitlesse in good workes, of piety and mercy. Beware of the curse of the fruitlesse figtree, that kept the ground barren: notwithstanding all the show and leaves 2

Againe, note hence, who they be that the dragons wrath most aymeth at, and is bent against: such as keepe the commandements, and have the faith of Jesus Christ: such as abide by the word, and will not be pulled aside by any imposture or delusion, And why? *Observ.* 2.

1 He needs not warre against conquered slaves, whom he hath pulled away already, The strong man hath the hold, and things are at peace, Beside, what have they to lose, who have already lost the faith and love of the Gospell, and with it their owne salvation? *Reason* 1.

2 These are likest to Christ, and the residue of his 2.

body, who must be conformable to himselfe: he was a butt and signe of contradiction, in the dayes of his flesh, and is so still, being ascended, in the persons of his members; who are inspired by the same spirit, quickened with the same life, ruled by the same word, fight against the same enemies, and walke in the same steps to the same inheritance and Kingdom, whereof he is gone to take possession.

3. They have the word of faith in them, which the dragon most hateth as the greatest enemie of his kingdome. For being light, no marvell if the prince of darkenesse resist it. It is the sword of the spirit, which cuts off his temptations. Being a rule of righteousnesse, it is the sentence of his condemnation. No marvell then if he hate it and all that love it.

They have also the faith of truth, which he deadly hateth; as the shield which quencheth all fiery darts. It makes us so strong, as that the gates of hell cannot prevaile. Only faith crosseth the dragon, getting power from Christ, and makes all Gods Ordinances profitable, all weake obedience acceptable. And hath he not reason to seeke to winne this hold from us, seeing when the foundation is overthrowne the building must fall, and the root overturned, the branches must wither?

Vse 1. Such therefore as set themselves to keep the commandements of God, and hold the testimony of Jesus Christ, let them make account of the incessant malice and madnesse of the dragon. He never rests opposing those that will not be driven from the testimony. Some of them he casts into prison, some he tryes by mockings and scourgings; some he followes with inward temptations, some with outward afflictions; some he lashes with the scourges of spitefull and lying tongues, and all he drawes into what dangers he can. He is no wise Christian that makes not

not account of all the ſpight that the devill by wicked men can create him.

2 Take good notice, why wicked men make godly men their butt to ſhoot all deadly arrowes againſt. If we beleeve them, they are heretickes, ſchiſmatickes, rebells, hypocrites, the vileſt monſters of men: and ſo they harden themſelves in impudency, as the devill himſelfe is not more fowle and nimble in horrible lying and falſe accuſing. But this ſcripture ſhews the juſt reaſon of the dragons hatred: it is becauſe they keepe the commandements of God, and have the faith of Jeſus Chriſt: they cannot forſake their rule, to runne with evill men into exceſſes, nor ſwim with the ſtreame, nor enrich themſelves by choaking their conſciences, nor cover or caſt a mantle over mens ſinnes, by their ſociety, ſilence or the like practiſe, Let none of ſuch as feare God, like themſelves the worſe, to heare themſelves blaſphemed by impudent and ſhameleſſe ſinners: For as theſe muſt do it being ruled by the devill, ſo they muſt ſuffer it being ruled by God. *Vſe 2.*

3 Let men feare to perſecute and blaſpheme the remnant of the faithfull, and obedient Chriſtians, who will not yeild to Antichriſtian deviſes, nor depart from their owne rule: Or elſe blame not the word for charging them to be his brats, whoſe practiſe and language they here ſee it to be: as Chriſt told the Jews, *Ioh.* 8. you are of your father the devill, his workes you do. When the enemies of Gods Church caſt the Saints into priſon, the devill doth it. *Rev.* 2. 10. When *Iudas* comes to betray, the ſouldiers to apprehend, falſe witneſſes to accuſe, Jews to ſcorne and mocke, the prince of the world comes in them, *Ioh.* 14. 30. *Vſe 3.*

This of the ſecond note.

3 If wee would know our ſelves of this rem- *Obſerv. 3.*

nant, we must finde this property, that wee keepe the testimony of Jesus Christ. *Tit.* 1.9. wee must hold fast the faithfull word. And the reasons are many.

Reason 1. 1 Wee had need so do, having so many with-holders; the dragon puls it from us by temptation, the beast by persecution, the wicked by scornes and derision: all would pull us from our hold, and then were wee easily conquered.

2 Our love to Christ commands it. By holding the testimony we hold Christ himselfe. *Search the Scriptures, they witnesse of me, Ioh.* 5. 39. The object of the word is Jesus, the use of it to testifie of Christ.

3 The truth must bee firmely held: as is said, Buy the truth and sell it not: it is true, and testified by truth it selfe, who is the mighty God and cannot lye.

4 It is the sure evidence of our salvation, of our heavenly inheritance, a saving testimony, because it is the testimony of Jesus: *Rev.* 1.3. blessed is he that readeth, heareth, and keepe it: not meritoriously, as if he therefore merited salvation: but as it is an instrument of God, and directive, appointed as a rule to guide us unto salvation. Now as men locke up their evidences in sure and safe places, delight often to read them, suffer no man to couzen them of them; whatsoever casually comes, these shalbe by all possible meanes safe-guarded; so ought we much more here, without which we have no assurance or tenure to one foot in heaven.

Vse 1. Beware therefore of being ashamed of this testimony, being the testimony of Jesus Christ; as many be, and let it go,

First, for the contrariety of the doctrine to nature and naturall courses.

Secondly, for the plainnesse and simplicity of it; for

for Christ came from heaven to bring this doctrine, which all the skill of Men and Angels could not reach.

Thirdly, for the crosses and afflictions that attend it, being the word of the crosse.

Fourthly, for the infirmity of professors; which makes many, both Preachers and hearers, ashamed of the sincerity and strictnesse of it.

Beware also of Apostasie from the truth. The marke of a Beleever is, to have the testimony, not to have had it. It is a misery to say, *Fuimus Troes*, I was a Protestant, I was a professor of religion, &c. 2.

And beware of scorning, hindring, persecuting the truth, which is most contrary to this of the remnant. Each of these is a brand of a wicked man, in whom the spirit of the dragon breathes. 3.

This of the third note.

4 The calling of ever Christian is, to be a witnesse to Jesus Christ. *Heb.* 12.1, being compassed with such a cloud of witnesses: that is, the godly who witnessed the truth, and to whom the Scripture witnessed that by their faith they pleased God, *Esa.* 43.9,10. *Ye are my witnesses.* *Observ.* 4.

This witnesse is either inward, or outward.

The former is by the inward faith and affection of the soule, by which wee give strongest testimony to Jesus Christ, that he is the only Lord and husband of his Church, our *Emanuel*, the redeemer of his Church, the saviour of his body, and that he hath fully and perfectly fulfilled all righteousnesse; by the merit and vertue wherof the Church in generall, and my selfe in speciall a beleeving member, shall obtaine salvation. True faith is the most reall testimony to Jesus Christ, that can be. For this is, to set to his seale that God is true, *Iohn* 3.33. namely in his word and covenant, concerning salvation by Iesus Christ. And

he that beleeveth, hath the witneſſe in himſelfe, 1 *Ioh* 5.10. Faith brings in the ſpirit of God, and his office is to witneſſe unto Chriſt, and to acquaint us with the things given us of God. And that ſpirit, to which the ſpirit of God giveth witneſſe, will hold to the truth witneſſed in him; if all the world, and power of earth and hell would witneſſe againſt him. What an honeſt man hath ſet his ſeale to, he will never be driven off it: but by his faith he hath ſet his ſeale to the truth and teſtament of Ieſus Chriſt.

Outwardly the Beleever witneſſeth to Chriſt three wayes.

1 By profeſſion and confeſſion of the mouth: *Rom.* 10.10. with the mouth wee confeſſe to ſalvation: that is, give cleare witneſſe to all the doctrine concerning the nature, perſon, offices and benefits of Ieſus Chriſt, and that we reſt and leane on him onely for ſalvation.

2 By practiſe of life, beſeeming the faith of Chriſt: for this is a witneſſe, that Chriſt liveth in us, mooveth in us, ruleth in us, and that wee live not henceforth, but Chriſt liveth in us, *Gal.* 2.20.

3 By paſſion and ſuffering for Chriſt and his holy religion: for martyrs and witneſſes are all one: *Acts* 22.20. *Paul* calls *Steven* Chriſts witneſſe: and, *Rev.* 2.13. *Antipas* that faithfull witneſſe was ſlaine. And not only the ſuffering of the paines of death, but inferior perſecutions, by ſcourgings of hand or tongue, or ſcornings, is a witneſſing to Chriſt in the lower degrees of Martyrdome.

Object. Chriſt neither needeth nor receiveth the teſtimony of any man, *Ioh.* 5.33.

Anſw. Chriſt is true God, and his truth is the truth of God, infallible, more certaine and firme then al mens teſtimony. And it were very unworthy, that infinite ſhould need finite, or infallible ſhould need

need fallible, or that the author of truth ſhould need authority from men. In this ſenſe Chriſt neither needeth nor receiveth the witneſſe of any man, as neceſſarie to himſelfe, or for his own part: but that they might be ſaved; partly for the weakeneſſe of men, who cannot come to underſtand divine things without mens teſtimony or miniſtery; and partly for their ſalvation, which by men he promoteth: He uſeth *Iohns* witneſſe, and calleth for the witneſſe of the meaneſt beleever.

Now the reaſons why every one of the remnant muſt give witneſſe to Chriſt, are theſe:

1 Nothing that wee can do, can more honor God and Ieſus Chriſt, then this: *Rom.*4.21. *Abraham* was ſtrong in faith, and gave glory to God. What or wherein can wee give greater glory to God, then when our faith giveth him a witneſſe of his great power, truth, and goodneſſe, even contrary to ſenſe and reaſon, as *Abraham* did? *Reaſon* 1.

2 Nothing can more honour our ſelves, then to be vouchſafed witneſſes to God, teſtifying his truth, and the excellency of Gods holy religion, both in word and converſation. Were it not a great honour for a great Prince to call a meane ſubject to be a witneſſe on his ſide for the opening of a truth that nearly in honour concernes him? But this honor have all the Saints; it being the office and function of the whole Church, to be the ground and piller of truth, the upholder and maintainer of that truth which upholdeth the honor of God himſelfe. What an honor was it, that the Lord called in the whole Church of the Iewes to be witneſſes on his ſide? *Eſa.*43.10. againſt all the heathens, to teſtifie of his Omniſcience, in predictions of things to come which their gods could not do; and of his Omnipotency in admirable workes done for them in the wilderneſſe, in the ſea; 2

sea, in the land; of his singular goodnesse and providence in innumerable mercies, wherein they were advanced above all people of the earth. Did the Lord need them to witnesse? no, but it was their honour to be vouchsafed such grace, that whereas all the heathens witnessed to their idolls, they of all people on the earth witnessed and celebrated the great and noble acts of God done among them.

3. 3 Nothing makes us liker to Christ our head, that true and faithfull witnesse: this was his speciall office, to witnesse the truth as the redeemer of mankinde, and the author of truth, *Ioh.* 18.37. *For this cause was I borne, and came into the world, that I might testifie of the truth.* Even so every member of Christ is borne into the Church, and commeth into the world of Beleevers, to give witnesse unto the truth, as being taught in the truth, and as the redeemed of the Lord.

4 4 As nothing can make us liker to God, so nothing is better pleasing unto God. God the Father hath often and sundry wayes testified unto his Son.

First, Sensibly and audibly, in his baptisme, and transfiguration also, that he was the son of his love, who had all his love cast upon him.

Secondly, By the internall revelation of his Spirit, in the hearts of beleevers, as to *Peter*, *Mat.* 16.17 *Flesh and blood hath not revealed this, but my Father in heaven.*

Thirdly, and especially by the mission & ministery of the Son himselfe: *Ioh.* 3.33. *he that receiveth his testimony, sealeth that God is true: for he whom God hath sent, speaketh the words of God.* If wee desire to be like God, or to please God, we must herein imitate him as deare children.

Vse 1. Which serves for the reproofe of such as are afraid or ashamed of this testimony: contrary to 2 *Tim.* 1.8.

Be

Be not aſhamed of the teſtimony of our Lord. Many will not teſtifie to Chriſt among poore men, ſome becauſe great men reſiſt it; ſome are afraid of the ſtrictneſſe of it, ſome of the croſſes, ſome of the ſcornes of it; and moſt, becauſe this witneſſe would witneſſe againſt their own contrary courſes: and men of little faith are dejected in ſmall matters. But ſuch Chriſt wilbe aſhamed of in the day of his appearing, and ſhall witneſſe againſt them that he never knew them.

Such alſo are condemned, as do conteſt againſt the witneſſing of Chriſt. The world is full of falſe witneſſes, ſuch as were ſuborned againſt Chriſt: as

Firſt, all falſe teachers that father that on Chriſt, which he never ſpake; as Papiſts or others that deny, any article of faith and Chriſtian Religion: ſo the Apoſtle 1 *Cor.*15. *If the dead riſe not againe, we are falſe witneſſes.* So to teach the doctrine of mans merit of free-will to good, image-worſhip, or the like, is to be a falſe witneſſe againſt Chriſt himſelfe.

Secondly, all unbeleevers that receive not this teſtimony: whether ſuch as ſcorne to heare the witneſſes of Chriſt (if they diſlike the perſon, they will none of the witneſſe; loth to drinke good wine, becauſe they like not the diſh) or ſuch as heare ſometime, but beleeve not the witneſſe; this infidelity makes God a liar, ſo farre as a wicked man can, 1 *Ioh.*5.11.

Thirdly, ſuch as conteſt againſt his witneſſes, to elevate their teſtimony: for, as in the dayes of his fleſh there wanted not ſuch as witneſſed againſt himſelfe in perſon, that he was a drunkard, a devill, a friend to Publicans and ſinners, an enemie to *Cæſar*, a blaſphemer; ſo for the ſame end, to weaken the authority of his witneſſes, there never wanted ſuch as would witneſſe againſt *Iob*, that he was an hypocrite,

crite, that *Paul* was a peſtilent fellow, a moover of ſedition, a preacher of falſe doctrin, unworthy to live And can the devill deviſe ſo foule accuſations, or ſo ſlaunderous, which his agents will not boldly urge againſt the witneſſes of Chriſt, to whoſe innocency & godlineſſe God himſelfe witneſſeth?

Vſe. 2. This alſo ſerveth to comfort,

1 Poore Chriſtians, deſpiſed in the world: God honors the pooreſt Beleever, to be a witneſſe to his truth: and a poore mans teſtimony is as good even in mens Courts, as a rich: but much more before Gods tribunall.

2 Such as ſuffer for this teſtimony loſſes, reproaches, and the contempt of the world. Even wee lovingly reſpect ſuch as ſuffer for their love to us in upholding our truth and innocency: and much more doth the Lord: ſee the promiſe for incouragement. *Mat.* 19.29.

Vſe 3. It is alſo a word of inſtruction: that we frame and fit our ſelves to this witneſſe.

Queſt. How may that be?

Anſw. To a good teſtimony is required a good witneſſe, and to a good witneſſe muſt concurre theſe five things.

1 Knowledge and certaine perſwaſion of the truth, to which we are to teſtifie. When Chriſt was to raiſe up witneſſes to the truth of the Goſpell, he would have them his owne domeſtickes, to be with him, to be eye-witneſſes, and eare-witneſſes of all he did or ſpake: ſo as they were to deliver nothing but of their certaine knowledge, the things they had heard and ſeene and handled; 1 *Ioh.* 1.1. So as ignorant perſons that care not for the knowledge of the myſteries of the Goſpel, are as fit to witneſſe to Chriſt, as a blinde man to judge of colours.

2 For this knowledge and perſwaſion, becauſe it muſt

muſt be from a divine teacher, as the thing witneſſed is, we muſt not content our ſelves with the report of men, or an humane apprehenſion of the matters of religion, but be ſure wee have the ſpirit of God inwardly to teach us: for the naturall man cannot diſcerne the things of God : *Ioh.* 15. 26. When the Comforter ſhall come, he ſhall teſtifie of me, and ye ſhall witneſſe alſo: but not before they have received the Spirit.

3 Faithfulneſſe & ſincerity: to teſtify the truth only, & the whole truth. A man of integrity is a fit witneſſe in this great cauſe of Chriſt. Many profeſſe one thing & practiſe another: have a forme of godlineſſe, but deny the power of it. Theſe are unfaithfull and diſgraceful witneſſes, that ſay & unſay; a diſcredit to the cauſe, a ſhame to themſelves : Their word and witneſſe goes for nothing : mens tribunalls caſt out ſuch witneſſes with diſgrace, much more the Lords.

4 Plainneſſe and openneſſe : that men may know, what they witneſſe : that their teſtimony may be an evidence : not to fumble, or flatter, or blanch the truth. Miniſters muſt explane the Teſtament of Chriſt, and ſpeake plainly that Chriſt by it gives nothing but to his friends and kindred, to his mother, brethren, ſiſters, even ſuch as heare the word and keepe it : that he bequeathed the inheritance to the ſanctified, not the profane; that pearles are not caſt to ſwine; that howſoever wicked ones will ſcrape acquaintance with Chriſt at this day, and at the day of judgment, for that they were juſt, ſober, charitable, civill, harmeleſſe, yea beyond many of us in their civill entertainments of Chriſt, yet ſhall they not be found in the genealogie, are not of the houſe of faith, nor of the blood of Chriſt.

5 Courage and boldneſſe to ſtand to their witneſſe. *Pilate* gave a good teſtimony of Chriſt his innocency,

nocency, but wanting courage he went against his owne testimony. Now this courage is necessarie,

First, to stand out against numbers of false witnesses. One *Elias* must stand against foure hundred false Prophets: the Apostles against the whole Councell, *Act.* 5.32.

Secondly, to contemne the wrath of the adverse part, armed with furie and madnesse against them; *Act.* 5.33. they brust for anger, and consulted.

Thirdly, to abate the madnesse of adversaries: as did the courage of the disciples, having the better end of the staffe, *Act.* 16.39. *the magistrates came and besought them, and brought them out, and desired them to depart out of the City.*

Motives thus to give witnesse to Jesus Christ.

1 All creatures, even the unreasonable, witnesse to the glory of God. *Act.* 14.17. he left not himselfe without witnesse, in that he gave raine and fruitfull seasons. If we should hold our peace, the very stones would cry.

2 It is so honourable a service, as the Angells themselves desire to stoope and bow unto it, 1 *Pet.* 1.12. Even they affectionatly long and desire to behold and witnesse the spirituall riches of the Church by Jesus Christ. The faces of the Cherubins were alwaies upon the Arke: they could never looke enough, nor with admiration enough, upon the affaires of the Church. How ready and faithfull have they been on these errands and messages? &c.

3 To faithfull witnesses God witnesseth, that he is their God, as the Patriarkes, *Heb.* 11.16. he is not ashamed to be called their God,

4 Professors and slaves of Antichrist are bold to witnesse their false faith, with resolution of minde, danger of body, losse of goods, lands, liberty, and life: and shall Christs servants be ashamed in his testimony?

5 The

5. The Saints have not counted their lives deare to them, nor loved them to the death for Christs sake, as wee have seeene on *Verse* 11. Hee is a very Jade that will not follow a free Leader.

6. The season and time invites it: If men will not now witnesse to Christ in the dayes of truth and protection, what will they doe in the fiery tryall? for what dayes doe so many conceale their resolution? why doe so many desire rather to bee counted wise, than religious?

And I stood on the Sea-shore, or land.]

These words belong not to this Chapter, but to the next vision; neither read in the first person, *He* stood, that is the dragon (as some read) on the sand, that is, on a sandie and mouldring foundation, or on a multitude of wicked men, as the sand: but in the first person, *I stood*, that is, I stood in vision on the sand, to see the beast rising out of the sea; so as the words are a transition to the vision of the beast in the next Chapter.

So I have by the grace of God finished this taske and text, which hath notably suted with the occurrences of these latter times, and seasonably met with the present occasions and state of the Churches, at home and abroad. I will not goe forward in this mysticall booke; for in this chapter I have led you into the heart and kernell of the whole booke; and given not a darke light to the whole: Besides, you loue variety, and my selfe ayme at some other plainer doctrine.

Bella, minas, fluvios, mulier cum semine sancto
Sustinet, & victrix astra Draconis petit.

FINIS.

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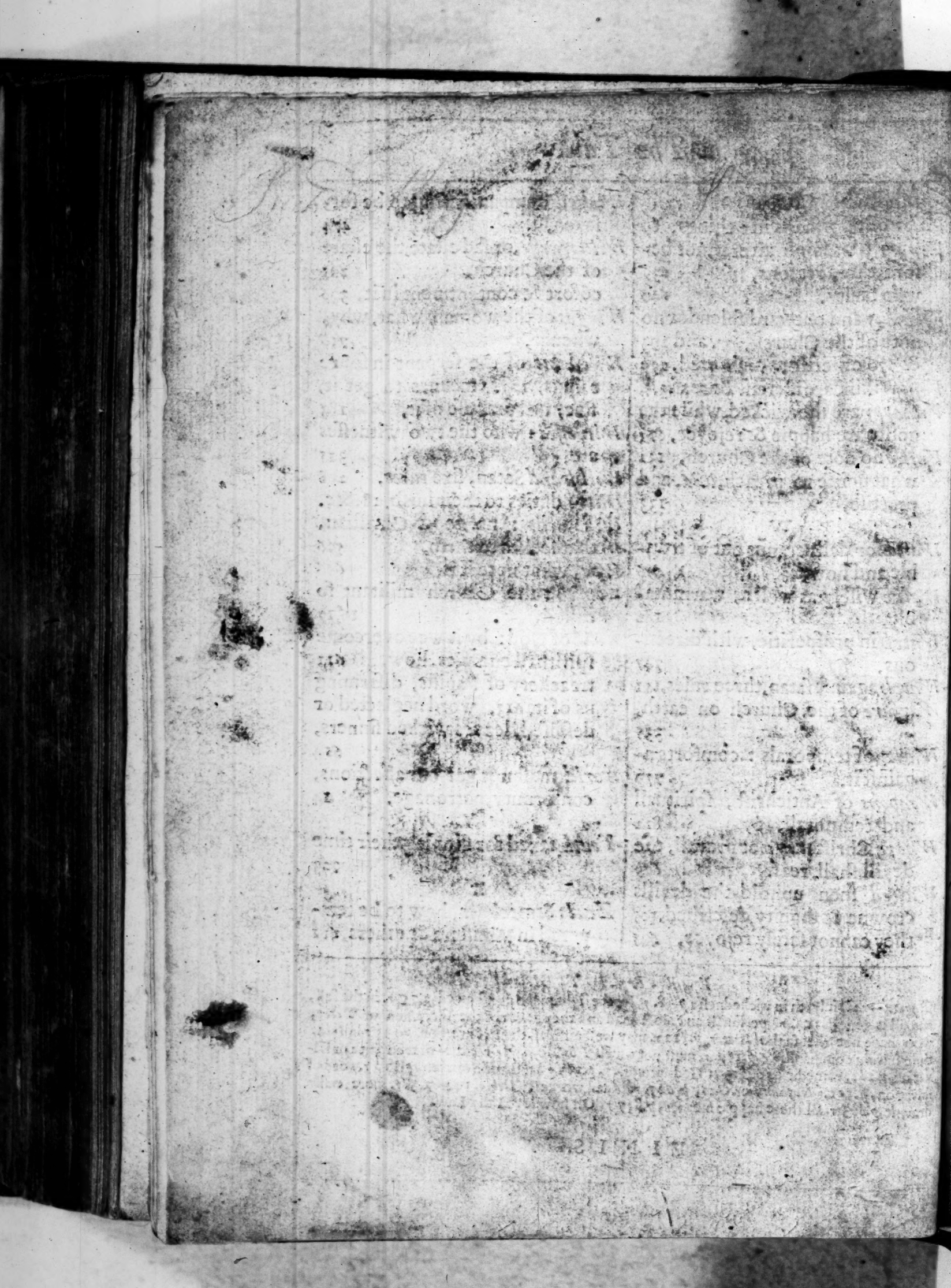
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E R R A T A.

Pag. 14. *read*, it lyeth in wickednesse *p.* 38. *r* let the light make us ashamed, *p.* 75 *r.* in the fault, and all is gone, *p.* 103. *r.* personall and doctrinall and they have not the succession of *Peter*, who have not the faith of *Peter*, *p.* 112. *r.* may well mistrust their conversion, *p.* 135 *r.* in *Iohns* time having command, &c *p.* 199. *r.* must not touch *Iobs* life, *p.* 274 *r.* either of their faith or salvation, *p.* 282. *r.* meditate often on Gods promises, *p.* 285 *r* laudatorie oration, *p.* 310 *r.* word of salvation, *p.* 522. *r. Nathan*, or *Gad*, *p.* 607. *r.* dead workes. *Heb.* 9. 14. *p.* 715. *r.* more easily drawne, *p.* 803 *r.* all these happie meanes, *p.* 837 *r.* Oh how love I thy Law.

FINIS.



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